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Augustine,
Expositions on the Book of
Psalms

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YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT
THINE EYES SHALL SEE THY TEACHERS. *Isaiah xxx 20.*

OXFORD,

JOHN HENRY PARKER;

F. AND J. RIVINGTON, LONDON.

MDCCCXLIX.

TO THE MEMORY
OF THE
MOST REVEREND FATHER IN GOD
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UNTIL HIS DEPARTURE HENCE IN PEACE,
IS
GRATEFULLY AND REVERENTLY
INSCRIBED.

EXPOSITIONS

ON

THE BOOK OF PSALMS,

BY

✓
S. AUGUSTINE,

BISHOP OF HIPPO,

TRANSLATED,

WITH NOTES AND INDICES.

IN SIX VOLUMES.

VOL. III.
PSALM LIII.—LXXV.

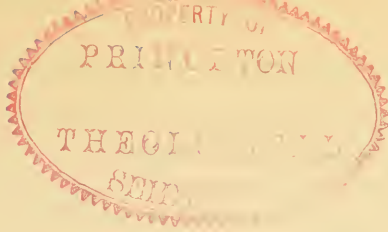
OXFORD,
JOHN HENRY PARKER ;
F. AND J. RIVINGTON, LONDON.
1849.

BAXTER, PRINTER, OXFORD.

THE present Volume carries the Work down to the end of Ps. LXXV, completing half the number of the Psalms. The whole of it, as well as a few Psalms at the end of the former and the beginning of the following volume, is translated by T. SCRATTON, Esq. M.A. of Ch. Ch. Oxford. A considerable portion of the Discourses on the remaining Psalms has been already translated, and it is hoped that the whole may be brought out at intervals not much exceeding half a year for each volume.

C. M.

Eve of St. John Baptist.



ST. AUGUSTINE

ON

THE PSALMS.

PSALM LIII.

Lat.
LII.

EXPOSITION^a.

OF this Psalm we undertake to treat with you, as far as the Lord supplieth us. A brother biddeth us^b that we may have the will, and prayeth that we may have the power. If any thing in haste perchance I shall have passed over, He will supply it in you, that even to us deigneth to give what we shall be enabled to say. The title of it is: *At the end, for Maeleth, understanding to David himself. For Maeleth*, as we find in interpretations of Hebrew names, seemeth to say, For one travailing, or in pain. But who there is in this world that travaileth and is in pain, the faithful acknowledge, because thereof they are. Christ here travaileth, Christ here is in pain: the Head is above, the members below. For one not travailing nor in pain would not say, *Saul, Saul, why persecutest thou Me?* Him, with ^{Acts 9,} whom when persecuting He was travailing, being converted,⁴ He made to travail. For he also was himself afterwards

^a Sermon preached to the people at the request of some one, perhaps of a Bishop. *Ben.*

^b al. 'Bid us, brethren, . . . pray for us.'

PSALM
LIII. enlightened, and grafted on those members which he used to
Gal. 4,
19. persecute; being pregnant with the same love, he said, *My
little children, of whom again I travail, until Christ be
formed in you.* For the members therefore of Christ, for
Col. 1,
24. His Body which is the Church, for that same One Man,
that is, for that very unity, whereof the Head is above, this
Psalm is sung. But this man groaneth and travaileth and is
in pain. Wherefore, or amid whom, except that he hath
Mat. 24,
12. received and learned from His Head, Who saith, *Iniquity
shall abound, and the love of many shall wax cold?* But if
ib. 13. iniquity shall abound, and the love of many shall wax cold,
who shall remain to travail? It followeth, *He that shall
have persevered unto the end, the same shall be saved.* How
would it be a great thing to persevere, unless amid molestations,
and temptations, and distractions, and scandals, men had to
persevere? For no one is bid to *endure* good things. But
forasmuch as for such an one it is said, and forasmuch as for
such an one it is sung, let us see what it is. For his sake
are rebuked here the men, amid whom he groaneth, amid
whom he is in pain, and the consolation of one in pain and
travail at the end of the Psalm is drawn forth and expressed.
Who are they, then, amid whom we travail and groan, if in
the Body of Christ we are, if under Him, the Head, we live,
if amongst His members we are counted? Who they are,
hear ye.

2. Ver. 1. *The unwise man hath said in his heart, There
is no God.* Such sort is it of men, amid whom is pained and
groaneth the Body of Christ. If such is this sort of men, of
not many do we travail; as far as seemeth to occur to our
thoughts, very few there are; and a difficult thing it is to
Ps. 14, 1. meet with a man that saith in his heart, *There is no God;*
nevertheless, so few there are, that, fearing amid the many to
say this, in their heart they say it, for that with mouth to say
it they dare not. Not much then is that which we are bid
to endure, hardly is it found: uncommon is that sort of men
that say in their heart, *There is no God.* But, if it be
examined in another sense, is not that found to be in more
men, which we supposed to be in men few and uncommon,
and almost in none? Let them come forth into the midst
that live evil lives, let us look into the doings of profligate,

daring, and wicked men, of whom there is a great multitude ; who foster day by day their sins, who, their acts having been changed into habit, have even lost sense of shame : this is so great a multitude of men, that the Body of Christ, set amid them, scarce dareth to censure that which it is not constrained to commit, and deemeth it a great matter for itself that the integrity of innocence be preserved in not doing that which now, by habit, either it doth not dare to blame, or if it^e shall have dared, more readily there breaketh out the censure and recrimination of them that live evil lives, than the free voice of them that live good lives. And those men are such as say in their heart, *There is no God.* Such men I am confuting. Whence confuting? That their doings please God, they judge. He doth not therefore affirm, 'Some say,' but, '*The unwise man hath said in his heart, There is no God.*' Which men do so far believe there is a God, that the same God they judge with what they do to be pleased. But if thou being wise dost perceive, how *the unwise man hath said in his heart, There is no God,* if thou give heed, if thou understand, if thou examine ; he that thinketh that evil doings please God, Him he doth not think to be God. For if God is, just He is ; if just He is, injustice displeaseth Him, iniquity displeaseth. But thou, when thou thinkest that iniquity pleaseth Him, dost deny God. For if God is one Whom iniquity displeaseth, but to thee God seemeth not to be one Whom iniquity displeaseth, and there is no God but one Whom iniquity displeaseth, when thou sayest in thy heart, God doth countenance my iniquities, nothing else thou sayest than, *There is no God.*

3. Let us advert also to that sense, which concerning Christ our Lord Himself, our Head Himself, doth present itself. For when Himself in form of a servant appeared on earth, they that crucified Him said, *He is not God.* Because Son of God He was, truly God He was. But they that are corrupted and have become abominable said what ? *He is not God* : let us slay Him, *He is not God.* Thou hast the voice of these very men in the book of Wisdom. For after there had gone before the verse, *The unwise man hath said in his heart, There is no God* ; as if reasons were required why the

VER.
1.

Phil. 2,

7.

Wisd. 2,

18—20.

^e So Oxf. Mss. (ausum), Ben. 'ausus,' 'one.'

PSALM
LIII. unwise man could say this, he hath subjoined, (ver. 2.) *Corrupted they are, and abominable have become in their iniquities.* Hear ye those corrupted men. *For they have said with themselves, not rightly thinking: corruption beginneth with evil belief, thence it proceedeth to depraved morals, thence to the most flagrant iniquities, these are the grades. But what with themselves said they, thinking not rightly? A small thing and with tediousness is our life.* From this evil belief followeth that which also the Apostle hath spoken of, *Let us eat and drink, for to-morrow we shall die.* But in the former passage more diffusely luxury itself is described: *Let us crown us with roses, before they be withered; in every place let us leave the tokens of our gladness.* After the more diffuse description of that luxury, what followeth? *Let us slay the poor just man: this is therefore saying, He is not God.* Soft words they seemed but now to say: *Let us crown us with roses, before they be withered.* What more delicate, what more soft? Wouldest thou expect, out of this softness, Crosses, swords? Wonder not, soft are even the roots of brambles; if any one handle them, he is not pricked: but that wherewith thou shalt be pricked from thence hath birth. *Corrupted, therefore, are those men, and abominable have become in their iniquities. The unwise man hath said in his heart, He is not God. "If Son of God He is, let Him come down from the Cross."* Behold them openly saying, *He is not God.*

4. But in what manner amid them groaneth the Body of Christ? There have groaned amid them Apostles that then were, and disciples of Christ: to us in what respect do they belong? In what manner amid them do we travail? Still there are that say, Christ is not God. This say the heathens that have remained; this very thing say the Jews themselves, who for the testimony of their confusion every where have been diffused: this say also many heretics. For even the Arians have said, *He is not God:* Eunomians have said, *He is not God.* Add to this, brethren, that even they of whom a little before I have spoken, who live evil lives, do nothing else say than, *He is not God.* For when we say to them, that Christ is to come a Judge to the Judgment, which thing say the Scriptures that deceive not; yet they rather lending an ear

They
said,
'not
True
God.'

to the Serpent suggesting, *Thou shalt not die the death*, VER. 3, 4.
 which he had said in Paradise, contrary to the truth of God Gen. 3,
 determining and saying, *Thou shalt die the death*; so do 4.
 evil things, that they say to themselves, Christ shall come, Gen. 2,
 and shall give indulgence to all. So then lying is He that 17.
 hath said, He shall sever unrighteous men to the left hand,
 shall sever just men to the right hand: to just men shall say,
Come, ye blessed of My Father, receive the kingdom which Mat. 25,
hath been prepared for you from the foundation of the 34.
world: to ungodly men shall say, Go ye into fire everlasting, Mat. 25,
which hath been prepared for the devil and his angels. 41.
 How then to all shall He give indulgence? How shall He
 no one condemn? Therefore He lieth. This is to say, *He*
is not God. See then that thou perchance lie not. For
 thou art a man, He God: for God is true, but every man Ps. 116,
 a liar. But what say I of these men, O Body of Christ? 11.
 Sever thyself from them meanwhile in heart and life, neither Rom. 3,
 imitate, nor keep company, nor assent, nor approve them:
 but more, even rebuke them. For why dost thou give heed
 to them that say these words? *Corrupted they are, and*
abominable have become in their iniquities: there is not one
that doeth good.

5. Ver. 3. *The Lord from Heaven hath looked forth upon*
the sons of men, that He might see if there is one understand-
ing and seeking after God. What is this? *Corrupted they*
are, and abominable have become, all these that say, *There is*
no God? And what? Did it escape God, that they were
 become such? Or indeed to us would their inward thought
 be opened, except by Him it were told? If then He under-
 stood, if then He knew, what is this which hath been said,
 that, *From Heaven He hath looked forth upon the sons of*
men, that He might see if there is one understanding and
seeking after God. For of one inquiring the words are, of
 one not knowing. *God from Heaven hath looked forth*
upon the sons of men, that He might see if there is one
understanding or seeking after God. And as though He
 had found what He sought by looking upon, and by looking
 down from Heaven, He giveth sentence: (ver. 4.) *All men have*
gone aside, together useless they have become: there is not
one that doeth good, not so much as one. Two questions arise

PSALM
111.

somewhat difficult: for if God looketh out from Heaven, in order that He may see if there is one understanding or seeking after God; there stealeth upon an unwise man the thought, that God knoweth not all things. This is one question: what is the other? If there is not one that doeth good, is not so much as one; who is he that travaileth amid bad men? The former question then is solved as followeth; oftentimes the Scripture speaketh in such manner, that what by the gift of God a creature doth, God is said to do: so that for instance, when thou hast pity upon a poor man, because by the gift of God thou art acting, God hath pity: when thou acknowledgest who thou art, because by aid of Him giving light thou art acting, if thou art such an one as

Ps. 18,
28.

to say, *Thou shalt light my lamp, O Lord, my God, Thou shalt lighten my darkness*; that which by aid of Him giving and doing thou hast acknowledged, He doth acknowledge. For whence is, *The Lord your God proveth you, that He may know if ye love Him?* What is, *That He may know?* That by His gift He may make you know. So then here also, *God from heaven hath looked forth upon the sons of men, that He might see if there is one understanding or seeking after God.* Be He present Himself, and grant us that what He hath made our heart to conceive, He may also

Deut.
13, 3.

make it to bring forth. The Apostle saith, *But we not the spirit of this world have received, but the Spirit which is of God, that we may know what things by God have been given to us.* By this Spirit then whereby we understand *what things by God have been given to us*, we distinguish between ourselves and them to whom these things have not been given, and from ourselves we understand them. For if we perceive that we could not have had any good thing except by the giving and bestowing of Him from Whom are all good things, at the same time we see that no such thing can they have to whom God hath not given. This distinguishing in us is of the Spirit of God; and by the means whereby we see this, God seeth; because this thing God doeth, that we should see.

1 Cor. 2,
12.

For hence has been said the following also, *For the Spirit searcheth all things, even the depth of God*; not because He searcheth That knoweth all things, but because to thee hath been given the Spirit, which maketh thee also to search: and

1 Cor.
2, 10.

that which by His own gift thou doest, He is said to do; because without Him thou wouldest not do it: therefore God is said to do, when thou doest. By the gift of the Spirit of sons, they to whom hath been given the Spirit of God look out upon the sons of men, that they may see if there is one understanding or seeking after God: but because that by the gift of God and by the Spirit of God they do it, this God is said to do; as it were to look forth and see. But wherefore *From heaven*, if this is done by men? Because saith the Apostle, *But our conversation is in the heavens*. For whence doest thou this that thou mayest see, whence lookest forth that thou mayest perceive? Is it not in heart? If in heart thou doest this, Christian, see whether it is above thou hast thy heart. If above thou hast thy heart, from heaven upon earth thou art looking forth. And because this by the gift of God thou doest, God from heaven is looking forth upon the sons of men. The former question then, according to our measure, thus hath been solved.

6. What is that which looking forth we acknowledge? What is that which looking forth God acknowledgeth? What (because here He giveth it) doth He acknowledge? Hear what it is; that *All have gone aside, together useless they have become: there is not one that doeth good, there is not so much as one*. What then is that other question, but the same whereof a little before I have made mention? If, *There is not one that doeth good, is not so much as one*, no one remaineth to groan amid evil men. Stay, saith the Lord, do not hastily give judgment. I have given to men to do well; but of Me, He saith, not of themselves: for of themselves evil they are: sons of men they are, when they do evil; when well, My sons. For this thing God doth, out of sons of men He maketh sons of God: because out of Son of God He hath made Son of Man. See what this participation is: there hath been promised to us a participation of Divinity: He lieth that hath promised, if He is not first made partaker of mortality. For the Son of God hath been made partaker of mortality, in order that mortal man may be made partaker of divinity. He that hath promised that His good is to be shared with thee, first with thee hath shared thy evil: He that to thee hath promised divinity, sheweth in

VER.
4.

Philip, 3,
20.

PSALM
LIII.

thee love. Therefore take away that men are sons of God, there remaineth that they are sons of men: *There is none that doeth good, is not so much as one.*

7. Ver. 4. *Shall not all know that work iniquity, that devour My people for the food of bread? Shall they not know? Shall it not to them be shewn? Say, menace, speak by the voice of one travailing and grieving. For Thy people is devoured for the food of bread. There is therefore here a people of God that is being devoured. Nay, There is not one that doeth good, there is not so much as one.* We reply by the rule above. But this people that is devoured, this people that suffereth evil men, this that groaneth and travaileth amid evil men, now out of sons of men have been made sons of God: therefore are they devoured. For, *The counsel of the needy man thou hast confounded, because the Lord is his hope.* For oftentimes, in order that the people of God may be devoured, this very thing in it is despised, that it is the people of God. I will pillage, he saith, and despoil; if he is a Christian, what will he do to me? There speaketh for him He that speaketh for one travailing, and He doth menace them that are devouring, saying, *Shall not all know, that work iniquity?* For even he that was seeing a thief and was consenting with him, and with the adulterers was setting his portion, sitting against his brother was detracting, and against his mother's son was setting a stumbling-block, hath said in his heart, *There is no God.* Therefore this to him is said, *These things thou hast done, and I kept silence: thou hast imagined iniquity, that I shall be like thee:* that is, I shall not be God, if I shall be like thee. But what followeth? *I will convince thee, and will set thee before thy face.* So here also, *I will convince thee, and set thee before thy face.* Thou wilt not now know so as thou shouldest be displeasing to thyself, thou shalt know so as thou mayest mourn. For God cannot but shew to the unrighteous their iniquity. If *Wisd. 5,* He is not to shew, who will they be that are to say, *What hath profited us pride, and what hath boasting of riches bestowed upon us?* For then shall they know, that now will not know. *Shall not all know, that work iniquity, that devour My people for the food of bread? Why hath He added, for the food of bread? As it were as bread, they eat*

Ps. 14, 6.
Ps. 50,
20.
Wisd. 5,
8.

My people. For all other things which we eat, we can eat now these, now those; not always this vegetable, not always this flesh, not always these apples: but always bread. What is then, *Devour My people for the food of bread?* Without intermission, without cessation they devour, *That devour My people for the food of bread.*

8. *On God they have not called.* He is comforting the man that groaneth, and chiefly by an admonition, lest by imitating evil men, who oftentimes prosper, they delight in evil doing. There is kept for thee that which to thee hath been promised: their hope is present, thine is future, but theirs is transient, thine sure; theirs false, thine true. For they, *Upon God have not called.* Do not daily such men ask of God? They do *not* ask of God. Give heed, if I am able to say this by the aid of God Himself. God gratuitously will have Himself to be worshipped, gratuitously will have Himself to be loved, that is chastely to be loved; not Himself to be loved for the reason that He giveth any thing besides Himself, but because He giveth Himself. He then that calleth upon God in order that He may be made rich, on God doth not call: for upon that He calleth which to himself he willeth to come. For what is to "call upon" but to call unto himself? Unto himself therefore to call, is the meaning of to call upon. For when thou sayest, O God, give me riches: thou wilt not that God Himself should come to thee, but wilt that riches should come to thee. What thou wilt to thee should come, upon the same thou callest. But if upon God thou wast calling, to thee He would Himself come, Himself would be thy riches. But now thou wouldest have coffer full, and conscience void: God filleth not coffer but breast. What do outward riches profit thee, if inward need presseth thee? Therefore those men that for the sake of worldly comforts, that for the sake of earthly good things, that for the sake of present life and earthly felicity, call upon God, do not call upon God.

9. For this reason what followeth concerning them? (Ver. 5.) *There have they feared with fear, where there was no fear.* For is there fear, if a man lose riches? There is no fear there, and yet in that case men are afraid. But if a man lose wisdom, truly there is fear, and in that case he is

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LIII.

not afraid. Hear, distinguish, understand such men: there is entrusted to some one or other a bag, he will not give it back, for his own he counteth it, he thinketh not that it can be demanded back, already for his own he will keep it, he refuseth to give it back. Let him observe what he feareth to lose, and what he will not have: into jeopardy come money and fidelity; whichever is the more valuable, therein the heavier loss is to be feared. But thou, that thou mayest keep gold, dost lose fidelity: with heavier loss thou art stricken, and thou of thy gain hast rejoiced: in that case thou hast feared with fear, where was no fear: give back the money: too little I say, 'give back;' lose the money, lest thou lose fidelity. Thou hast feared to give back money, and hast willed to lose fidelity. The Martyrs took not away property of other persons, but even their own they despised that they might not lose fidelity: and it was too little to lose money, when they were proscribed; they took also their life

Mat. 10, when they suffered: they lost life, in order that unto everlasting life they might find it. Therefore there they feared, where they ought to have been afraid. But they that of Christ have said, *He is not God*, have there feared where

John 11, was no fear. For they said, *If we shall have let Him go, there will come the Romans, and will take away from us both place and kingdom.* O folly and imprudence saying in its heart, *He is not God!* Thou hast feared to lose earth, thou hast lost Heaven: thou hast feared lest there should come the Romans, and take away from thee place and kingdom! Could they take away from thee God? What then remaineth? what but that thou confess, that thou hast willed to keep, and by keeping ill hast lost? For thou hast lost both place and nation by slaying Christ. For ye did will rather to slay Christ, than to lose place; and ye have lost place, and nation, and Christ. In fearing, they have slain Christ: but wherefore this? *For God hath scattered the bones of them that please men*¹. Willing to please men, they feared to lose their place. But Christ Himself, of Whom they said, *He is not God*, willed rather to displease such men, as they were: sons of men, not sons of God, He willed rather to displease. Thence were scattered their bones, His bones no one hath broken. *They were confounded, for*

¹ E. V.
'that
encamp
against
thee.'

God hath despised them. In very deed, brethren, as far as VER. regardeth them, great confusion hath come to them. In 6. the place where they crucified the Lord, Whom for this cause they crucified, that they might not lose both place and nation, the Jews are not. *God, therefore, hath despised them:* and yet in despising He warned them to be converted. Let them now confess Christ, and say, He is God, of Whom they said, ‘He is not God.’ Let them return to the inheritance of their fathers, to the inheritance of Abraham, of Isaac, and of Jacob, let them possess with these very persons life eternal: though they have lost life temporal. Wherefore this? Because out of sons of men have been made sons of God. For so long as they remain, and will not, there is not one that doeth good, there is not so much as one. *They were confounded, for God hath despised them.* And as though to these very persons He were turned, He saith, (ver. 6.) *Who shall give out of Sion salvation to Israel?* O ye fools, ye revile, insult, buffet, besmear with spittings, with thorns ye crown, upon the Cross ye lift up; whom? *Who shall give out of Sion salvation to Israel?* Shall not That Same of Whom ye have said, ‘He is not God?’ *In God’s turning away the captivity of His people.* For there turneth away the captivity of His people, no one but He that hath willed to be a captive in your own hands. But what men shall understand this thing? *Jacob shall exult, and Israel shall rejoice.* *Israel;* the true Jacob, and the true Israel, that younger, to whom the elder was servant, shall himself exult, Gen. 25, 23. for he shall himself understand.

P S A L M LIV.

Lat.
LIII.

EXPOSITION¹.

¹Sermon
to the
people.

1. THE title of this Psalm hath fruit in the prolixity thereof, if it be understood: and because the Psalm is short, let us make up by tarrying over the title, our not having to tarry over the Psalm. For upon this dependeth every verse

PSALM
LIV.

which is sung. If any one, therefore, observe that which on the front of the house is fixed, secure he will enter; and, when he shall have entered, he will not err. For this on the post itself is prominently marked, namely, in what manner within he may not be in error. The title thereof standeth thus: *At the end, in hymns, understanding to David himself, when there came the Ziphites, and said to Saul, Behold, is not David hidden with us?* That Saul was persecutor of the holy man David, very well we know: that Saul was bearing the figure of a temporal kingdom, not to life but to death belonging, this also to your Love we remember to have imparted. And also that David himself

See Ex-
position
upon
Ps. 52.
§. 1. 2.

was bearing the figure of Christ, or of the Body of Christ, ye ought both to know and to call to mind, ye that have already learned. What then of the Ziphites? There was a certain village, Ziph, whereof the inhabitants were Ziphites, in whose country David had hidden himself, when Saul would find and slay him. These Ziphites then, when they had learned this, betrayed him to the king his persecutor, saying, *Behold, is not David hidden with us?* Of no good to them indeed was their betrayal, and to David himself of no harm. For their evil disposition was shewn: but Saul not even after their betrayal could seize David; but rather in a certain cave in that very country, when into his hands Saul had been given to slay, David spared him, and that which he had in his power he did not. But the other was seeking to do that which he had not in his power. Let them that have been Ziphites take heed: let us see those whom to us the Psalm presenteth to be understood by the occasion of those same men.

1 Sam.
24, 4.

2. If we inquire then by what word is translated Ziphites, we find, *Men flourishing*. Flourishing then were certain enemies to holy David, flourishing before him hiding. We may find them in mankind, if we are willing to understand the Psalm. Let us find here at first David hiding, and we shall find his adversaries flourishing. Observe David hiding:

Coloss.
3, 3.

For ye are dead, saith the Apostle to the members of Christ, and your life is hid with Christ in God. These men, therefore, that are hiding, when shall they be flourishing?

ib. 4.

When Christ, he saith, your life, shall have appeared, then

ye also with Him shall appear in glory. When these men shall be flourishing, then shall be those Ziphites withering. For observe to what flower their glory is compared: *All flesh is grass, and the honour of flesh as the flower of grass.* What is the end? *The grass hath withered, and the flower hath fallen off.* Where then shall be David? See what followeth: *But the Word of the Lord abideth for ever.* These therefore are two sorts of men, which ye ought both to distinguish and to choose one of them. For what doth it profit thee to know, if thou art slow to choose? And indeed now the power of choosing lieth near thee: there shall come a time when thou shalt no more have the power of choosing, when no longer God shall defer the¹ sentence of¹ See judgment. For who are these flourishing Ziphites, except that body of Doeg the Edomite; of whom already we have spoken to your Love a few days since: of whom it was said, *Behold a man that hath not set God for his helper, but hath trusted in the multitude of his riches, and hath prevailed in his vanity.* These are the flourishing sons of the world, of whom but now ye have heard from the Gospel, that *In their own generation they are more crafty than the children of light.* For they too seem to look forward unto the future, whereto they know not whether they may come. Ye have heard what that steward did to his master, making for himself a store out of his master's property, and bestowing it upon his debtors, in order that when he should be removed from his stewardship, he might be received by them. And though he defrauded his master, yet his master praised his wit², not heeding his own loss, but his ingenuity. How much more ought we, Himself our Lord Jesus Christ admonishing, to make to ourselves friends of the Mammon of iniquity? For Mammon is interpreted riches. But our riches are in that place, where is our house eternal in the heavens. Again, money temporal they call riches, who except for a time cannot flourish, nor for everlasting from these do will to make to themselves friends, because true riches they know not. These riches then to be riches iniquity alone doth count, flourishing as it does for a time like grass. These are the Ziphites, enemies of David, flourishing in the world.

TITLE.

Is. 40, 6.

¹ See

Exposition of Ps. 52.

Ps. 52, 7.

Luke 16,

8.

² lit. 'his heart.'

ib. 9.

² Cor.

5, 1.

PSALM
LIV.

3. These men sometimes are observed of the weak sons of light, and their feet totter, when they have seen evil men in felicity to flourish, and they say to themselves, 'Of what profit to me is innocence? What doth it advantage me that I serve God, that I keep His commandments, that I oppress no one, from no one plunder any thing, hurt no one, that what I can I bestow? behold, all these things I do, and they flourish, I toil.' But why! Wouldest thou also wish to be a Ziphite? They flourish in the world, wither in judgment, and after withering, into fire everlasting shall be cast: wouldest thou also choose this? Art thou ignorant of what He hath promised thee, Who to thee hath come, what in Himself here He displayed? If the flower of the Ziphites were to be desired, would not Himself thy Lord also in this world have flourished? Or indeed was there wanting to Him the power to flourish? Nay but here He chose rather amid the Ziphites to hide, and to say to Pontius Pilate, as if to one being himself also a flower of the Ziphites, and in suspicion about His kingdom, *My kingdom is not of this world.* Therefore here He was hidden: and all good men are hidden here, because their good is within, it is concealed, in the heart it is, where is faith, where charity, where hope, where their treasure is. Do these good things appear in the world? Both these good things are hidden, and the reward of these good things is hidden. But truly the dignity of the world is white, in what manner? It is bright for a time; will it always be bright? It is grass in the winter, until the summer it is green. Let not that thing therefore be done in the mind, which in another Psalm we light on. For there a certain one confesseth that he almost fell himself, and that his steps slipped walking in the way of God, while he was beholding the flower, as it were, and felicity of the ungodly: and after that he understood what God was reserving for the wicked at the last, and what He that cannot deceive was promising to the just toiling, returning thanks for this understanding, he saith, *How good is the God of Israel to the right in heart!* Wherefore dost thou say this? *But my own feet, he saith, were almost moved.* For what reason? *Because I was jealous toward sinners, beholding the peace of sinners.* But his steps were strengthened after that he

John¹⁸,
36.

Ps. 73,
1-3.

understood at the last. For that which in the same Psalm a TITLE. little after he saith, *On this account labour is before me,* ib. 16. is this; a great question to me hath arisen in my heart, wherefore men do evil, and in the world flourish, but many men do well, and in this world do labour. While this great question was before my eyes, and laborious to be investigated; there is labour, he saith, before me: until I enter into the Sanctuary of God, and understand at the last things. What are these last things? What but those things which we know already in the Gospel to have been foretold? For Mat. 25, *when the Son of Man shall be come, there shall be gathered* 31—33. *before Him all nations, and He shall separate them, as a shepherd divideth the sheep from the goats; the sheep He shall set on the right hand, the goats on the left.* Behold then shall these Ziphites be separated: flame followeth separation. Where is the flower of them that now on the left hand shall stand? Shall they not then groan? shall they not then be racked with a too late penitence, and say, *Of what profit to us hath been pride, and what hath boasting* Wisd. 5, *of riches bestowed upon us?* All these things have passed 8. away like a shadow, O ye Ziphites, on the left hand standing, too late it repenteth you in the shadow to have flourished. Wherefore did ye not acknowledge David, whose hiding among you ye betrayed? For then if ye had been amended, that sorrow would not have been without fruit. For there is a sorrow with fruit, there is one without fruit: a sorrow with fruit is now when thyself thou accusest, when in thyself thou censurest thy evil customs, when them censured thou dost persecute, persecuted thou shuttest them out, and, after these have been shut out, thou art changed, putting off from thyself the old man, and putting on the new, choosing rather the reproach of Christ than the flower of the Ziphites. Moreover, if while holding thy good in secret, and hiding amid Ziphites, holding in secret also the promise of thy reward, there shall have chanced to thee any high place of the world, be not lifted up: for if lifted up thou shalt have been, thou wilt fall unto the flower of the Ziphites. For so it was with a certain holy woman, Esther, amid the then people of the Jews: though she was the wife of a foreign king, she so shared the danger of her countrymen, that she interceded

- PSALM
LIV.
Esth. 14,
16. with the king for her countrymen : she began to pray, and in the very prayer she confessed that all those royal deckings were to her but as the cloth of a menstruous woman. If these things women can do, cannot men? And if these things a Jewish woman could do, shall not the Christian Church be able? This therefore I would say to your Love.
- Ps. 62,
10. *If riches flow in, set not your heart upon them.* Though they abound, and there follow thee the prosperity of the world, trust not thou in the sea, though it smile on thee. If riches flow in, if they abound, trample them, and depend upon thy God. For when thou beneath thee thou shalt have put, and on Him shalt have depended, when they shall have been taken away thou wilt not fall. Let not perchance by thy thought evil and unchristian, that be done in thee which is spoken of in another Psalm, when there had been made mention of the flower of these Ziphites. ¹ *Too deep,* he saith, *have become Thy thoughts.* I say^a, it is said, *Too deep have become Thy thoughts: a man unwise shall not know, and a fool shall not understand, these things. Shall not understand what? When there shall rise up sinners like grass, and all they that work iniquity shall have beheld, that they perish for ever and ever.* They have been delighted with the flower of evil men: they have said with themselves, Behold evil men flourish, I suppose evil men God doth love; and being delighted with the temporal flower of iniquity, they turned themselves to iniquity, so that they perished. Not for a time, as they flourish, but for ever and ever.
- Ps. 92,
5.
¹ or, *Ex-*
ceeding Whence this? *Because a man unwise shall not know, and a fool shall not understand, these things;* not entering into the Sanctuary of God, in order to 'understand at the last things.' And because somewhat difficult is this understanding, from thence beginneth this Psalm, namely, how David was hiding among the Ziphites, and was not delighted with the flower of the Ziphites; but chose rather amid them humility, in order that he might have with God hidden glory. What then to him is there being ascribed in this title? *At the end, in hymns:* that is, in praises. In what praises? *The Lord hath given, the Lord hath taken away;* as it hath pleased the Lord, so hath been done: *be the name*
- Job 1,
21.

^a Oxf. Mss. 'To God it is said.'

of the Lord blessed. Withered in a manner did he seem, in the loss of all his substance? God forbid! Leaves had fallen; the root was living. Therefore, *At the end in hymns.* What is "*Understanding to David himself?*" *Understanding* against this, "*A man unwise shall not know, and a fool shall not understand these things.*" *Understanding to David himself, when there came the Ziphites, and said to Saul, Behold, is not David hidden with us?* And be he hidden with you, so long as he flourish not like you. Hear, therefore, the voice of him.

4. Ver. 1. *O God, in Thy name make me safe, and in Thy virtue judge me.* Let the Church say this, hiding amid the Ziphites. Let the body Christian say this, keeping secret the good of its morals, expecting in secret the reward of its merits, let it say this: *O God, in Thy name make me safe, and in Thy virtue judge me.* Thou hast come, O Christ, humble Thou hast appeared, despised Thou hast been, scourged hast been, crucified hast been, slain hast been; but, on the third day hast risen, on the fortieth day into Heaven hast ascended: Thou sittest at the right hand of the Father, and no one seeth: Thy Spirit thence Thou hast sent, Which men that were worthy have received; fulfilled with Thy love, the praise of that very humility of Thine throughout the world and nations they have preached: Thy name I see to excel among mankind, but nevertheless as weak to us hast Thou been preached. For not even did that Teacher of the Gentiles say, that among us he knew any thing, *Save Christ Jesus, and Him crucified;* in order that of Him we might choose the reproach, rather than the glory of the flourishing Ziphites. Nevertheless, of Him he saith what? *Although He died of weakness, yet He liveth of the power¹ of God.* He came then that He might die of weakness, He is to come that He may judge in the power of God: but through the weakness of the Cross His name hath been illustrious. Whosoever shall not have believed upon the name made illustrious through weakness, shall stand in awe at the Judge, when He shall have come in power. But, lest He that once was weak, when He shall have come strong, with that fan send us to the left hand; may He "save us in His name, and judge us in His virtue." For who so rash as

VER.
1.

Ps.92,6.

1 Cor.
2, 2.

1 virtute

PSALM LIV. to have desired this, as to say to God, for instance, *Judge me?* Is it not wont to be said to men for a curse, "God judge thee?" So evidently it is a curse, if He judge thee in His virtue; and shall not have saved thee in His name: but when in name precedent He shall have saved thee, to thy health in virtue consequent He shall judge. Be thou without care: that judgment shall not to thee be punishment, but dividing. For in a certain Psalm thus is said: *Judge me, O God, and divide my cause from the nation unholy.* What is, *Judge me?* Divide me from the Ziphites, amid whom I lie hid; I have endured their flower, may there now come also my flowering. And their flower indeed hath been temporary, and the grass withering, it hath fallen off: but my flower shall be what? *They that are planted in the House of the Lord, in the courts of the House of our God shall flourish.* There remaineth therefore to us also flower, but that which falleth not, like the leaf of that tree planted beside waters, whereof is said, "*And His leaf shall not fall off.*" O God, therefore, *in Thy name make me safe, and in Thy virtue judge me.*

5. Ver. 2. *O God, hearken to my prayer, in Thy ears receive the words of my mouth.* Let the words of my mouth reach Thine ears, because it is not the flower of the Ziphites that I desire of Thee. *In Thy ears receive the words of my mouth.* Do Thou receive. For to the Ziphites even if there sound my prayer, they hear not, because they understand not. In temporal things to wit they rejoice, good things everlasting to desire they know not how. To Thee may my prayer attain, driven forth and darted out from the desire of Thy eternal blessings: to Thy ears I send it forth, aid it that it may reach, lest it fall short in the middle of the way, and fainting as it were it fall down. But even if there result not to me now the good things which I ask, I am secured nevertheless that hereafter they will come. For even in the case of transgressions a certain man is said to have asked of God, and not to have been hearkened to for his good. For privations of this world had inspired him to prayer, and being set in temporal tribulations he had wished that temporal tribulations should pass away, and there should return the flower of grass; and he saith, *My God, my God,*

why hast Thou forsaken me? The very voice of Christ it is, VER. 2. but for His members' sake. *The words, he saith, of my transgressions I have cried to Thee throughout the day, and Thou hast not hearkened: and by night, and not for the sake of folly to me:* that is, "and by night I have cried, and Thou hast not hearkened; and nevertheless in this very thing that Thou hast not hearkened, it is not for the sake of folly to me that Thou hast not hearkened, but rather for the sake of wisdom that Thou hast not hearkened, that I might perceive what of Thee I ought to ask. For those things I was asking which to my cost perchance I should have received." Thou askest riches, O man; how many have been overset through their riches? Whence knowest thou whether to thee riches may profit? Have not many poor men more safely been in obscurity; having become rich men, so soon as they have begun to blaze forth, they have been a prey to the stronger? How much better they would have lain concealed, how much better they would have been unknown, that have begun to be inquired after not for the sake of what they were, but for the sake of what they had! In these temporal things therefore, brethren, we admonish and exhort you in the Lord, that ye ask not any thing as if it were a thing settled, but that which God knoweth to be expedient for you. For what is expedient for you, ye know not at all. Sometimes that which ye think to be for you is against you, and that which ye think to be against you is for you. For sick ye are; do not dictate to the physician the medicines he may choose to set beside you. If the teacher of the Gentiles, Paul the Apostle, saith, *For what we should* Rom. 8, 26. *pray for as we ought, we know not, how much more we?* Who nevertheless, when he seemed to himself to pray wisely, namely, that from him should be taken away the thorn of the flesh, the angel of Satan, that did buffet him, in order that he might not in the greatness of the revelations be lifted up, heard from the Lord what? Was that done which he wished? Nay¹, in order to that being done which was expedient, He heard from the Lord, I say, what? *Thrice,* not in Mss. he saith, *I besought the Lord that He would take it from me; and He said to me, My Grace sufficeth for thee: for* 2 Cor. 12, 8. *virtue in weakness is made perfect.* Salve to the wound

PSALM I have applied; when I applied it I know, when it should
 LIV. be taken away I know. Let not a sick man draw back from the hands of the physician, let him not give advice to the physician. So it is with all these things temporal. There are tribulations; if well thou worshippest God, thou wilt know that He knoweth what is expedient for each man: there are prosperities; take the more heed, lest these same corrupt thy soul, so that it withdraw from Him that hath given these things. Therefore this man understanding saith what! *O God, hearken to my prayer; in Thy ears receive the words of my mouth.*

6. Ver. 3. *For aliens have risen up against me.* What aliens? Was not David himself a Jew of the tribe of Judah? But the very place Ziph belonged to the tribe of Judah; it was of the Jews. How then *aliens*? Not in city, not in tribe, not in kindred, but in flower. For wilt thou know of those *aliens*? In another Psalm, *alien sons* they have been called, *whose mouth hath spoken vanity, and their right hand is a right hand of iniquity.* And he enumerateth the flower of the Ziphites. *Of whom their sons are like young plants established in their youth: their daughters disposed and decked like the similitude of a temple: their garners full, breaking forth from this unto this: their sheep fruitful, multiplying in their goings out; their oxen fat: there is no falling of enclosure, nor going forth, nor cry in their streets.* But see the Ziphites, see them for a time flourishing. *Blessed they have called the people to whom these things are.* With reason *alien sons.* Thou amid the Ziphites hiding saidst what? *Blessed the people whereof the Lord is its God.* Out of this affection this prayer is being sent forth into the ears of the Lord, when it is said, *In Thy ears receive the words of my mouth; for aliens have risen up against me.*

Ps. 144,
11—15.

7. *And mighty men have sought after my soul.* For in a new manner, my brethren, they would destroy the race of holy men, and the race of them that abstain from hoping in this world, all they that have hope in this world. Certainly commingled they are, certainly together they live. Very much to one another are opposed these two sorts: the one of those that place no hope but in things secular, and

in temporal felicity, and the other of those that do firmly place their hope in the Lord God. And though concordant are these Ziphites, do not much trust to their concord: temptations are wanting; when there shall have come any temptation, so as that a person may be reproved for the flower of the world, I say not to thee he will quarrel with the Bishop, but not even to the Church Herself will he draw near, lest there fall any part of the grass. Wherefore have I said these words, brethren? Because now gladly ye all hear in the name of Christ, and according as ye understand, so ye shout out at the word; ye would not indeed shout at it unless ye understood. This your understanding ought to be fruitful. But whether it is fruitful, temptation doth try; lest suddenly when ye are said to be ours, through temptation ye be found aliens, and it be said, *aliens have risen up against me, and mighty men have sought my soul.* Be not that said which followeth, *They have not set forth God before their face.* For when will he set God before his face, before whose eyes there is nought but the world? namely, how he may have coin upon coin, how flocks may be increased, how barns may be filled, how it may be said to his soul, *Thou hast many good things, be merry, feast, take thy fill.* Doth he set before his face Him, that unto one so boasting and so blooming with the flower of the Ziphites saith, *Fool, that is, "man not understanding," "man unwise," "This night shall be taken from thee thy soul; all these things which thou hast prepared, whose shall they be?"* Luke 12, 20.

They have not set forth God before their face.

8. Ver. 4. *For behold, God helpeth me.* Even themselves know not themselves, amid whom I am hiding. But if they too were to set God before their face, they would find in what manner God helpeth me. For all holy men are helped by God, but within, where no one seeth. For in like manner as the conscience of ungodly men is a great punishment, so a great joy is the very conscience of godly men. *For our glory this is,* saith the Apostle, *the testimony of our conscience.* In this doth glory that man within, not in the flower of the Ziphites without, that now saith, *For behold God helpeth me.* Surely though afar off are to be those things which He promiseth, this day have I a sweet and

PSALM LIV.
Ps. 4, 6. present help; to-day in my heart's joy I find that without cause certain say, *Who doth shew to us good things? For there is signed upon us the light of Thy countenance, O Lord, Thou hast put pleasantness into my heart.* Not into my vineyard, not into my flock, not into my cask, not into my table, but *into my heart.* For behold God helpeth me. How doth He help thee? *And the Lord is the lifter up of my soul.*

9. Ver. 5. *Turn away evil things unto mine enemies.*

So however green they are, so however they flourish, for the fire they are being¹ reserved. *In Thy virtue destroy Thou them.* Because to wit they flourish now, because to wit they spring up like grass: do not thou be a man unwise and foolish, so that by giving thought to these things thou perish for ever and ever. For, *Turn Thou away evil things unto mine enemies.* For if thou shalt have place in the body of David Himself, in His virtue He will destroy them. These men flourish in the felicity of the world, perish in the virtue of God. Not in the same manner as they flourish, do they also perish: for they flourish for a time, perish for everlasting: flourish in unreal good things, perish in real torments. *In Thy virtue destroy Thou them,* whom in Thy weakness Thou hast endured.

10. Ver. 6. *Voluntarily I will sacrifice to Thee.* Who can even understand this good thing of the heart, at another's speaking thereof, unless in himself he hath tasted it? What is, *Voluntarily I will sacrifice to Thee?* Nevertheless, I will say on; let him receive that is able, as he is able: let him believe that is not able, and pray that he may be able. For ought we by any means so to pass over this verse as not to commend it to you? I say to your Love, my affection for it doth sufficiently invite me to speak something concerning it: and thanks I render to God, that with attention ye hear. But if I should observe you reluctant to hear, unwillingly on this verse I should hold my peace, and yet in my heart, as far as the Lord would deign to grant, I should not hold my peace. May there come then unto my tongue that which in heart hath been conceived: may there be drawn forth in word that which in mind is kept: say we as we are able, what is, *Voluntarily I will sacrifice to Thee.* For what

sacrifice here shall I take, brethren? or what worthily shall I offer to the Lord for His mercy? Victims shall I seek from flock of sheep, ram shall I select, for any bull in the herds shall I look out, frankincense indeed from the land of the Sabæans shall I bring? What shall I do? What offer; except that whereof He speaketh, *Sacrifice of praise shall honour Me?* Wherefore then *voluntarily?* Because truly I love that which I praise. I praise God, and in the self-same praise I rejoice: in the praise of Himself I rejoice, at Whom being praised, I blush not. For He is not praised in the same manner as by those who love the theatrical follies is praised either a charioteer, or a hunter, or actor of any kind, and by their praisers, other praisers are invited, are exhorted, to shout together: and when all have shouted, oftentimes, if their favourite is overcome, they are all put to the blush. Not so is our God: be He praised with the will, loved with charity: let it be gratuitous that He is loved and that He is praised. What is *gratuitous?* Himself for the sake of Himself, not for the sake of something else. For if thou praisest God in order that He may give thee something else, no longer freely dost thou love God. Thou wouldest blush, if thy wife for the sake of riches were to love thee, and perchance if poverty should befall thee, should begin to think of adultery. Seeing that therefore thou wouldest be loved by thy partner freely, wilt thou for any thing else love God? What reward art thou to receive of God, O covetous man? Not earth for thee, but Himself He keepeth, Who made heaven and earth. *Voluntarily I will sacrifice to Thee:* do it not of necessity. For if for the sake of any thing else thou praisest God, out of necessity thou praisest. If there were present to thee that which thou lovest, thou wouldest not praise God. See what I say: thou praisest God, for example, in order that He may give thee abundant money: if thou wert to have from any other quarter abundant money, not from God, wouldest thou praise God? If, therefore, because of money thou praisest God, not voluntarily thou sacrificest to God, but out of necessity thou sacrificest: because, beside Him, something else has thy love. Thence hath it been said, *Voluntarily I will sacrifice to Thee.* Despise all things, to Himself give heed. These

VER.
6.

Ps. 50,
23.

PSALM things also which He hath given, because of the Giver are
LIV. good things. For He giveth entirely, He giveth these
 Rom. temporal things: and to certain men to their good, to certain
 11, 33. men to their harm, after the height and depth of His judgments. At the abyss of which judgments an Apostle stood in awe, saying, *O the depth of the riches of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!* For who shall find out His ways, or who shall comprehend His counsels? He knoweth when He giveth, to whom He giveth; when He taketh away, and from whom He taketh away. Ask thou in this present time that which may profit thee hereafter, ask that which may help thee for eternity. But Himself without price love thou: because from Him thou findest not any thing that He may give better than Himself; or if thou findest a better thing, this ask thou. *Voluntarily I will sacrifice to Thee.* Wherefore *voluntarily?* Because gratis. What is *gratis?* *And I will confess to Thy name, O Lord, for it is a good thing:* for nothing else, but because a *good thing* it is. Doth he say, *I will confess to Thy name, O Lord,* because Thou givest me fruitful manors, because Thou givest me gold and silver, because Thou givest me extended riches, abundant money, most exalted dignity? Nay. But what? *For it is a good thing.* Nothing I find better than Thy name: therefore *I will confess to Thy name, O Lord, for it is a good thing.*

11. Ver. 7. *For out of all tribulation Thou hast delivered me.* For this cause I have perceived how good a thing is Thy name: for if this I were able before tribulations to acknowledge, perchance for me there had been no need of them. But tribulation hath been applied for admonition, admonition hath redounded to Thy praise. For I should not have understood where I was, except of my weakness I had been admonished. *Out of all tribulations, therefore, Thou hast delivered me. And upon mine enemies mine eye hath looked back:* upon those Ziphites *mine eye hath looked back.* Yea, their flower I have passed over in loftiness of heart, unto Thee I have come, and thence I have looked
 Is. 40, 6. back upon them, and have seen that *All flesh is grass, and all the glory of man as the flower of grass:* as in a certain

place is also said, *I have seen the ungodly man to be exalted and raised up like¹ the cedars of Lebanon: I passed by, and, lo! he was not.* Wherefore he was not? Because thou hast passed by? Because not to no purpose hast thou heard *Lift up thy heart*; because not on earth, where thou wouldst have rotted, thou hast remained; because thou hast lifted thy soul to God, and thou hast mounted beyond the cedars of Lebanon, and from that elevation hast observed: and *Lo! he was not*; and thou hast sought him, and there hath not been found place for him. No longer is labour before thee; because thou hast entered into the sanctuary of God, and hast understood for the last things. So also here thus he concludeth. *And upon mine enemies mine eye hath looked back.* This do ye therefore, brethren, with your souls; lift up your hearts, sharpen the edge of your mind, learn truly to love God, learn to despise the present world, learn voluntarily to sacrifice the offerings of praise; to the end that, mounting beyond the flower of the grass, ye may look back upon your enemies.

PSALM LV.

EXPOSITION ^a.

1. OF this Psalm the title is: *At the end, in hymns, understanding to David himself.* What the "end" is, we will briefly call to your recollection, because ye have known it. *For the end of the Law is Christ, for righteousness unto every man believing.* Be the attention therefore directed unto the End, directed unto Christ. Wherefore is He called the end? Because whatever we do, to Him we refer it, and when to Him we shall have come home, more to ask we shall not have. For there is an end spoken of which doth consume, there is an end spoken of which doth make perfect. In one sense, for instance, we understand it, when

^a Sermon to the people, wherein he is discoursing of enduring evil men, and disputing against the Donatists.

PSALM
LV.

we hear, there is ended the food which was in eating; and in another sense we understand it, when we hear, there is ended the vesture which was in weaving: in each case we hear, there is ended; but the food so that it no longer is, the vesture so that it is perfected. Our end therefore ought to be our perfection, our perfection Christ. For in Him we are made perfect, because of Himself the Head the Members are we. And He hath been spoken of as *the End of the Law*, because without Him no one doth make perfect the Law. When therefore ye hear in the Psalms, *At the end:* (for many Psalms are thus superscribed :) be not your thought upon consuming, but upon consummation.

2. *In hymns:* in praises. For whether we are troubled and are straitened, or whether we rejoice and exult, He is to be praised, Who both in tribulations doth instruct, and in gladness doth comfort. For the praise of God from the heart and mouth of a Christian man ought not to depart; not that he may be praising in prosperity, and speaking evil in adversity; but after the manner that this Psalm doth prescribe, *I will speak good of the Lord in every time, alway the praise of Him is in my mouth.* Thou dost rejoice; acknowledge a Father indulging: thou art troubled; acknowledge a Father chastening. Whether He indulge, or whether He chasten, He is instructing one for whom He is preparing an inheritance.

3. What then is, *Understanding to David himself?* David indeed was, as we know, a holy prophet, king of Israel, son of Jesse: but because out of his seed there came for our salvation after the flesh the Lord Jesus Christ, often under that name He is figured, and David instead of Christ is in a figure set down, because of the origin of the Flesh of the Same. For after some sort He is Son of David, after some sort the Lord He is of David; Son of David after the flesh, Lord of David after the divinity. For if by Him have been made all things, by Him also David himself hath been made, out of whose seed He came to men. Moreover, when the Lord had questioned the Jews, whose Son they affirmed Christ to be, they made answer, *David's.* (Where the Lord chides the Jews, when they said that He was the Son of David¹.) He saw that they had stayed at the flesh, and had

¹ Oxf.
Mss. add
the
words in
brackets

lost sight of the divinity; and He reproveth them by propounding a question: *How then doth David himself in spirit call Him Lord, The Lord hath said unto my Lord, Sit on My right hand, until I lay Thy foes beneath Thy feet? If then He in spirit calleth Him Lord, how is He his Son?*

A question He propounded; His being Son He denied not. Ye have heard *Lord*; say ye how He is his *Son*: ye have heard *Son*; say how He is *Lord*. This question the Catholic Faith solveth. How *Lord*? Because *In the beginning was the Word, and the Word was with God, and the Word was God.* John 1, 1.

How *Son*? Because *The Word was made flesh, and dwelt among us.* ib. 14. Because then David in a figure is Christ, but Christ, as we have often reminded your Love, is both Head and Body; neither ought we to speak of ourselves as alien from Christ, of Whom we are members, nor to count ourselves as if we were any other thing: because *The two shall be in one flesh.* Gen. 2, 24. *This is a great Sacrament, saith the Apostle, but I speak in regard of Christ and the Church.* Eph. 5, 32.

Because then whole Christ is *Head and Body*; when we hear, *Understanding to David himself*, understand we ourselves also in David. Let the members of Christ understand, and Christ in His members understand, and the members of Christ in Christ understand: because Head and Members are one Christ. The Head was in heaven, and was saying, *Why dost thou persecute Me?* We with Him are in heaven through hope, Himself is with us on earth through love. Acts 9, 4.

Therefore *understanding to David himself*. Be we admonished when we hear, and let the Church understand: for there belongeth to us great diligence to understand in what evil we now are, and from what evil we desire to be delivered, remembering the Prayer of the Lord, where at the end we say, *Deliver us from evil.* Therefore amid many tribulations of this world, this Psalm complaineth somewhat of understanding. He lamenteth not with it, who hath not understanding. Matt. 6, 13.

But furthermore, dearly beloved, we ought to remember, that after the image of God we have been made, and that not in any other part than in the understanding itself. For in many things by beasts we are surpassed: but when a man knoweth himself to have been made after the image of God, therein something in himself

PSALM LV. he acknowledgeth to be more than hath been given to dumb animals. But on consideration of all those things which a man hath, he findeth himself in this thing peculiarly distinguished from a dumb animal, in that he hath himself an understanding. Whence certain men despising in themselves that peculiar and especial thing which from their Maker they had received, the Maker Himself reproveth, saying, *Do not become like horse and mule, in which there is no understanding.* And in another place He speaketh of *Mun in honour set.* In what honour, except that he is made after the image of God? Therefore, *In honour set, he understood not,* He saith; *he hath been compared unto brutes without sense, and hath been made like unto them.* Let us acknowledge therefore our honour, and let us understand. If we do understand, we see this not to be the region of rejoicing, but of groaning; not now of exulting, but as yet of lamenting. But even if certain exultation doth dwell in our hearts, not yet is it in substance, but in hope. Because of a thing promised we are glad, because we know He that promiseth doth not deceive us. Nevertheless, as regardeth the present time, in what evil, in what straits we are, hear ye; and if to this way ye keep, that which ye hear in yourselves acknowledge ye. For whosoever doth not yet hold to the path of godliness, wondereth that the members of David make such groanings. For he seeth not in himself those things. So long as in himself too those things he seeth not, not yet is he there: he feeleth not that which the body feeleth; because he is beside the body; let him be embodied, and he shall feel. Let him speak then, and let us hear, let us hear and speak¹.

Oxf.

Mss.
'under-stand.'

4. *Hear Thou, O God, my entreaty, and despise not my prayer: give heed unto me, and hearken unto me.* Of one earnest, anxious, of one set in tribulation, are these words. He is praying, suffering many things, from evil yearning to be delivered: it remaineth that we hear in what evil he is, and when he beginneth to speak, let us acknowledge there ourselves to be; in order that the tribulation being shared, we may conjoin prayer. (Ver. 2.) *I have been made sad in my exercise, and have been troubled.* Where made sad, where troubled? *In my exercise,* he saith. Of

evil men, whom he suffereth, he hath made mention, and the same suffering of evil men he hath called his *exercise*. VER.
2. Think ye not that without profit there are evil men in this world, and that no good God maketh of them. Every evil man either on this account liveth that he may be corrected, or on this account liveth that through him a good man may be exercised. O that therefore they that do now exercise us would be converted, and together with us be exercised! Nevertheless, so long as they are such as to exercise, let us not hate them: because in that wherein any one of them is evil, whether unto the end he is to persevere, we know not; and oftentimes when to thyself thou seemest to have been hating an enemy, thou hast been bating a brother, and knowest not. The devil and his angels in the holy Scriptures have been manifested to us, that for fire everlasting they have been destined. Of them only must amendment be despaired of: against whom we have a secret wrestling, for which wrestling the Apostle armeth us, saying, *Our wrestling is not against flesh and blood*, that is, against men whom ye see, *but against princes, and powers, and rulers of the world, of this darkness*. Lest perchance when he had said, of the world, thou shouldst understand demons to be rulers of heaven and earth: he hath said, *of the world, of this darkness*: of the world he hath spoken, of the lovers of the world; of the world he hath spoken, of ungodly and unrighteous men: of the world he hath spoken, whereof saith the Gospel, *And the world knew Him not*. For if the world knew not Light, because *Light shineth in darkness, and darkness comprehended It not*; and this darkness itself, which comprehended not Light present, is called by the name of "the world;" then of this darkness they are the rulers. Concerning these same rulers therefore we have a definite sentence of Scripture, that from thence no return at all of any one of them is to be hoped for. But truly of the darknesses themselves of whom these are the rulers we are not sure, whether perchance they that were darkness may not be made light. For instance, to them that were lately made believers, saith the Apostle, *Ye have been sometime darkness, but now light in the Lord*: darkness in yourselves, light in the Lord. Ephes.
5, 8.

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fore, brethren, all evil men, while they are evil men, do exercise good men. For, behold, hear ye briefly and understand. If thou art a good man, thou wilt have no enemy but a bad man. Moreover, before thee this rule of goodness hath been set, that thou shouldest imitate the goodness of

Matt. 5,
45.

thy Father, *Who maketh His sun to rise on good men and on evil men, and raineth on just men and unjust men.* For thou hast not an enemy that God hath not. Thou indeed hast for enemy him that with thee hath been created: but He him that He hath created. Of enemies therefore of God, of evil men and unrighteous men, often in the Scriptures we read: and He spareth them, Who hath nothing that the enemy may lay to His charge, to Whom every enemy is ungrateful: for from Him he hath whatever of good he hath. For from Him he hath it in mercy, even whatever thing there is whereby he is troubled. For to this end he is troubled, that he be not proud; to this end he is troubled, in order that being humbled he may acknowledge the Highest. Thou therefore on thy enemy, whom hardly thou sufferest, hast bestowed what? If He hath him for enemy, That hath bestowed so great things on him, and maketh His sun to rise on good men and evil men, and raineth on just men and unjust men: thou that neither canst make the sun to rise, nor upon the lands make rain, canst thou not keep one thing for thine enemy, so that there may be to thee, *Peace on earth to a man of good will?* Therefore

Luke 2,
14.

since this rule of Love for thee is fixed, that imitating the

Luke 6,
27.

Father thou shouldest love an enemy: for, He saith, *Love your enemies:* in this precept how wouldest thou be exercised, if thou hadst no enemy to suffer? Thou seest then that he profiteth thee somewhat: and let God sparing evil men profit thee, so that thou shew mercy: because perchance thou too, if thou art a good man, out of an evil man hast been made a good man: and if God spared not evil men, not even thou wouldest be found to return thanks. May He therefore spare others, That hath spared thee also. For it were not right, when thou hadst passed through, to close up the way of godliness.

5. Whence then doth this man pray, set among evil men, with whose enmities he was being exercised? Why saith

he, *I have been made sad in my exercise, and have been troubled?* While he is extending his love so as to love enemies, he hath been affected with disgust, being bayed at all around by the enmities of many men, by the phrenzy of many, and under a sort of human infirmity he hath sunk. He hath seen himself now begin to be pierced through with an evil suggestion of the devil, to bring on hatred against his enemies: wrestling against hatred in order to perfect love herself, in the very fight, and in the wrestling, he hath been troubled. For there is his voice also in another Psalm, *Mine eye hath been troubled, because of anger.* And what followeth there? *I have waxen old among all mine enemies.* As if in storm and waves he were beginning to sink, like Peter. For he doth trample the waves of this world, that loveth enemies. Christ on the sea was walking fearless, from Whose heart there could not by any means be taken away the love of an enemy; Who hanging on the Cross did say, *Father, forgive them, for they know not what they do.* Upon this rock, He saith, *I will build My Church.* was bidden to walk, and he was walking by the Grace of Him bidding, not by his own strength. But when he saw the wind mighty, he feared; and then he began to sink, being troubled in his exercise. By what mighty wind? (Ver. 3.) *By the voice of the enemy, and by the tribulation of the sinner.* Therefore, in the same manner as he cried out on the waves, *Lord, I perish, save me,* a similar voice from this man hath preceded, *Hearken Thou, O God, to my entreaty, and despise not my prayer: give heed unto me, and hearken unto me.* Wherefore? For what sufferest thou? Of what dost thou groan? *I have been made sad in my exercise.* To be exercised indeed amid evil men Thou hast set me, but too much they have risen up, beyond my powers: calm Thou one troubled, stretch forth a hand to one sinking. *I have been made sad in my exercise, and have been troubled by the voice of the enemy, and by the tribulation of the sinner; for they have brought down upon me iniquity, and in anger they were shadowing me.* Ye have heard of waves and winds: one as it were humbled they were insulting, and he was praying: on every side against him with the roar

VER.
3.

Ps. 6, 7.

Mat. 14,
30.

Luke 23,
34.

Mat. 16,
18.

Mat. 14,
30.
ver. 1.

PSALM of insult they were raging, but he within was calling upon
 LV. Him whom they did not see.

6. When some such thing is a Christian's lot to suffer, he ought not lightly, as if in hatred, to proceed against that man by whom he is suffering, and to will to conquer the wind; but to turn himself to prayer, that he lose not love. For we must not fear that a human enemy can do any thing. For what is he to do? To say many evil things, to hurl reproaches, to rage with revilings: but to thee what? *Re-
 joyce, He saith, and exult, for your reward is great in the heavens.* He on earth redoubleth reproaches, thou in heaven thy gains. But let him rage more, he might do yet something more: what is more secure than thou, to whom hath been said, *Fear not them that kill the body, but the soul they cannot kill.* What then is to be feared when thou sufferest an enemy? Lest thy love be troubled wherewith thou lovest an enemy. For that human enemy, being flesh and blood, desireth that which he seeth in thee. But another hidden enemy, ruler of this darkness, which thou sufferest in flesh and blood, is seeking the other hidden thing of thine; thy inward treasures to plunder and waste he is striving. Two enemies, therefore, set thou before thine eyes, the one open, and the other hidden: the open, a man; the hidden, the devil. This man is the same as thou art after human nature, but after faith and love not yet that which thou art, but will be able to be that which thou art. Since therefore there are two, the one see thou, the other perceive thou; the one love thou, of the other beware. For even that enemy, whom thou seest, would humble that thing in thee wherein he is conquered. For instance, if by thy riches he is conquered, poor he would make thee; if by thy honour he is conquered, humble he would make thee; if by thy powers he is conquered, weak he would make thee: to these things therefore he giveth heed, in thee either to throw down or to take away the things whereby he is conquered. That hidden enemy also from thee would take away that thing wherein he is conquered. For being man thou conquerest a man in human felicity, but the devil thou conquerest in love of an enemy. In like manner then, as a man goeth about to take away from thee, and to cut

Mat. 5,
12.

Mat. 10,
28.

Ephes.
6, 12.

short, or to overthrow the felicity wherein he is conquered: VER. 4.
 so also the devil conquers a man by taking away that wherein he is conquered. But take care in heart to hold fast the love of an enemy, wherewith the devil is conquered of thee. Let a man rage as much as he can, let him take whatever he can; if he is loved that is openly raging, he hath been conquered who is secretly raging.

7. But this man being troubled and made sad was praying, his eye being disturbed as it were on account of anger. But Ps. 6, 7. the anger of a brother if it shall have been inveterate is then hatred. Anger doth trouble the eye, hatred doth quench it: anger is a straw, hatred is a beam. Sometimes thou hatest and chidest an angry man: in thee is hatred, in him whom thou chidest anger: with reason to thee is said, *Cast out first the beam from thine own eye, and so thou shalt see to cast out the straw from thy brother's eye.* Mat. 7, 5. For that ye may know how much difference there is between anger and hatred: day by day men are angry with their sons, shew me them that hate their¹ sons! This man being troubled ¹ Oxf. ^{Mss.} 'him that hateth.' was praying even when made sad, wrestling against all revilings of all revilers; not in order that he might conquer any one of them by giving back reviling, but that he might not hate any one of them. Hence he prayeth, hence asketh. *From the voice of the enemy and from the tribulation of the sinner; for they have brought down upon me iniquity, and in anger they were shadowing me.* (Ver. 4.) *My heart hath been troubled in me.* This is the same as elsewhere hath been said, *Mine eye because of anger hath been troubled.* And if Ps. 6, 7. eye hath been troubled, what followeth? *And fear of death hath fallen upon me.* Our life is love: if life is love, death is hatred. When a man hath begun to fear lest he should hate him that he was loving, it is death he is fearing; and a sharper death, and a more inward death, whereby soul is killed, not body. Thou didst mind a man raging against thee; what was he to do, against whom thine own Lord had given thee security, saying, *Fear not them that kill the body?* Mat. 10, 28. He by raging killeth body, thou by keeping hatred hast killed soul; and he the body of another, thou thine own soul. *Fear, therefore, of death hath fallen upon me.*

PSALM 8. Ver. 5. *Fearfulness and trembling have come upon me,*
 I.V. *and darkness have covered me. And I have said,—*

1John 2, 9. 11. *He that hateth his brother, is in darkness until now.* If love is light, hatred is darkness. And what saith to himself one set in that weakness and troubled in that exercise? (Ver. 6.) *Who shall give me wings as to a dove, and I shall fly and shall rest?* Either for death he was wishing, or for solitude he was longing. So long, he saith, as this is the work with me, as this command is given me, that I should love enemies, the revilings of these men, increasing and shadowing me, do derange mine eye, perturb my sight, penetrate my heart, slay my soul. I could wish to depart, but¹ weak I am, lest by abiding I should add sins to sins: or at least may I be separated for a little space from mankind, lest my wound suffer from frequent blows, in order that when it hath been made whole it may be brought back to the exercise. This is what takes place, brethren, and there ariseth oftentimes in the mind of the servant of God a longing for solitude, for no other reason than because of the multitude of tribulations and scandals, and he saith, *Who shall give me wings?* Doth he find himself without wings, or rather with bound wings? If they are wanting, be they given; if bound, be they loosed; because even he that looseth a bird's wings, either giveth, or giveth back to it its wings. For it had not as though its own them, wherewith it could not fly. Bound wings make a burden. *Who, he saith, shall give me wings as to a dove, and I shall fly and shall rest?* Shall rest, where? I have said there are two senses here: either, as saith the Apostle, *To be dissolved and to be with Christ, for it is by far the best thing.* For he too, although strong, although great, although in heart most stout; although in Christ a soldier invincible, in his exercise, as we read, was troubled, and he saith, *Henceforth let not any one be vexatious to me.* As though he were saying out of that Psalm, *Weariness hath gotten hold on me because of sinners forsaking Thy law.* Therefore a man oftentimes endeavoureth to amend men perverted, crooked, belonging indeed to his care, but men in whom there is but failure for all human pains and vigilance; amend he cannot, suffer them he must. Even he that amended cannot

¹ Oxf.
 Mss.
 ' for as
 much
 as.'

Philip.
 1, 23.

Gal. 6,
 17.

Ps. 119,
 53.

be, is thine, either by the fellowship of the human race, or oftentimes by Church Communion; he is within, what wilt thou do? whither wilt go? whither separate thyself, in order that these things thou mayest not suffer? But go to him, speak, exhort, coax, threaten, reprove. I have done all things, whatever powers I had I have expended and have drained, nothing I see have I prevailed; all my labour hath been spent out, sorrow hath remained. How then shall my heart rest from such men, except I say, *Who shall give me wings?* As to a dove, however, not as to a raven. A dove seeketh a flying away from troubles, but she loseth not love. For a dove as a type of love is set forth, and in her the plaint is loved. Nothing is so fond of plaints as a dove: day and night she complaineth, as though she were set here where she ought to complain. What then saith this lover? Revilings of men to bear I am unable, they roar, with phrensy are carried away, are inflamed with indignation, in anger they shadow¹ me; to do good to them I am¹ unable; O that I might rest somewhere, being separated¹ from them in body, not in love; lest in me there should be troubled love itself: with my words and my speech no good can I do them, by praying for them perchance I shall do good. These words men say, but oftentimes they are so bound, that to fly they are not able. For perchance they are not bound with any birdlime, but are bound by duty. But if they are bound with care and duty, and to leave it are unable, let them say, *I was wishing to be dissolved and to be with Christ, for it is by far the best thing: to abide in the flesh is necessary because of you.* A dove bound back by affection, not by cupidity, to fly away was not able because of duty to be fulfilled, not because of little merit. Nevertheless a longing in heart must needs be; nor doth any man suffer this longing, but he that hath begun to walk in that narrow way: in order that he may know that there are not wanting to the Church persecutions, even in this time, when a calm is seen in the Church, at least with respect to those persecutions, which our Martyrs have suffered. But there are not wanting persecutions, because a true saying is this, *All that will godly to live in Christ, shall suffer persecution.* Thou sufferest not persecution: thou

VER:
6.

¹ adum-
brant

Philip.
^{1,23,24.}

Matt. 7,
^{14.}

² Tim.
^{3, 12.}

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willest not godly to live in Christ. Dost thou will to prove that to be a true saying which hath been said? Begin godly to live in Christ. What is it, godly to live in Christ? So that this may belong to thy bowels, whereof the Apostle speaketh, *Who is weak, and I am not weak? who is offended, and I burn not?* Other men's infirmities, other men's offences, were to him persecutions. Are they then wanting at this time? More do abound to them that mind these things. And oftentimes from afar a man is seen, and it is said of him, *It is well with him;* and he that saith it, is either tasting his own matters, and is not able to taste those of others; or of himself hath not whereof he may taste, and with another man tasting, nay devouring, he suffereth not. Let him begin therefore godly to live in Christ, and prove that which is said: he beginneth to long for wings, to go afar off, to flee and to abide in the desert.

2 Cor.
11, 29.

9. For whence is it think ye, brethren, that the servants of God have thronged the deserts? If well with them it were amid men, would they withdraw from men? And yet what do even these same? Behold they go afar off fleeing, they abide in the desert: but do they one by one? There holdeth them love, so that with many they abide; and from these same many, there come forth some to exercise them. Because in every congregation of a multitude there must needs be found evil men. For God, that knoweth that we must be exercised, mingleth with us even men that are not to persevere; or certainly so counterfeit, as that they have not so much as begun that wherein they ought to persevere. For He knoweth that it is necessary for us that we bear evil men, and the good there is in what we are should advance; let us love enemies, rebuke, chastise, excommunicate, with love from us even separate them. For see what saith the Apostle; *But if any one obey not our word through the epistle, him mark ye, and be not mingled together with him.* But let there not steal upon thee because of this thing indignation, and trouble thine eye. *Not,* he saith, *as an enemy esteem him, but rebuke him as a brother, that he may blush.* From him from whom he proclaimeth separation, he cutteth not off love. That eye liveth, thy life liveth. For love lost is thy death. This he hath feared to lose that hath said, *Fear of*

2 Thess.
3, 14.

ib. 15.

death hath fallen upon me. Accordingly, lest I should lose the life of love, *Who shall give me wings as to a dove, and I shall fly and shall rest?* Whither art thou to go? whither to fly? where to rest? (Ver. 7.) *Behold I have gone afar fleeing, and have abode in the desert.* In what desert? Wherever thou shalt be, there will gather them together other men, the desert with thee they will seek, will attach themselves to thy life, thou canst not thrust back the society of brethren: there are mingled with thee also evil men; still exercise is thy due portion, *Behold I have gone afar, and have abode in the desert.* In what desert? It is perchance in the conscience, whither no man entereth, where no one is with thee, where thou art and God. For if in the desert, in any place, what wilt thou do with men gathering themselves together? For thou wilt not be able to be separated from mankind, so long as among men thou livest. Observe rather that Comforter, our Lord and King, our Ruler and Creator, created also among us: observe that with His Twelve He joined one man whom He was to suffer.

10. He saith, *Behold I have gone afar fleeing, and have abode in the desert.* Perchance that man, as I have said, hath fled unto his conscience, there some little desert he will have found where he may rest. But that love doth trouble him: alone he found himself in conscience, but not alone in charity: within he was comforted in conscience, but without tribulations left him not. Therefore in himself at peace, on others depending, when he was yet being troubled, he saith what?

Ver. 8. *I was looking for him that should save me from weakness of mind and tempest.* Sea there is, tempest there is: nothing for thee remaineth but to cry out, *Lord, I perish.* Let Him stretch forth hand, Who doth the waves tread fearlessly, let Him relieve thy dread, let Him confirm in Himself thy security, let Him speak to thee within, and say to thee, *Give heed to Me, what I have borne:* an evil brother perchance thou art suffering, or an enemy without art suffering; which of these have I not suffered? There roared without Jews, within a disciple was betraying. There rageth therefore tempest, but He doth save men from weakness of mind, and tempest. Perchance thy ship is being troubled,

VER.
7, 8.

Mat. 14,
30.

PSALM because He in thee is sleeping. The sea was raging, the
 L.V. bark wherein the disciples were sailing was being tossed ;
 Matt. 8, but Christ was sleeping : at length it was seen by them that
 24. 25. among them was sleeping the Ruler¹ and Creator of winds ;
 1 Impe- they drew near and awoke Christ ; He commanded² the
 rator winds, and there was a great calm. With reason then per-
 2 Impe- chance thy heart is troubled, because thou hast forgotten
 ravit Him on Whom thou hast believed : beyond endurance thou
 art suffering, because it hath not come into thy mind what
 for thee Christ hath borne. If unto thy mind cometh not
 Christ, He sleepeth : awake Christ, recall faith. For then in
 thee Christ is sleeping, if thou hast forgotten the sufferings
 of Christ : then in thee Christ is watching, if thou hast
 remembered the sufferings of Christ. But when with full
 heart thou shalt have considered what He hath suffered, wilt
 not thou too with equanimity endure ? and perchance rejoic-
 ing, because thou hast been found in some likeness of the
 sufferings of thy King. When therefore on these things
 thinking thou hast begun to be comforted and to rejoice, He
 hath arisen, He hath commanded the winds ; therefore there
 is a great calm. *I was looking for Him that should save
 me from weakness of mind and tempest.*

11. Ver. 9. *Sink, O Lord, and divide the tongues of them.*
 He is referring to men troubling him and shadowing him,
 and he hath wished this thing not of anger, brethren. They
 that have wickedly lifted up themselves, for them it is expe-
 dient that they be sunk. They that have wickedly cons-
 pired, it is expedient for them that their tongues should be
 divided: to good let them consent, and let their tongues
 agree together. But if to one purpose¹ there were whisper-
 ing against me, he saith, all mine enemies, let them lose
 their 'one purpose' in evil, divided be the tongues of
 them, let them not with themselves agree together. *Sink,
 O Lord, and divide the tongues of them.* Wherefore *sink* ?
 Because themselves they have lifted up. Wherefore *divide* ?
 Because for an evil thing they have united. Recollect that
 tower of proud men made after the deluge : what said the
 Ps. 41, proud men ? Lest we perish in a deluge, let us make a lofty
 7. tower. In pride they were thinking themselves to be for-
 3 in id- 4. tified, they builded up a lofty tower, and the Lord divided

the tongues of them. Then they began not to understand one another; hence arose the beginning of many tongues. VER.
10. For before, one tongue there was: but one tongue for men agreeing was good, one tongue for humble men was good: but when that gathering together did into a union of pride fall headlong, God spared them, even though He divided the tongues, lest by understanding one another they should make a destructive unity. Through proud men, divided were the tongues; through humble Apostles, united were the tongues. Spirit of pride dispersed tongues, Spirit Holy united tongues. For when the Holy Spirit came upon the disciples, with the tongues of all men they spake, by all men Acts 2,
4. they were understood: tongues dispersed, into one were united. Therefore if still they rage and are Gentiles, it is expedient for them divided to have their tongues. They would have one tongue; let them come to the Church; because even among the diversity of tongues of flesh, one is the tongue in faith of heart.

Sink, O Lord, and divide the tongues of them.

12. *For I have seen iniquity and contradiction in the city.* With reason this man was seeking the desert, for he saw iniquity and contradiction in the city. There is a certain city turbulent: the same it was that was building a tower, the same was confounded and called Babylon, the same Gen. 11, through innumerable nations dispersed: thence is gathered 9. the Church into the desert of a good conscience. For he saw contradiction in the city. ‘Christ cometh.’—‘What Christ?’ thou contradictest.—‘Son of God.’—‘And hath God a Son?’ thou contradictest.—‘He was born of a Virgin, suffered, rose again.’—‘And whence is it possible for this to be done?’ thou contradictest.—Give heed at least to the glory of the Cross itself. Now on the brow of kings that Cross hath been fixed, over which enemies insulted. ^bThe effect hath proved the virtue. It hath subdued the world, not with steel, but with wood. The wood of the Cross deserving of insults hath seemed to enemies, and before the wood itself standing they were wagging the head, and saying, *If Son of God He is, let Him come down from* Mat. 27, *the Cross.* He was stretching forth His hands to a people 40.

^b Nearly all Mss. “By effect prove the virtue.” *Ben.*

PSALM LV.
Rom. 1,
17. unbelieving and contradicting. For if just he is that of faith liveth, unjust he is that hath not faith. By that which here he saith *iniquity*, I understand unbelief. The Lord therefore was seeing in the city iniquity and contradiction, and was stretching forth His hands to a people unbelieving and contradicting: and nevertheless waiting for these same, He was saying, *Father, forgive them, for they know not what they do.* Even now indeed there rage the remnant of that city, even now they contradict. From the brows of all men now He is stretching forth hands to the remnant unbelieving and contradicting. *For I have seen iniquity and contradiction in the city.*

Luke
23, 34.

13. Ver. 10. *Day and night there will compass it upon the walls thereof iniquity, and labour*¹. “*Upon the walls thereof; and of;*” upon the fortifications thereof, holding as it were the heads thereof, the noble men thereof. If that noble man were a Christian, not one would remain a pagan! Ofttimes men say, ‘no one would remain a pagan, if he were a Christian.’ Ofttimes men say, ‘If he too were made a Christian, who would remain a pagan?’ Because therefore not yet they are made Christians, as if walls they are of that city unbelieving and contradicting. How long shall these walls stand? Not always shall they stand. The Ark is going around the walls of Jericho: there shall come a time at the seventh going round of the Ark, when all the walls of the city unbelieving and contradicting shall fall. Until it come to pass, this man is being troubled in his exercise; and enduring the remains of men contradicting, he would choose wings for flying away, would choose the rest of the desert. Yea let him continue amid men contradicting, let him endure menaces, drink revilings, and look for Him that will save him from weakness of mind and tempest: let him look upon the Head, the pattern for his ²life, let him be made calm in hope, even if he is troubled in fact. *Day and night there will compass it upon the walls thereof iniquity; and labour in the midst thereof and injustice.* And for this reason labour is there, because iniquity is there: because injustice is there, therefore also labour is there. But let them hear him stretching forth hands. *Come unto Me, all ye that labour.* Ye cry, ye contradict, ye revile: He on the contrary,

¹ Oxf.
Mss.
om. ‘and
labour.’

Josh. 6,
5.

² or way

Mat. 11,
28.

Come unto Me, all ye that labour, in your pride, and ye shall rest in My humility. Learn of Me, He saith, for meek I am and humble in heart, and ye shall find rest unto your souls. For whence do they labour, but because they are not meek and humble in heart? God humble was made, let man blush to be proud.

14. Ver. 11. *There hath not failed from the streets thereof usury and deceit.* Usury and deceit are not hidden at least, because they are evil things, but in public they rage. For he that in his house doth any evil thing, however for his evil thing doth blush: *In the streets thereof usury and deceit.* Money-lending¹ even hath a profession, Money-lending also¹ Fœnus is called a science; a corporation is spoken of, a corporation as if necessary to the state, and of its profession it payeth revenue; so entirely indced in the streets is that which should have been hidden. There is also another usury worse, when thou forgivest not that which to thee is owed; and the eye is disturbed in that verse of the prayer, *Forgive us our debts*, Matt. 6, *(as we too forgive our debtors²).* For what there wilt thou do, 12. 2 SO Oxf. when thou art going to pray, and coming to that same verse? Mss. An insulting word thou hast heard: thou wouldest exact the punishment of condemnation. Do but consent to exact just so much as thou hast given, thou usurer of injuries! With the fist thou hast been smitten, slaying thou seekest. Evil usury! How wilt thou go to prayer? If thou shalt have left praying, which way wilt thou come round unto the Lord? Behold thou wilt say: *Our Father, Which art in heaven*, Matt. 6, *hallowed be Thy Name, Thy kingdom come, Thy will be done,* 9-12. *as in heaven so on earth.* Thou wilt say, *Our daily bread give us to-day.* Thou wilt come to, *Forgive us our debts, as we also forgive our debtors.* Even in that evil city let there abound these usuries; let them not enter the walls where the breast is smitten! What wilt thou do? because there thou and that verse are^e in the midst? Petitions for thee hath a heavenly Lawyer composed. He that knew what used there to be done, said to thee, "Otherwise thou shalt not obtain." *Verily, verily, I say unto you, that if ye shall have forgiven men sins, they shall be forgiven you; but if ye shall not* Matt. 6, 14.

^e Oxf. Mss. 'Where thou and that verse are there.'

^d See Tract. 7. On the Gospel of St. John, §. 11.

PSALM LV. *have forgiven sins unto men, neither will your Father forgive you.* Who saith this? He that knoweth what there is being done, in the place whereat thou art standing to make request. See how Himself hath willed to be thy Advocate; Himself thy Lawyer¹, Himself the Assessor of the Father, Himself thy Judge hath said, "Otherwise thou shalt not receive." What wilt thou do? Thou wilt not receive, unless thou shalt speak; wilt not receive if falsely thou shalt speak. Therefore either thou must do and speak, or else what thou askest thou wilt not earn; because they that this do not do, are in the midst of those evil usuries. Be they engaged therein, that yet do idols either adore or desire: do not thou, O people of God, do not thou, O people of Christ, do not thou the Body of Him the Head! Give heed to the bond² of thy peace, give heed to the promise of thy life. For what doth it profit thee, that thou exactest for injuries which thou hast endured? doth vengeance refresh thee? Therefore, over the evil of another shalt thou rejoice? Thou hast suffered evil; pardon thou; be not ye two³.

¹ juris-peritus² vinculum³ i.e. evil men

And there faileth not from the streets thereof usury and deceit.

15. Therefore for this reason thou wast seeking solitude and wings, for this reason thou art complaining, these things to bear thou art not able, namely, the contradiction and iniquity of this city. Rest thou in those things which with thee are within, and do not seek solitude. Hear also of these very things what he saith.

Ver. 12. *For if an enemy had upbraided me.* And indeed above he was 'troubled in his exercise' by the voice of the enemy and by the tribulation of the sinner, perhaps being placed in that city, that proud city that was building a tower, which was "sunk^e," that divided might be the tongues: give heed to his inward groaning because of perils from false brethren. *For if an enemy had upbraided me, I would have undergone it assuredly, and if he that did hate me had over me great words spoken,* that is, through pride had on me trampled, did magnify himself above me, did threaten me all in his power: *I would hide myself assuredly from him.* From him that is abroad, thou wouldest hide thyself where?

^e Mss. 'submersa,' (not 'subversa,') alluding to verse 9. *Ben.*

Amid those that are within. But now see whether any thing else remaineth, but that thou seek solitude. (Ver. 13.) *But thou,* VER. 14. he saith, *man of one mind, my guide and my friend.* Perchance sometimes good counsel thou hast given, perchance sometimes thou hast gone before me, and some wholesome advice thou hast given me: in the Church of God together we have been. *But thou, man of one mind, my guide and my friend,* (ver. 14.) *that together with me didst take sweet morsels.*

What are the sweet morsels? Not all they that are present know: but let them not be soured that do know, in order that they may be able to say to them that as yet know not: *Taste ye and see, how sweet is the Lord.*

Ps. 34, 8.

Thou that together with me didst take sweet morsels. In the House of God we have walked with consent. Whence then dissention? Thou that wast within, hast become one without. He hath walked with me in the House of God with consent: another house hath he set up against the House of God. Wherefore hath that been forsaken, wherein we have walked with consent¹? wherefore hath that been deserted, wherein together we did take sweet morsels?

¹against the Donatists.

16. Ver. 15. *Let there come death upon them, and let them go down unto Hell living.* How hath he cited and hath made us call to mind that first beginning of schism, when in that first people of the Jews certain proud men separated themselves, and would without have sacrificed? A new death upon them came: the earth opened herself, and swallowed them up alive. *Let there come,* he saith, *death upon them, and let them go down into Hell living.*

Numb. 16, 31.

What is *living*? knowing that they are perishing, and yet perishing. Hear of living men perishing and being swallowed up in a gulph of the earth, that is, being swallowed up in the voraciousness of earthly desires. Thou sayest to a man, What aileth thee, brother? Brethren we are, one God we invoke, in one Christ we believe, one Gospel we hear, one Psalm we sing, one Amen we respond, one Hallelujah we sound, one Easter we celebrate: why art thou without and I am within? Ofttimes one straitened, and perceiving how true are the charges which are made, saith, May God requite our ancestors! Therefore alive he perisheth. In the next place thou continuest and thus givest warning. At least let the

²against the Donatists.

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LV.

evil of separation stand alone, why dost thou adjoin thereto that of rebaptism? Acknowledge in me what thou hast; and if thou hatest me, Christ in me spare thou. And this evil thing doth frequently and very greatly displease them. Truly, say they, it is ill done; O that it were possible not to have it done: but what have we to do with the statutes of our ancestors? *Let them go down unto Hell living.* If being dead thou shouldst go down, what thou wert doing thou wouldest not know; but when thou knowest that to be an evil thing which thou doest, and nevertheless doest it, dost thou not alive go down unto the lower places? And why is it that a gulf of the earth swallowed up alive the rulers themselves for the most part, but the people that with them consented, fire falling from heaven consumed? It is on this account that this Psalm referring to this punishment, with the people hath begun, and with the leaders hath concluded. *Let there come death upon them,* it hath said, because of them upon whom there came fire from Heaven; and immediately hath continued, *Let them go down unto Hell living,* because of the leaders whom a gulf of the earth swallowed up. For how should they have descended unto Hell living, of whom it had said, *Let there come death upon them?* If already upon them death had come, how alive unto the lower places did they descend? Therefore with the lesser ones he hath begun, with the greater he hath concluded. *Let there come death upon them,* that have consented and have followed. What of those leaders and princes? *Let them go down unto Hell living;* because they themselves have the Scriptures in their hands, and know well by daily reading how the Church Catholic through the whole world is so spread, that in a word all contradiction is void; and that there cannot be found any support for their schism they know well: therefore unto the lower places living they go down, because the evil which they do, evil to be they know. But the former a fire of divine indignation consumed. For being inflamed with desire of strife, from their evil leaders they would not depart. There came upon fire a fire, upon the heat of dissension the heat of consuming. *Let there come death upon them and let them go down unto Hell living. For naughtiness is in their lodgings, in the midst of them. In*

Numb.
16, 32.
ib. 35.

*their lodgings*¹, wherein they tarry and pass away. For here they are not alway to be: and nevertheless in defence of a temporal animosity they are fighting so fiercely. *In their lodgings is iniquity; in the midst of them is iniquity*: no part of them is so near the middle of them as their heart.

17. Ver. 16. *Therefore to the Lord I have cried out.* The Body of Christ and the oneness of Christ in anguish, in weariness, in uneasiness, in the tribulation of its exercise, that One Man, Oneness in One Body set, when He was wearying His soul in crying out from the ends of the earth; saith, *From the ends of the earth to Thee I have cried out, when My heart was being vexed.* Himself one, but a oneness² that² *unitas* One! and Himself one, not in one place one, but from the ends of the earth is crying as one. How from the ends of the earth should there cry one, except in many there were one? *I to the Lord have cried out.* Rightly do thou cry out to the Lord, cry not to Donatus: lest for thee he be instead of the Lord a lord, that under the Lord would not be a fellow-servant. *I to the Lord have cried out: and the Lord hath heard me.*

18. Ver. 18. *In evening, in morning, at noon-day I will recount and will tell forth, and He shall hearken to my voice.* Do thou proclaim glad tidings, keep not secret that which thou hast received, *in evening* of things gone by, *in morning* of things to be, *at noon-day* of things ever to be. Therefore to that which he saith *in evening* belongeth that which he recounteth: to that which he saith, *in morning*, belongeth that which he telleth forth: to that which he saith *at noon-day*, belongeth that wherein his voice is hearkened to. For the end is at noon-day; that is to say, whence there is no going down unto setting. For at noon-day there is light full high, the splendour of wisdom, the fervour of love. *In evening and in morning and at noon-day.* *In evening*, the Lord on the Cross; *in morning*, in Resurrection; *at noon-day*, in Ascension. I will recount in evening the patience of Him dying, I will tell forth in morning the life of Him rising, I will pray that He hearken at noon-day sitting at the right hand of the Father. He shall hearken to my voice, That *intercedeth* for us. How great is the security of this man? ^{Rom. 8, 34.} How great the consolation, how great the refuge 'from

^{PSALM}
L.V. weakness of mind and tempest,' against evil men, against ungodly men: both without and within, and in the case of those that are without though they had been within.

19. Therefore, my Brethren, those that in the very congregation of these walls ye see to be rebellious men, proud, seeking their own, lifted up; not having a zeal for God that is chaste, sound, quiet, but ascribing to themselves much; ready for dissension, but not finding opportunity; are the very chaff of the Lord's floor. From hence these few men the wind of pride hath dislodged: the whole floor will not fly, save when He at the last shall winnow. But what shall we do, save with this man sing, with this man pray, with this man mourn and say securely, (ver. 18.) *He shall redeem in peace my soul.* Against them that love not peace: *in peace He shall redeem my soul.* "Because with those that hated peace I was peace-making." *He shall redeem in peace my soul, from those that draw near to me.* For from those that are afar from me, it is an easy case: not so soon doth he deceive me that saith, Come, pray to an idol: he is very far from me. Art thou a Christian? A Christian, he saith. Out of a neighbouring place he is my adversary, he is at hand. *He shall redeem in peace my soul, from those that draw near to me: for in many things they were with me.* Wherefore have I said, *draw near to me?* Because *in many things they were with me.* In this verse two propositions occur. *In many things they were with me.* Baptism we had both of us, in that they were with me: the Gospel we both read, they were in that with me: the festivals of martyrs we celebrated, they were there with me: Easter's solemnity we attended, they were there with me. But not entirely with me: in schism not with me, in heresy not with me. In many things with me, in few things not with me. But in these few things wherein not with me, there is no profit to them of the many things wherein they were with me. For see, brethren, how many things hath recounted the Apostle Paul: one thing, he hath said, if it shall have been wanting, in vain are those things. *If with the tongues of men and of angels I shall speak,* he saith, *if I have all prophecy, and all faith, and all knowledge; if mountains I shall remove, if I shall bestow all my goods*

Matt. 3,
12.

Ps. 120,
6. 7.

1 Cor.
13,¹⁻³.

upon the poor, if I shall deliver my body even so that it be burned. How many things he hath enumerated! To all these many things let there be wanting one thing, charity; the former in number are more, the latter in weight is greater. Therefore in all Sacraments they are with me, in one charity not with me: *In many things they were with me.* Again, by a different expression: *For in many things they were with me.* They that themselves have separated from me, with me they were, not in few things, but in many things. For throughout the whole world few are the grains, many are the chaffs. Therefore he saith what? In chaff with me they were, in wheat with me they were not. And the chaff is nearly related to the wheat, from one seed it goeth forth, in one field is rooted, with one rain is nourished, the same reaper it suffereth, the same threshing sustaineth, the same winnowing awaiteth, not into one barn entereth. *For in many things they were with me.*

20. (Ver. 19.) *God will hear me, and He shall humble them That is before ages.* For they rely on some leader or other of theirs that hath begun but yesterday. *He shall humble them That is before ages.* For even if with reference to time Christ is of Mary the Virgin, nevertheless before ages "*In the beginning He is the Word, and the Word with God, and the Word God.*" *He shall humble them, That is before ages.* ^{John 1,} *For to them is no changing:* of them I speak to whom is no changing. He knew of some to persevere, and in the perseverance of their own wickedness to die. For we see them, and to them is no changing: they that die in that same perverseness, in that same schism, to them is no changing. God shall humble them, shall humble them in damnation, because they are exalted in dissension. To them is no changing, because they are not changed for the better, but for the worse: neither while they are here, nor in the resurrection. For all we shall rise again, but ¹ not all shall be changed. Wherefore? Because *To them is no changing: and they have not feared God.* My brethren, ¹ *one remedy there is: let them fear God, let them forsake Donatus. Thou sayest to him, Thou art perishing in schism; it must needs be that God should requite those evil things: thou wilt come unto damnation; flatter not thyself with thy*

VER.
20.

¹ E. V.
om. 'not'
1 Cor. 15,
51.

PSALM words, follow not a blind guide: for a blind man leading a
 LV. blind man, together into a ditch do they fall. What is that
 Mat. 15, to me? he saith: as I have lived yesterday, so also to-day:
 14. what my parents were, the same also am I. Thou fearest
 not God: give fear to God: let him think that all these
 things are true which are read, that the faithfulness of
 Christ is that which cannot be broken: how in heresy shall
 he remain in the face of so great evidentness of the holy
 Catholic Church, which God hath diffused throughout the
 whole world; which before He diffused, He promised,
 foretold, hath so manifested as He promised? Therefore
 let them beware and mark that fear not God.

Ver. 20. *He stretcheth forth His hand in requiring.*

21. *They have polluted His Testament.* Read the testa-
 Gen. 12, ment which they have polluted: "*In thy seed shall be blessed*
 3; 26, 4. *all nations.*" *They have polluted His Testament.* Thou
 against these words of the Testator sayest what? The
 Africa of holy Donatus hath alone deserved this grace, in
 him hath remained the Church of Christ. Say at least the
 Church of Donatus. Wherefore addest thou, of Christ?
 Of whom it is said, *In thy seed shall be blessed all nations.*
 After Donatus wilt thou go? Set aside Christ, and then
 secede. See therefore what followeth: *They have polluted*
His Testament. What Testament? To Abraham have been
 spoken the promises, and to his seed. The Apostle saith,
 Gal. 3, *Nevertheless, a man's testament confirmed no one maketh*
 15. 16. *void, or superaddeth to: to Abraham have been spoken the*
promises, and to his seed. He saith not, And to seeds, as if
in many; but as if in one, And to thy Seed, which is Christ.
 In this Christ, therefore, what Testament hath been promised?
In thy seed shall be blessed all nations. Thou that hast
 given up the unity of all nations, and in a part hast remained,
 hast polluted His Testament. That which therefore hath
 befallen thee, to be banished, to be from the inheritance
 separated, is of the anger of God. For attend to that which
 followeth: *They have polluted His Testament; (they have*
^{1 not in}
 E. V. *been divided, because of the anger of His countenance¹.)*
 What do ye look for, by what clearer mark should heretics
 be pointed out? *They have been divided, because of the*
anger of His countenance.

22. Ver. 22. *And His heart hath drawn near.* Of whom do we understand it, except of Him, by the anger of whom they have been divided? How *hath His heart drawn near?* In such sort, that we may understand His will. For by heretics hath been vindicated the Catholic Church, and by those that evil think have been proved those that think well. For many things lay hid in the Scriptures: and when heretics had been cut off, with questions they troubled the Church of God: then those things were opened which lay hid, and the will of God was understood. Thence is said in another Psalm, *A congregation of bulls amid the cows of the people, in order that they might be excluded that have been proved with silver.* For let them be excluded, He hath said, let them come forth, let them appear. Whence even in silver-working men are called ‘excluders,’ that is, pressers out of form from the sort of confusion of the lump. Therefore many men that very excellently could the Scriptures understand and expound, were hidden among the people of God: but they did not declare the solution of difficult questions, when no reviler again urged them. For was the Trinity perfectly treated of before the Arians snarled thereat? Was repentance perfectly treated of before the Novatians opposed? So not perfectly of Baptism was it treated, before rebaptizers set without contradicted; nor of the very oneness of Christ were the doctrines clearly stated which have been stated, save after that this separation began to press upon the weak: in order that they that knew how to treat of and solve these questions, (lest the weak should perish vexed with the questions of the ungodly,) by their discourses and disputations should bring out unto open day the dark things of the Law. Therefore they have been divided because of the anger of His countenance, and unto us for understanding His heart hath drawn near. Therefore perceive ye that which in another Psalm He hath mentioned, “Congregation of bulls,” that is, of proud smiters with horns, “amid the cows of the people.” What doth he speak of as cows? Souls easy to be led astray. Why this? “In order that those may be excluded,” that is, may appear, that were lying hid, “that have been proved with silver.” What is, “with silver?” With the

VER.
22.

PSALM saying of God. *The sayings of God are sayings chaste,*
 1.V.
 Ps.12,6. *silver with fire tried, the thing approved of the earth, purged*
seven times so much. This obscure sense see in what manner

1 Cor. the Apostle bringeth out into light; *It is needful,* he saith,
 11, 19. *that also heresies there be, in order that men proved may*
be made manifest among you. What is "men proved?"

Proved with silver, proved with the word. What is, "may
 1 exclu- be made manifest?" May be brought out¹. Wherefore this?

dantur Because of heretics. What is, because of heretics? Because
 of the "congregation of bulls amid the cows of the people."
 So therefore these also *have been divided because of the*
anger of His countenance, and His heart hath drawn near.

23. Ver. 21. *His discourses have been softened above oil,*
and themselves are darts. For certain things in the Scriptures
 were seeming hard, while they were obscure; when explained,
 they have been softened. For even the first heresy in the
 disciples of Christ, as it were from the hardness of His dis-

John 6, course arose. For when He said, *Except a man shall have*
 53, &c. *eaten My flesh and shall have drunk My blood, he shall not*
have life in himself: they, not understanding, said to one

another, *Hard is this discourse, who can hear it?* Saying
 that, *Hard is this discourse,* they separated from Him: He
 remained with the others, the twelve. When they had in-
 timated to Him, that by His discourse they had been
 scandalized, *Will ye also,* He saith, *choose to go?* Then
 Peter, *The Word of life eternal Thou hast: to whom shall*
we go? Attend, we beseech you, and ye little ones learn
 godliness. Did Peter by any means at that time understand
 the secret of that discourse of the Lord? Not yet he under-
 stood: but that good were the words which he understood
 not, godly he believed. Therefore if hard is a discourse,
 and not yet is understood, be it hard to an ungodly man, but
 to thee be it by godliness softened: for whenever it is solved,
 it both will become for thee oil, and even unto the bones it
 will penetrate.

24. Furthermore, just as Peter, after their having been
 scandalized by the hardness, as they thought, of the dis-
 course of the Lord, even then said, *The Word of life eternal*
Thou hast: to whom shall we go? so he hath added, (ver. 22.)
Cast upon the Lord thy care, and He shall Himself nourish

thee up. A little one thou art, not yet thou understandest the secret things of words: perchance from thee the bread is hidden, and as yet with milk thou must be fed: be not angry with the breasts: they will make thee fit for the table, for which now little fitted thou art. Behold by the division of heretics many hard things have been softened: His discourses that were hard have been softened above oil, and they are themselves darts. They have armed men preaching the Gospel: and the very discourses are aimed at the breast of every one that heareth, by men instant in season and out of season: by those discourses, by those words, as though by arrows, hearts of men unto the love of peace are smitten. Hard they were, and soft they have been made. Being softened they have not lost their virtue, but into darts have been converted. *His discourses have been softened above oil: and themselves, the softened discourses, themselves are darts.* But thou not yet perchance art fitted to be armed with these darts, and not yet for thee hath shone out that which in discourse perchance is obscure and hard. *Cast upon the Lord thy care, and Himself shall nourish thee up.* Upon the Lord cast thyself. Behold thou wilt cast thyself upon the Lord, let no one put himself in the place of the Lord. *Cast upon the Lord thy care.* See in what manner that great soldier of Christ would not that upon himself the care of little ones should be cast: *Hath by any means Paul for you been crucified, or in the name of Paul have ye been baptized?* What did he say to them after that, *Cast upon the Lord your care, and Himself shall nourish you up?* But now a little one would cast his care upon the Lord, and some one or other meeteth him and saith, I will take thee in. He meeteth as it were a ship tossed by the waves, and he saith, I will take her in. Do thou also make answer, A harbour I seek, not a rock. *Cast upon the Lord thy care, and Himself shall nourish thee up.* And see, a harbour doth take thee in: *He shall not give for everlasting tossing to the just man.* Thou art seeming to toss in that sea, but a harbour taketh thee in. Do thou only before that thou enter into the harbour break not away from the anchor. The ship is tossing at anchor, but not afar from the land is she driven, nor for everlasting will she toss, even if for a time she toss. For to

VER.
22.
1 Cor.
3, 1.

1 Cor.
1, 13.

PSALM LV. tossing belong the words above: *I have been made sad in my exercise, and have been troubled. I was looking for Him that should make me safe from weakness of mind and tempest.* Tossing he speaketh, but not for everlasting he shall toss: for to an anchor he is bound, the anchor is his hope. *He shall not give for everlasting tossing to the just man.*

25. But to the others what?

Ver. 23. *But Thou, O God, shalt bring them down unto the pit of corruption.* The pit of corruption is the darkness of sinking under. *Thou shalt bring them down,* he saith, Mat 15, *unto the pit of corruption:* because, when blind leadeth blind, they both fall into a ditch. God bringeth them down into the pit of corruption, not because He is the author of their own guilt, but because He is Himself the judge of their iniquities. Rom. 1, *For God hath delivered them unto the desires of their heart.* For they have loved darkness, and not light; they have loved blindness, and not seeing. For behold the Lord Jesus hath shone out to the whole world, let them sing Ps. 19, in unity with the whole world: *For there is not one that can hide himself from the heat of Him.* But they passing over from the whole to a part, from the body to a wound, from life to a limb cut off, shall meet with what, but going into the pit of corruption?

26. *Men of bloods and of deceitfulness.* Men of bloods, because of slayings he calleth them: and O that they were corporal and not spiritual slayings. For blood from the flesh going forth, is seen and shuddered at: who seeth the blood of the heart in a man rebaptized? Those deaths require other eyes. Although even about these visible deaths Circumcelliones armed every where remain not quiet. And if of these visible deaths we think, there are men of bloods. Give heed to the armed man, whether he is a man of peace and not of blood. If at least a club only he were to carry, well; but he carrieth a sling, carrieth an axe, carrieth stones, carrieth lances: and carrying these weapons, wherever they may they scour, for the blood of innocent men they thirst. Therefore even with regard to these visible deaths there are men of bloods. But even of them let us say, O that such deaths alone they perpetrated, and souls

they slew not. These that are men of bloods and of deceit, VER. 25. let them not suppose that we thus wrongly understand men of bloods, of them that kill souls: they themselves of their Maximianists¹ have so understood it. For when they condemned them, in the very sentence of their Council they have set down these words: *Swift are the feet of them to shed the blood* (of the proclaimers[†]), *tribulation and calamity are in the ways of them, and the way of peace they have not known.* This of the Maximianists they have said. But I ask of them, when have the Maximianists shed the body's blood; not because they too would not shed, if there were so great a multitude as could shed, but because of the fear in their minority rather they have suffered somewhat from others, than have themselves at any time done any such thing. Therefore I question the Donatist and say: In thy Council thou hast set down of the Maximianists, *Swift are the feet of them to shed blood.* Shew me one of whom the Maximianists have hurt so much as a finger! What other thing to me is he to answer, than that which I say? They that have separated themselves from unity, and who slay souls by leading astray, spiritually, not carnally, do shed blood. Very well thou hast expounded, but in thy exposition acknowledge their own deeds. *Men of bloods and of deceitfulness.* In guile is deceitfulness, in dissimulation, in seduction. What therefore of those very men that have been divided because of the anger of His countenance? They are themselves men of bloods and of deceit.

27. But of them he saith what? *They shall not halve their days.* What is, *They shall not halve their days?* They shall not make progress as much as they think: within the time which they expect, they shall perish. For he is that partridge, whereof hath been said, *In the half of his days they shall leave him, and in his last days he shall be an unwise one.* Jer. 17, 11. They make progress, but for a time. For what saith the Apostle? *But evil men and seducers shall make progress for the worse, themselves erring, and other men into error driving.* 2 Tim. 3, 13. Mat. 15, 14.

[†] The word 'annuntiatorum' is omitted in some copies. It is not in the sentence of the synod of Bagai, as given in the 4th book against Cresconius, c. 4. *Ben.*

PSALM LVI. *together into a ditch they fall. Deservedly they fall into the pit of corruption. What therefore saith he? They shall make progress for the worse: not however for long.*
 2 Tim. For a little before he hath said, *But further they shall not*
 3, 9. *make progress: that is, shall not halve their days. Let the Apostle proceed and tell wherefore: For the madness of them shall be manifest to all men, as also was that of the others.*

Men of bloods and of deceit shall not halve their days. But I in Thee will hope, O Lord. But deservedly they shall not halve their days, because in man they have hoped. But I from days temporal have reached unto day eternal. Wherefore? Because in Thee I have hoped, O Lord.

LAT.
LV.

PSALM LVI.

EXPOSITION^a.

A discourse to the people of Carthage.

JUST as when we are going to enter into any house, we look on the title to see whose it is and to whom it belongeth, lest perchance inopportunately we burst into a place whereunto we ought not; and again, in order that we may not through timidity withdraw from that which we ought to enter: as if in a word we were to read, *These estates belong to such an one or to such an one: so on the lintel of this Psalm we have inscribed, At the end, for the people that from holy men were put afar off, to David himself, at the inscription of the Title, when the Allophyli held him in Gath.* Let us therefore take knowledge of the people that from holy men were put afar off at the inscription of the Title. For this doth belong to that David whom now ye know how to understand spiritually. For there is here commended to our notice no other than He of Whom hath been said, *The end of the Law is Christ for righteousness to every man believing.* Therefore when thou hearest *at the*

1 Sam.
21, 10.

Rom.
10, 4.

^a A Paris Ms. has the title, Incipit Restitutâ, Feriâ V. de Psalmo LV. Carthagine Sermo habitus in Basilicâ Ben.

end, unto Christ give heed, lest tarrying in the way thou arrive TITLE. not at the end. For whatever that place is where beneath thou shalt have stood, before that thou shalt have come home unto Christ, the divine discourse saith to thee nothing but, *draw near, not yet is the place where there is security.* There is one place where a most sure standing-ground is established; there is a rock whereon a House doth stand up so secure as that it feareth not the rain of the tempest. For ^{Matt. 7,} *the floods have beat against that House, and it hath not* ^{25.} *fallen, for it had been founded upon a Rock:* but the Rock was Christ. Under the name of David Christ is figured: because of Him hath been said, *He that hath been made of* ^{Rom. 1,} *the seed of David after the flesh.* ^{3.}

2. Who are then the people that from holy men were put afar off at the inscription of the Title? Let the Title itself declare to us that people. For there was written a certain title at the Passion of the Lord, when the Lord was crucified: there was in that place a Title inscribed in Hebrew, in Greek, and in Latin, *The King of the Jews*; in three tongues as though ^{John 19,} by three witnesses the Title was confirmed: because ^{19.} *in the* ^{Mat. 18,} *mouth of two or three witnesses shall stand every word.* ^{16.} When the Jews had read this Title, they were indignant, and ^{Deut.} they said to Pilate, *Write not, King of the Jews, but that He* ^{19, 15.} *said Himself that He was King of the Jews.* Write thou that He said Himself, they said; not that the thing was which He said. But because in another Psalm it is truly said^b, *For the Inscription of the Title corrupt thou not,* Pilate answered, *What I have written I have written:* as ^{John 19,} though he were saying, I corrupt not truth, even if ye love ^{22.} falsehood. Because therefore in that cursed one^c the Jews had indignation, saying, *We have no king but Cæsar alone*; from offence at the Title they were put afar off from holy men. Let them draw near to holy men, and cleave unto the holy One that confess and desire to have Christ for King: be they put afar off from holy men that gainsaying the Title repudiated God for King, and chose man for king. Every people therefore that with human kingdom is pleased, rejecting the Lord from being King over them—to whom reigning every man is subject in such sort that he too may himself

^b Vid. Tit. Psalm LVII. LVIII.

^c i. e. as members of Satan.

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LVI.
reign over his passions—every such people, I say, is put afar off from holy men. Do not, therefore, brethren, in the Jews alone remark this thing. There were given in them as it were primitive examples, to the end that in that same people might shine forth that thing whereof every man should beware. There is indeed also a Cæsar, a human king, for men in things human, but another King there is for things divine: one king for life temporal, another King for life eternal; one king earthly, another King heavenly: king earthly under King heavenly, King heavenly over all things. It is not therefore because they said they had Cæsar for king, that they sinned; but because Christ for King they would not have. And now many men Christ for King, in Heaven sitting, and every where reigning, will not have: and these are they that trouble us. Against such men this Psalm strengtheneth us. For it must needs be that such men we suffer even unto the end: whom we should not suffer, unless for us it were expedient. For every temptation is probation, and the effect of every probation hath its fruit. Because a man for the most part even to his own self is unknown: what he may bear, or what he may not bear, he knoweth not: and sometimes presumeth that he may bear that which he is not able, and sometimes despaireth of himself to be able to bear that which he is able: there cometh up temptation like a sort of inquisition, and a man is found out by himself; because he lay hid even to himself, but to his Maker he lay not hid. Furthermore, Peter presumed of something which in him was not yet, that even unto death he with the Lord Jesus Christ would persevere: his own powers Peter knew not, but the Lord knew. That he was not fitted replied He that had formed him, He that even to him that had been formed by Himself meet powers would give, what not yet He had given, knew: he that not yet had received knew not: there came on temptation; he denied, wept, received. Since therefore we know not what we should ask, as though not having, and for what we should give thanks as if receiving, need there is always that with temptations and tribulations we be educated in this world: but troubled we cannot be, except by those that have been put afar off from holy men. This farness,

Luke 22,
33.

Mat. 26,
69—75.

brethren, understand ye to be of heart, not of the body. TITLE.
For oftentimes it cometh to pass that he that in body afar is estranged from thee, is joined to thee, because he loveth that which thou lovest; and oftentimes it cometh to pass that one standing beside thee is joined to thee, because he loveth that which thou lovest: and oftentimes it cometh to pass that one standing beside thee, because that he loveth the world, while thou lovest God, is afar from thee.

3. What therefore meaneth, that which to the title itself still belongeth, namely, that *the Allophyli held him in Geth?* Geth was a certain city of the Allophyli^d, that is, of strangers, to wit, of people afar from holy men. All they that refuse Christ for King become strangers. Wherefore strangers are they made? Because even that vine, though by Him planted, when it had become sour what heard it? *Wherefore hast thou been turned into sourness, O alien vine?* It hath not been said, My vine: because if Mine, sweet; if sour, not Mine; if not Mine, surely alien. *There held him, then, Allophyli in Geth.* We find indeed, brethren, David himself, son of Jesse, king of Israel, to have been in a strange land among the Allophyli, when he was being sought by Saul, and was in that city and with the king of that city, but that there he was detained we read not. Therefore our David, the Lord Jesus Christ out of the seed of that David, not alone they held, but there hold Him still Allophyli in Geth. Of Geth we have said that it is a city. But the interpretation of this name, if asked for, signifieth ‘press.’ Christ inasmuch as He is the Head, the Saviour of the Body, He that was born of a Virgin, crucified, that now to us displayeth the pattern of our resurrection in the resurrection of His flesh, that sitteth at the right hand of the Father, and for us intercedeth, is also here, but in His Body which is the Church. The Body is conjoined to the Head thereof, the Head for the Body is crying, *Saul, Saul, why persecutest thou Me?* And the Head in the Body thereof after the Apostle’s saying, *And together hath raised us again, and together hath made us to sit in heavenly places.* And we there are sitting, and Himself is here labouring; we there are sitting after hope, and He here is with us after charity. This

Jer. 2,
21.

1 Sam.
21, 10.

Acts 9,
4.

Ephes.
2, 5.

^d The usual name of the Philistines in LXX. and Vulg.

PSALM. LVI. bound as it were of one man maketh two to be in one flesh, Bride and Bridegroom. Whence also the Lord Himself saith, Mat. 19, *Therefore now not two, but one flesh.* How therefore here is He held in Geth? Held in a winepress is His Body, that is, His Church. What is, in a winepress? In pressings. But in a winepress fruitful is the pressing. A grape on the vine sustaineth no pressing, whole it seemeth, but nothing thence floweth: it is thrown into a winepress, is trodden, is pressed; harm seemeth to be done to the grape, but this harm is not barren; nay, if no harm had been applied, barren it would have remained.

4. Let whatsoever holy men therefore that are suffering pressing from those that have been put afar off from the saints, give heed to this Psalm, let them perceive here themselves, let them speak what here is spoken, that suffer what here is spoken of. Surely let him that suffereth not, speak not; I bind not to the speaking, him that I see out of suffering. But let him beware, that when he would be afar from suffering, he be not put afar off from holy men. Let each one therefore think of his enemy; if Christian he is, the world to him is an enemy. Private enmities therefore let no one think of, when about to hear the words of this Psalm: Ephes. 6, 12. *Know ye that for us the wrestling is not against flesh and blood, but against princes and powers, and spiritual things of wickedness,* that is, against the devil and his angels; because even when we suffer men that annoy us, he is instigating, he is inflaming, as it were his vessels he is moving. Let us give heed therefore to two enemies, him whom we see, and him whom we see not; man we see, the devil we see not; man let us love, of the devil beware; for man pray, against the devil pray, and let us say to God,

Ver. 1. *Have pity on me, O Lord, for man hath trodden me down.* Fear not because man hath trodden thee down: have thou wine, a grape thou hast become in order that thou shouldest be trodden. *Have pity on me, O Lord, for man hath trodden me down: all day long warring he hath troubled me,* every one that hath been put afar off from the saints. But why should not here be understood even the devil himself? Is it because mention is made of 'man*?'

* So Mss. Edd. 'because he is not called man.'

doth therefore the Gospel err, because it hath said, *A man* VER.
that is an enemy hath done this? But by a kind of figure 2.
may he also be called a man, and yet not be a man. Mat. 13,
28.
Whether therefore it was him whom he that said these words
was beholding, or whether it was the people and each one
that was put afar off from holy men, through which kind the
devil troubleth the people of God, who cleave to holy men,
who cleave to the Holy One, who cleave to the King, at the
title of which King being indignant they were as though
beaten back, and put afar off: let him say, *Have pity on*
me, O Lord, for man hath trodden me down: and let him
faint not in this treading down, knowing Him on Whom he
is calling, and by Whose example he hath been made strong.
The first cluster in the winefat pressed is Christ. When that
cluster by passion was pressed out, there flowed that whence Is. 63, 3.
the cup inebriating is how passing beautiful! Let His Body Ps. 23, 5.
likewise say, looking upon its Head, *Have pity on me, O*
Lord, for man hath trodden me down: all day long warring
he hath troubled me. All day long, at all times. Let no
one say to himself, There have been troubles in our fathers'
time, in our time there are not. If thou supposest thyself
not to have troubles, not yet hast thou begun to be a Chris-
tian. And where is the voice of the Apostle, *But even all* 2 Tim.
that will live godly in Christ, persecutions shall suffer. If 3, 12.
therefore thou sufferest not any persecution for Christ, take
heed lest not yet thou hast begun godly to live in Christ.
But when thou hast begun godly to live in Christ, thou hast
entered into the winepress; make ready thyself for pressings:
but be not thou dry, lest from the pressing nothing go forth.

5. Ver. 2. *Mine enemies have trodden me down all day long.* They that have been put afar off from holy men, these are mine enemies. All day long: already it hath been said, *From the height¹ of the day.* What meaneth, ¹ or
from the height of the day? Perchance it is a high thing to depth
understand. And no wonder, because^o the height of the day
it is. For perchance they for this reason have been put
afar off from holy men, because they were not able to
penetrate the height of the day, whereof the Apostles are
twelve shining hours. Therefore they that crucified Him,
as if man, in the day have erred. But why have they

PSALM
LVI.

1 Cor.
2, 8.

suffered darkness, so that they should be put afar off from holy men? Because on high the day was shining, Him in the height hidden they knew not. *For if they had known, never the Lord of Glory would they have crucified.* Therefore from this height of day starting back and put afar off from holy men, they have been made enemies, that trouble and tread down as it were a grape in a winepress. There is also another sense. *From the height of the day mine enemies have trodden me down all day long*, that is, at all times. *From the height of the day*, that is, from pride temporal. For when they tread down, high they are: humble are they that are trodden down, high are they that tread down. But fear not the height of men treading down: of the day the height is, temporal it is, not eternal.

6. Ver. 3. *For many men that war against me, shall fear.* Shall fear when? When the day shall have passed away, wherein they are high. For for a time high they are, when the time of their height is finished they will fear. *But I in Thee will hope, O Lord.* He saith not, *But I will not fear*: but, *Many men, that war against me, shall fear.* When there shall have come that day of Judgment, then *shall mourn for themselves all the tribes of the earth.* When there shall have appeared the sign of the Son of Man in heaven, then secure shall be all holy men. For that thing shall come which they hoped for, which they longed for, the coming whereof they prayed for: but to those men no place for repentance shall remain, because in that time wherein fruitful might have been repentance, their heart they hardened against a warning Lord. Shall they too raise up a wall against a judging God? The godliness of this man do thou indeed acknowledge, and if in that Body thou art, imitate him. When he had said, *Many men, that war against me, shall fear*: he did not continue, ‘*But I will not fear*:’ lest to his own powers ascribing his not fearing, he too should be amid high temporal things, and through pride temporal he should not deserve to come to rest everlasting: rather he hath made thee to perceive whence he shall not fear. *But I*, he saith, *in thee will hope, O Lord*: he hath not spoken of his confidence: but of the cause of his confidence. For if I shall not fear, I may also by hardness of heart not fear, for

Mat. 24,
30.

many men by too much pride fear nothing. Let your love attend. One thing is soundness of body, another thing is torpor of body, another thing is immortality of body. Perfect soundness indeed is immortality: but by a sort of mode of speaking, that is called soundness which we have in this life. When he is not sick, a man is called sound; and when the physician hath made examination, sound he pronounceth him: and when any one hath begun to be sick, that same soundness is disturbed; and when it is healed, to the same soundness he returneth. To three states as it were of the body give heed and examine, soundness, torpor, immortality. Soundness hath no sickness, but nevertheless, when it is touched and molested, it feeleth pain. But torpor hath no pain, hath lost sense of pain, by so much the more insensible as it is worse. Again, immortality hath no pain, for swallowed up is all corruption, and this corruptible hath put on incorruption, and this mortal hath put on immortality. There is therefore no pain in a body immortal, no pain in a body torpid. Let not a torpid man deem himself forthwith immortal: nearer immortality is the soundness of a man in pain, than the torpor of a man not feeling. Thou findest therefore a man proud in the most excessive vapouring, that hath persuaded himself to fear nothing: mightier dost thou deem him than that man, that saith, *Without fightings, within fears*: mightier than the Head Himself our Lord God, Who said, *Sorrowful is My Soul even unto death?* This man is not more mighty: be not thou pleased with his torpor: not with immortality hath he been clothed, but of feeling stripped. But do thou keep thy soul not without affection; for they have been blamed that are without affection: and say thou with the feeling of soundness, *Who is weak, and I am not weak? who is offended, and I burn not?* If to this man there reached not offence, to wit the perdition of every weak man, while being as it were stiff and without pain would he seem to be the better? Far be it: torpor there would be, not calmness. Evidently, brethren, when we shall have come to that place, to that seat, to that blessedness, to an heavenly country, where our soul may be filled with security, be filled with rest and everlasting felicity, no pain there shall be; because

VER.
3.1 Cor.
15, 53.2 Cor. 7,
5.
Mat. 26,
38.Rom. 1,
31.
2 Cor.
11, 29.

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LVI. cause for pain there shall not be. *Many men*, he saith, *that war against me, shall fear.* And those very torpid men that now nothing do fear, shall fear sometime. For there shall come so great terror as shall break and crush all hardness. *Many men that war against me, shall fear. But I in Thee will hope, O Lord.*

7. Ver. 4. *In God I will praise my discourses, in God*
^{1 or will} *I have¹ hoped: I will not fear what flesh doeth to me.*
^{hope,} Wherefore? Because in God I will praise my discourses.
^{MSs.} If in thyself thou praisest thy discourses: I say not that thou art not to fear; it is impossible that thou have not to fear. For thy discourses either false thou wilt have, and therefore thine own, because false: or if thy discourses shall be true, and thou shalt deem thyself not to have them from God, but of thyself to speak; true they will be, but thou wilt be false: but if thou shalt have known that thou canst say nothing true in the wisdom of God, in the faith of the Truth, save that which from Him thou hast received, of
^{1 Cor. 4,} Whom is said, *For what hast thou, which thou hast not*
^{7.} *received?* Then in God thou art praising thy discourses, in order that in God thou mayest be praised by the discourses of God. For if whatever in thee is of God, is honoured by thee; thou also, having been made by God, wilt be honoured in God: but if whatever in thee is of God, thou shalt have honoured as though thine own, not of God; in like manner as that people was put afar off from holy men, so thou wilt be put afar off from the Holy One. Therefore, *In God I will praise my discourses: if in God, wherefore mine? Both in God, and mine. In God, because from Himself: mine, because I have received. Himself hath willed them to be mine, Who hath given, by loving Him of Whom they are: because from Him to me they are, mine they have been made. For whence, Our daily bread give us this day? How ours? How give? By asking from Him thou wilt not be empty, by confessing it to be thine, thou wilt not be ungrateful. For if thou say not thine, thou hast not received: again, if thou say thine, so as if from thee be that which thou callest thine, thou lovest that which thou hadst received, because ungrateful thou art to Him from Whom thou hadst received. In God, therefore, I will praise discourses, because*

there He is Himself the fountain of true discourses: *Mine*, VER. 5.
 because, thirsting, I have drawn near and have drunk. *In*
God I will praise my discourses, in God I have hoped, I will
not fear what flesh doeth to me. Wast thou not the same
 that a little before wast saying, *Have pity on me, O Lord,* v. 1.
for man hath trodden me down; all day long warring he hath
troubled me? How therefore here, *I will not fear what*
flesh doeth to me? What shall he do to thee? Thou
 thyself a little before hast said, *Hath trodden me down, hath*
troubled me. Nothing shall he do, when these things he
 shall do? He hath had regard to the wine which floweth
 from treading, and hath made answer, Evidently he hath
 trodden down, evidently hath troubled; but what to me shall
 he do? A grape I was, wine I shall be: *In God I have*
hoped, I will not fear what flesh doeth to me.

8. Ver. 5. *All day long my words they abhorred.* Thus
 they are, ye know. Speak truth, preach truth, proclaim
 Christ to the heathen, proclaim the Church to heretics,
 proclaim to all men salvation: they contradict, they abhor
 my words. But when my words they abhor, whom think ye
 they abhor, save Him in Whom I shall praise my discourses?
All day long my words they abhorred. Let this at least
 suffice, let them abhor words, no farther let them proceed,
 censure, reject! Be it far from them! Why should I say
 this? When words they reject, when words they hate, those
 words which from the fount of truth flow forth, what would
 they do to him through whom the very words are spoken?
 what but that which followeth, *Against me all the counsels*
of them are for evil? If the bread itself they hate, how
 spare they the basket wherein it is ministered? *Against me*
all the counsels of them are for evil. If so even against the
 Lord Himself, let not the Body disdain that which hath
 gone before in the Head, to the end that the Body may
 cleave to the Head. Despised hath been thy Lord, and wilt
 thou have thyself be honoured by those men that have been
 put afar off from holy men? Do not for thyself wish to
 claim that which in Him hath not gone before. *The disciple* Mat. 10,
is not greater than his Master; the servant is not greater 24, 25.
than his Lord. If the Master of the family they have called

PSALM
LVI. *Beelzebub, how much more them of His household? Against me all the counsels of them are for evil.*

9. Ver. 6. *They shall sojourn, and shall hide.* To sojourn is to be in a strange land. Sojourners is a term used of those then that live in a country not their own. Every man in this life is a foreigner: in which life ye see that with flesh we are covered round, through which flesh the heart cannot be seen. Therefore the Apostle saith, *Do not before the time judge any thing, until the Lord come, and He shall enlighten the hidden things of darkness, and shall manifest the thoughts of the heart; and then praise shall be to each one from God.* Before that this be done, in this sojourning of fleshly life every one carrieth his own heart, and every heart to every other heart is shut. Furthermore, those men of whom the counsels are against this man for evil, *shall sojourn, and shall hide*: because in this foreign abode they are, and carry flesh, they hide guile in heart; whatsoever of evil they think, they hide. Wherefore? Because as yet this life is a foreign one. Let them hide; that shall appear which they hide, and they too will not be hidden. There is also in this hidden thing another interpretation, which perchance will be more approved of. For out of those men that have been put afar off from holy men, there creep in certain false brethren, and they cause worse tribulations to the Body of Christ; because they are not altogether avoided as if entirely aliens. From these same men the Apostle, calling to mind weightier perils, when he was enumerating many sufferings of his, and was saying, *By perils of rivers, by perils of robbers, by perils from mine own people, by perils from the nations, by perils in the city, by perils in the desert, by perils in the sea: by perils,* he saith, *in false brethren.* These men are exceeding dangerous, of whom Ps.41,6. is said in another Psalm, *And they were entering in, in order that they might see.* They were entering in, in order that they might see, and no one saith, Go not in to see. For he goeth in as though thine, he is not guarded against as an alien. Those men, therefore, *shall sojourn and shall hide.* For thus they go into the great house, not there to abide; therefore they shall sojourn. For such sinners the

1 Cor. 4,
5.

2 Cor.
11, 26.

Ps.41,6.

Lord willing to be considered as servants, after that Gospel VER. interpretation, whereby *Every one that doeth sin is the* John 8, *servant of sin*, saith, *The servant abideth not in the house* 34. *for ever: but the Son abideth for ever.* He that goeth in as a son, will not sojourn, because he shall continue even unto Mat. 10, the end: he that goeth in as a servant, deceitful, sinful, to 22; 24, the eye giving heed, seeking what he may carry off, seeking what he may accuse, or what he may find fault with, in order to sojourn goeth in, not to inhabit and continue. Not even those men nevertheless let us fear, brethren: (ver. 4.) *In God I have hoped, I will not fear what flesh doeth to me.* Even if they sojourn, even if they go in, even if they feign, even if they hide, flesh they are: do thou in the Lord hope, nothing to thee shall flesh do. But he bringeth in tribulation, bringeth in treading down. There is added wine, because the grape is pressed: thy tribulation will not be unfruitful: another seeth thee, imitateth thee: because thou also in order that thou mightest learn to bear such a man, to thy Head hast looked up, that first cluster, unto whom there hath come in a man that he might see, hath sojourned, and hath hidden, to wit, the traitor Judas. All men, therefore, that with false heart go in, sojourning and hiding, do not thou fear: the father of these same men, Judas, with thy Lord hath been: and He indeed knew him; although Judas the traitor was sojourning and hiding, nevertheless, the heart of him was open to the Lord of all^f: knowingly He chose one man, whereby He might give comfort to thee that wouldest not know whom thou shouldest avoid. For He might have not chosen Judas, because He knew Judas: for He saith to His disciples, *Have not I chosen you twelve, and one* John 6, *out of you is a devil?* Therefore even a devil was chosen. 70. Or if chosen he was not, how is it that He hath chosen twelve and not rather eleven? Chosen even he is, but for another purpose. Chosen were eleven for the work of probation, chosen one for the work of temptation. Whence could He give an example to thee, that wouldest not know what men thou shouldest avoid as evil, of what men thou shouldest beware as false and artificial, sojourning and hiding, except He say to thee, Behold,

^f Oxf. Mss. 'Guilty before the Lord.'

PSALM with Myself I have had one of those very men! There hath
 LVI. gone before an example, I have borne, to suffer I have
 willed that which I knew, in order that to thee knowing not
 I might give consolation. That which to Me he hath done,
 the same he will do to thee also: in order that he may be
 able to do much, in order that he may make much havoc,
 he will accuse, false charges he will allege. Suppose false-
 hoods¹ prevail; shall they any wise against thee prevail,
 and against Me not have prevailed? Against Me surely
 they have prevailed, but heaven from Me they have not
 taken. His flesh when buried had false witnesses to endure:
 Mat. 26, too little it was to suffer then in the judgment, He suffered
 60. them in the tomb. They received money to speak falsely;
 Mat. 28, they said, *When we were sleeping, there came His disciples
 13. and took Him away.* Furthermore, so blind were the Jews,
 that they believed a saying altogether incredible: they
 believed witnesses sleeping. Either it was false that they
 slept, and lying men they should not have believed: or it
 was true that they slept, and that which was done they knew
 not. *They shall sojourn and shall hide.* Let them sojourn
 and hide, to do what? *In God I have hoped, I will not fear
 what flesh doeth to me.*

10. Ver. 6. *These same men shall mark my heel.* For
 they shall sojourn and hide in such sort, that they may
 mark where a man slippeth. Intent they are upon the heel,
 to see when a slip may chance to be made; in order that
 they may detain the foot for a fall, or trip up the foot for a
 stumble; certes that they may find that which they may
 accuse. And what man so walketh, that no where he slippeth?
 For example, how speedily is a slip made even in tongue?
 Jam. 3, For it is written, *Whosoever in tongue stumbleth not, the
 2. same is a perfect man.* What man I pray would dare
 himself to call or deem perfect? Therefore it must needs be
 that every one slip in tongue. But let them that shall so-
 journ and shall hide, carp at all words, seeking somewhere to
 make snares and knotty false accusations, wherein they are
 themselves entangled before those whom they strive to
 entangle: in order that they may themselves be taken and
 perish before that they catch other men in order to destroy
 them. For a man runneth back unto his heart, and thence

runneth back to God, and knoweth how to say, *In God I will praise my discourses.* Whatever good thing I have said, whatever true thing I have said, of God I have said it, and from God have said it: whatever other thing perchance I have said, which to have said I ought not, as a man I have said, but under God I have said. He that strengtheneth one walking, doth menace one straying, forgive one acknowledging, recallesh the tongue, recallesh him that slipped. *For a just man seven times shall fall, and shall rise again; but ungodly men shall be made weak in evil things.* Let not therefore any one of us fear cunning pursuers, carpers at words, tellers almost of syllables, and breakers of commandments. He is minding what in thee he may convict; in order to believe in Christ through thee, he is not minding. Attend thou unto the discourses of him whom thou blamest, whether perchance he may teach thee something to thy health. And what, he saith, shall he be able to teach to my health, that hath so slipped in word? This very thing perchance he is teaching thee to thy health, that thou be not a carper at words, but a gatherer of precepts. *Themselves shall mark my heel.*

11. *As my soul hath undergone.* I speak of that which I have undergone. He was speaking as one experienced: *As my soul hath undergone. They shall sojourn and hide.* Let my soul undergo all men, men without barking, men within hiding, let it undergo. From without coming, like a river cometh temptation: on the Rock let it find thee, let it strike against, not throw thee down; the house hath been founded upon a Rock. Within he is, he shall sojourn and hide: suppose chaff is near thee, let there come in the treading of oxen, let there come in the roller of temptations; thou art cleansed, the other is crushed.

12. *As my soul hath undergone: (ver. 7.) for nothing Thou shalt save them.* He hath taught us even for these very men to pray. However *they shall sojourn and hide*, however deceitful they be, however dissemblers and liars in wait they be; do thou pray for them, and do not say, Shall God amend even such a man, so evil, so perverse? Do not despair: give heed to Him Whom thou askest, not him for whom thou askest. The greatness of the disease seest thou,

PSALM
LVI.

the might of the Physician seest thou not? *They shall sojourn and hide: as my soul hath undergone.* Undergo, pray: and there is done what? *For nothing Thou shalt save them.* Thou shalt make them safe so as that nothing to Thee it may be, that is, so that no labour to Thee it may be. With men they are despaired of, but Thou with a word dost heal; Thou wilt not toil in healing, though we are astounded in looking on. There is another sense in this verse, *For nothing Thou shalt save them:* with not any merits of their going before Thou shalt save them. *I that before was a blasphemmer, he saith, and a persecutor, and injurious;* he received letters in order that wherever he might find Christians, he might bind and lead away. Certes in order that he might bind and lead away, at first he was sojourning and was hiding. Therefore of this man not any good merits had gone before, nay, such things had gone before on account of which he would be condemned: nothing of good he brought in, and saved was he. *For nothing Thou shalt save them.* They shall not bring to Thee he-goats, rams, bulls, not gifts and spices shall they bring Thee in Thy temple, not any thing of the drink-offering of a good conscience do they pour thereon; all in them is rough, all foul, all to be detested: and though they to Thee bring nothing whereby they may be saved; *For nothing Thou shalt save them,* that is, with the free gift of Thy Grace.

1 Tim.
1, 13.

Acts 9,
2.

Luke 23,
43.

16 fauce,
al. 'falce,'
'the
knife.'
Ps. 116,
10.

What had that robber brought to the cross? From the lurking place¹ to the judgment, from the judgment unto the tree, from the tree unto Paradise. 'He believed, wherefore he spake.' But even that very faith who did give, but He that beside him hung? *For nothing Thou shalt save them.*

13. *In anger the peoples Thou shalt bring down.* Thou art angry and dost bring down, dost rage and save, dost terrify and call. For what is, *In anger the peoples Thou shalt bring down?* Thou fillest with tribulations all things, in order that being set in tribulations men may fly to Thee, lest by pleasures and a wrong security they be seduced. From Thee anger is seen, but that of a father. A father is angry with a son, the despiser of his injunctions: being angry with him he boxeth him, striketh, pulleth the ear,

with hand draggeth, to school leadeth. *In anger the peoples Thou shalt bring down.* How many men have entered, VER.
8. how many men have filled the House of the Lord, in the anger of Him brought down, that is, by tribulations terrified and with faith filled? For to this end tribulation stirreth up; in order to empty the vessel which is full of wickedness, so as that it may be filled with grace. *In anger the peoples Thou shalt bring down.*

14. Ver. 8. *O God, my life I have told out to Thee.* For that I live hath been Thy doing, and for this reason I tell out my life to Thee. But did not God know that which He had given? What is that which thou tellest out to Him? Wilt thou teach God? Far be it. Therefore why saith he, *I have told out to Thee?* Is it perchance because it profiteth Thee that I have told out my life? And what doth it profit God? To the advantage of God it doth profit. I have told out to God my life, because that life hath been God's doing. In like manner as his life Paul the Apostle did tell out, saying, *I that before was a blasphemers and a persecutor and injurious, he shall tell out his life.* 1 Tim.
1, 13. *But mercy I have obtained.* He hath told out his life, not for himself but for Him: because he hath told it out in such sort, that in Him men believe, not for his own advantages, but for the advantages of Him. For what saith that same Paul? *Therefore Christ hath died, and hath risen, in order that he that liveth, no more for himself may live, but for Him that for all men hath died.* 2 Cor.
5, 15.
see
Rom.
14, 9. If therefore thou livest, and livest not by thyself, because that thou shouldest live He hath granted: tell out thy life, not for thyself, but for Him; not thine own things seeking, not for thyself living, but for Him That for all men hath died. For of certain reprobate men what saith the same Apostle? *For all men seek their own things, not the things which are of Christ Jesus.* Philip.
2, 21. If for this reason thou tellest out thy life, in order that it may profit thee, and other men it may not profit; for thyself thou tellest it out, not for God; but if so thou tellest out thy life, in order that other men also thou mayest invite to receive life, which thou too hast received, thou tellest out thy life to Him from Whom thou hast received, and thou shalt have a reward more ample, because even out of that which thou

PSALM
LVI. *has received, not ungrateful thou hast shewn thyself. O God, my life I have told out to Thee. Thou hast put my tears in Thy sight. Thou hast hearkened to me imploring Thee. As also in Thy promise. Because as Thou hadst promised this thing, so Thou hast done. Thou hast said Thou wouldest hearken to one weeping. I have believed, I have wept, I have been hearkened unto; I have found Thee merciful in promising, true in repaying. As also in Thy promise.*

15. Ver. 9. *Turned be mine enemies backward.* This thing to these very men is profitable, no ill to these men he is wishing. For to go before they are willing, therefore to be amended they are not willing. Thou warnest thine enemy to live well, that he amend himself: he scorneth, he rejecteth thy word: "Behold him that adviseth me; behold him from whom I am to hear the commandments whereby I shall live!" To go before thee he willeth, and in going before is not amended. He mindeth not that thy words are not thine, he mindeth not that thy life to God thou tellest out, not to thyself. In going before therefore he is not amended: it is a good thing for him that he be turned backward, and follow him whom to go before he willed. The Lord to His disciples was speaking of His Passion that Mat. 16, 22. was to be. Peter shuddered, and saith, *Far be it, O Lord, there shall not be done this thing:* he that a little before had said, *Thou art the Christ, Son of the living God,* having confessed God, feared for Him to die, as if but a man. But the Lord Who so came that He might suffer, (for we could not otherwise be saved unless with His blood we were redeemed,) a little before had praised the confession of Peter, Mat. 16, 17. 18. and had said, *Because to thee flesh and blood hath not revealed this thing, but My Father Which is in the heavens; therefore thou art Peter, and upon this Rock I will build My Church, and the gates of hell shall not overcome Her: and to thee I will give the keys of the kingdom of Heaven.* See ye after what sort He followed up a confession true, godly, full of confidence, because he said, *Thou art the Christ, Son of the living God.* But immediately when the Lord beginneth to speak of His Passion, he feared lest He should perish by death, whereas we ourselves should perish unless He died; and he saith, *Far be it, O Lord, this*

thing shall not be done. And the Lord, to him to whom a little before He had said, *Blessed thou art, and upon this Rock I will build My Church*, saith, *Go back behind, Satan, an offence thou art to Me*. Why therefore *Satan* is he, that a little before was *blessed*, and a *Rock*? For thou savourest not the things which are of God, He saith, but those things which are of man. A little before [he savoured] the things which are of God: "because not flesh and blood hath revealed to thee, but My Father Which is in the Heavens." When in God he was praising his discourse, not Satan but Peter, from *petra*: but when of himself and out of human infirmity, carnal love of man, which would be for an impediment to his own salvation, and that of the rest, Satan he is called. Why? Because to go before the Lord he willed, and to the Leader heavenly, earthly counsel to give. *Far be it, O Lord, this thing shall not be done*. Thou sayest, *Far be it*, and thou sayest, *O Lord*: surely if Lord He is, in power He doeth: if Master He is, He knoweth what He doeth, He knoweth what He teacheth: but thou willest to lead thy Leader, teach thy Master, command thy Lord, choose for God: much thou goest before, go back behind. Did not this too profit these enemies? *Turned be Mine enemies backward*; but let them not remain backward. For this reason let them be turned backward, lest they go before; but so that they follow, not so that they remain. *Turned be Mine enemies backward*.

16. Ver. 9. *In whatsoever day I shall have called upon Thee, behold I have known that my God art Thou*. A great knowledge. He saith not, *I have known that God Thou art*: but, *That my God art Thou*. For thine He is, when thee He succoureth: thine He is, when thou to Him art not an alien. Whence is said, *Blessed the people of whom is the Lord the God of the same*. Wherefore of whom is? For of whom is He not? Of all things indeed God He is: but of those men the God peculiarly He is said to be, that love Him, that hold Him, that possess Him, that worship Him, as though belonging to His own House: the great family of Him are they, redeemed by the great blood of the Only Son. How great a thing hath God given to us, that His own we should be, and He should be ours! But in truth foreigners afar have been put from holy men, sons alien they are. See what of them

VER.

9.

Mat. 16,
23.

Ps. 144,

15.

PSALM is said in another Psalm: *O Lord, deliver me, he saith, from*
 LVI.
 Ps. 144,
 11—15. *the hand of alien sons, of whom the mouth hath spoken*
vanity, and the right hand of them is a right hand of
iniquity. And see the height of these same; but it is 'the
 height of the day,' that is, pride temporal. *Of whom their*
sons, he saith, are as young plants firmly rooted, the daughters
of them adorned as the similitude of a temple. The felicity
 of the present world he is describing, wherein men erring,
 and counting it as some great matter, the felicity true and
 everlasting seek not. Thence therefore these are sons
 alien, not sons of God: *Of whom their sons, he saith, are*
as young plants firmly rooted, their daughters adorned
as the similitude of a temple: their garners full, belching
forth out of this unto this: their oxen fat, their sheep
fruitful, multiplying in their goings out: there is not
falling of wall, nor going over, nor cry in the streets of them.
 And what followeth? *Blessed they have called the people to*
whom these things are. But who have called them? Sons
 alien, of whom the mouth hath spoken vanity. Thou, what
 sayest thou? *Blessed the people, of whom the Lord is the*
God of the same. He hath taken from among them all other
 things which God giveth, and hath given God Himself. For
 all those things, brethren, of which the sons alien have made
 mention, God giveth; but even to aliens He giveth, but even
 Mat. 5,
 45. to evil men giveth, but even to blasphemers giveth, *He that*
maketh His sun to rise upon good men and upon evil men,
and raineth upon just men and upon unjust men. Some-
 times these things to good men He giveth, sometimes giveth
 not: and to evil men sometimes giveth, sometimes giveth
 not: for good men however He keepeth Himself, but for
 evil men fire everlasting. There is therefore an evil thing
 which He giveth not to good men, and there is a good thing
 which He giveth not to evil men: there are certain middle
 things, both good things and evil things, which He giveth
 both to good men and to evil men.

17. Let us therefore love God, brethren, purely and
 chastely. There is not a chaste heart, if God for reward
 it worshippeth. How so? Reward of the worship of God
 shall not we have? We shall have evidently, but it is God
 Himself Whom we worship. Himself for us a reward shall

be, because *we shall see Him as He is.* Observe that a reward¹ thou shalt obtain. To His lovers our Lord Jesus Christ saith what? *He that loveth Me, keepeth My commandments; and he that loveth Me, shall be loved of My Father, and I will love him.* What therefore wilt Thou give him? *And I will manifest Myself to him.* If thou lovest not, too little it is: if thou lovest, if thou sighest, if freely thou worshippest Him, by Whom freely thou hast been bought; for thou hadst not deserved of Him that He should redeem thee; if upon consideration of His benefits towards thee thou sighest, and unquiet hast thy heart with longing for Him; do not beside Him ask any thing from Him, He is Himself sufficient for thee. Howsoever covetous thou art, sufficient for thee is God. For avarice sought to possess the whole earth, add also Heaven: more is He that hath made heaven and earth. I will tell you, brethren: in these human alliances consider a chaste heart, of what sort it is towards God: certainly human alliances are of such sort, that a man doth not love his wife, that loveth her because of her portion: a woman her husband doth not chastely love, that for these reasons loveth him, because something he hath given, or because much he hath given. Both a rich man is a husband, and one that hath become a poor man is a husband. How many men proscribed, by chaste wives have been the more beloved! Proved have been many chaste marriages by the misfortunes of husbands: that the wives might not be supposed to love any other object more than their husband, not only have they not forsaken, but the more have they obeyed. If therefore a husband of flesh freely is loved, if chastely he is loved; and a wife of flesh freely is loved, if chastely she is loved; in what manner must God be loved, the true and truth-speaking Husband of the soul, making fruitful unto the offspring of everlasting life, and not suffering us to be barren? Him, therefore, so let us love, as that any other thing besides Himself be not loved: and there takes place in us that which we have spoken of, that which we have sung, because even here the voice is ours: *In whatsoever day I shall have called upon Thee, behold, I have known that my God art Thou.* This is to call upon God, freely to call upon Him. Furthermore, of certain men

VER.

10.

1 John

3, 2.

1st. what

reward.

John 14,

23.

PSALM hath been said what? *Upon the Lord they have not called.*

LVI.
Ps. 14, 4.

The Lord they seemed as it were to call unto themselves; and they besought Him about inheritances, about increasing money, about lengthening this life, about the rest of temporal things: and concerning them the Scripture saith what? *Upon the Lord they have not called.* Therefore there followeth what? *There they have feared with fear, where there was no fear.* What is, *where there was no fear?* Lest money should be stolen from them, lest any thing in their house should be made less; lastly, lest they should have less of years in this life, than they hoped for themselves: but there have they trembled with fear, where there

John 11, was no fear. Such men they are as were those Jews: *If we shall have let Him live, there will come the Romans, and will take away from us both place and nation.* There they have feared a fear, where there was no fear. *Behold, I have known that my God art Thou.* Great riches of heart, great light of the eye interior, great confidence of security! *Behold, I have known that my God art Thou.*

18. Ver. 10. *In God I will praise the word, in the Lord I will praise the discourse:* (ver. 11.) *in God I have hoped, I will not fear what man doeth unto me.* Now this is the
1 v. 4. very sense which above¹ hath been repeated.

19. Ver. 12. *In me, O God, are Thy vows, which I will render of praise to Thee.* "Vow ye, and render to the Lord your God." What vow, what render? Perchance those animals which were offered at the altars aforesaid? No such thing offer thou: in thyself is what thou mayest vow and render. From the heart's coffer bring forth the incense of praise; from the store of a good conscience bring forth the sacrifice of faith. Whatsoever thing thou bringest forth, kindle with love. In thyself be the vows, which thou mayest render of praise to God. Of what praise? For what hath He granted thee? (Ver. 13.) *For Thou hast rescued my soul from death.* This is that very life which he telleth out to Him: *O God, my life I have told out to Thee.* For I was
Ps. 76, 11.
v. 8. what? Dead. Through myself I was dead: through Thee I am what? Alive. Therefore *in me, O God, are Thy vows, which I will render of praise to Thee.* Behold I love my God: no one doth tear Him from me: that

which to Him I may give, no one doth tear from me, V.E.R. 13.
because in the heart it is shut up. With reason is said with v. 11.
that former confidence, *What should man do unto me?*
Let man rage, let him be permitted to rage, be permitted
to accomplish that which he attempteth: what is he to take
away? Gold, silver, cattle, men servants, maid servants,
estates, houses, let him take away all things: doth he by
any means take away the vows, which are in me, which
I may render of praise to God? The tempter was permitted Job 1, 12.
to tempt a holy man, Job; in one moment of time he took
away all things: whatever of possessions he had had, he
carried off: took away inheritance, slew heirs; and this not
little by little, but in a crowd, at one blow, at one swoop, so
that all things were on a sudden announced: when all
was taken away, alone there remained Job, but in him
were vows of praise, which he might render to God, in him
evidently there were: the coffer of his holy breast the
thieving devil had not rifled, full he was of that where-
from he might sacrifice. Hear what he had, hear what he
brought forth: *The Lord hath given, the Lord hath taken* Job 1, 21.
away; as hath pleased the Lord, so hath been done: be
the name of the Lord blessed. O riches interior, whither
thief doth not draw near! God Himself had given that
whereof He was receiving; He had Himself enriched him
with that whereof to Him he was offering that which He
loved. Praise from thee God requireth, thy confession God
requireth. But from thy field wilt thou give any thing? He
hath Himself rained in order that thou mayest have. From
thy coffer wilt thou give any thing? He hath Himself put in
that which thou art to give. What wilt thou give, which
from Him thou hast not received? *For what hast thou which* 1 Cor. 4,
thou hast not received? From the heart wilt thou give? 7.
He too hath given faith, hope, and charity: this thou must
bring forth: this thou must sacrifice. But evidently all the
other things the enemy is able to take away against thy will;
this to take away he is not able, unless thou be willing.
These things a man will lose even against his will: and
wishing to have gold, will lose gold; and wishing to have
house, will lose house: faith no one will lose, except him
that shall have despised her.

PSALM
 LVI. 20. *In me, O God, are Thy vows, which I will render of
 praise to Thee: (ver. 13.) because Thou hast rescued my soul
 from death, mine eyes from tears, and my feet from slipping:
 that I may be pleasing before God in the light of the living.*
 With reason he is not pleasing to alien sons, that are put
 afar off from holy men, because they have not the light of
 the living, whence they may see that which to God is
 pleasing. *Light of the living*, is light of the immortal,
 light of holy men. He that is not in darkness, is pleasing
 in the light of the living. A man is observed, and the
 things which belong to him; no one knoweth of what sort
 he is: God seeth of what sort he is. Sometimes even
 the devil himself he escapeth; except he tempt, he findeth
 not: just as concerning that man of whom just now I have
 made mention. God knew him, and bore witness to him:
 the devil knew him not, and therefore had said, *Doth Job
 by any means worship God for nought?* See to what a proof
 the enemy challengeth: there is perfection. See what the
 enemy throweth out for reproach: he saw a man serving
 God, in all things obeying, all things doing well; and
 because a rich man he was, and his house most prosperous,
 this thing he throweth out for reproach, that for this reason
 he worshippeth God, because He had given to him all these
 things: *Doth Job by any means worship God for nought?*
 For this was true light, this the light of the living, that gratis
 he should worship God. God saw in the heart of His
 servant His gratuitous worship. For that heart was pleasing
 in the sight of the Lord in the light of the living: the devil's
 sight he escaped, because in darkness he was. God admitted
 the tempter, not in order that He might Himself know that
 which He did know, but in order that to us to be known and
 imitated He might set it forth. Admitted was the tempter;
 he took away every thing, there remained the man bereft of
 possessions, bereft of family, bereft of children, full of God.
 A wife certainly was left. Merciful do ye deem the devil,
 that he left him a wife? He knew through whom he had
 deceived Adam. He had left a help-mate for himself, not a
 comforter for the husband. He, therefore, being full of God,
 in whom vows there were, which he might render of praise, in
 order that he might shew that gratis he did worship God, not

Job 1,
9.

Job 2,
9.

because so great things he had received; even with the loss of all things was a man of such sort, because Him that had given all things, he lost not: *The Lord hath given, he saith, the Lord hath taken away; as hath pleased the Lord, so hath been done: be the Name of the Lord blessed.* Moreover, with wound smitten from head even unto feet, whole nevertheless within, he made answer to the woman tempting, out of the light of the living, out of the light of his heart: *thou hast spoken as though one of the unwise women,* that is, as though one that hath not the light of the living. For the light of the living is wisdom, and the darkness of unwise men is folly. Thou hast spoken as though one of the unwise women: my flesh thou seest, the light of my heart thou seest not. For she then might more have loved her husband, if the interior beauty she had known, and had beheld the place where he was beautiful before the eyes of God: because in Him were vows which he might render of praise to God. How entirely the enemy had forborne to invade that patrimony! How whole was that which he was possessing, and that because of which yet more to be possessed he hoped for, being to go on *from virtues unto virtue.* Therefore, brethren, to this end let all these things serve us, that God gratis we love, in Him hope always, neither man nor devil fear. Neither the one nor the other doeth any thing, except when it is permitted: permitted for no other reason can it be, except because it doth profit us. Let us endure evil men, let us be good men: because even we have been evil. Even as nothing¹ God shall save men, of whom we dare to despair. Therefore of no one let us despair, for all men whom we suffer let us pray, from God let us never depart. Our patrimony let Him be, our hope let Him be, our safety let Him be. He is Himself here a comforter, there a remunerator, every where Maker-alive, and of life the Giver, not of another life, but of that whereof hath been said, *I am the Way, and the Truth, and the Life:* in order that both here in the light of faith, and there in the light of sight, as it were in the light of the living, in the sight of the Lord we may be pleasing.

VER.
13.

Job 1,
21.

Job 2,
10.

Ps.84,7.

¹pro
nihil

John 14,
6.

I. at.
LVI.

PSALM LVII.

EXPOSITION ^a.

1. WE have heard in the Gospel just now, brethren, how loveth us our Lord and Saviour Jesus Christ, God with the
¹ circa Father, Man with us, out of our own selves, now at¹ the right hand of the Father; ye have heard how much He loveth us. For the measure of His own love He hath even Himself prescribed, and upon us hath laid it, saying that
^{John 13, 34.} His commandment is, that we should love one another. And that we should not inquire doubting and fretting how much we ought to love one another, and how much that perfect love is which is pleasing to God, (for that is perfect than which greater there cannot be,) He hath Himself
^{John 15, 13.} expressed, hath taught, and He saith, *Greater love than this no one hath, than that a man should lay down his life for his friends.* He hath Himself done that which He taught; the Apostles have done that which from Him they learned, and by us that it be done they have preached. Let us also do thus; because even if we are not what He was, in respect of this, that He created us, what He was nevertheless we are, in respect of that which He was made because of us. And if He alone had done, perchance no one of us ought to dare to imitate Him: for in such sort He was Man, as that God also He was: but in that Man He was, servants have imitated Lord, and disciples Master; and they have done that have gone before us in His own Family, our fathers indeed, but nevertheless our fellow-servants; nor would God command that we should do this, if impossible He judged it, that this by man should be done. But considering thy weakness, dost thou faint under the command? be comforted in the example. But even the example for thee is a great thing. There is present He that furnished the example, to furnish also aid. Let us hear therefore in this Psalm; for

^a Sermon to the Commonalty.

opportunely it chanceth, even by His provision, that there- TITLE.
with doth harmonize the Gospel, which commendeth to us
the love of Christ, Who His life hath laid down for us, in 1 John
order that we also our life for the brethren should lay down. 3, 16.
It hath accorded and harmonized with this Psalm, so that
we may see in what manner our Lord Himself His life hath
laid down for us. For this Psalm the Passion of the Same
doth sing. And since whole Christ is Head and Body,
which truth well ye know I doubt not: the Head is our
Saviour Himself, Who suffered under Pontius Pilate; Who Mat. 27,
now after that He hath risen again from the dead, is sitting 24.
at the right hand of the Father: but the Body of Him is the Mark
Church, not this or that, but in the whole world spread 16, 19.
abroad; nor that only which now is among men that are Ephes.
living in the present life, but in those also belonging to it, 1, 23.
that have been before us, and in those that are to be after us,
even unto the end of the world. For the whole Church
consisting of all faithful men, because all faithful men are
members of Christ, hath that Head established in the
Heavens that governeth His Body: and if separated It is
in sight, yet joined It is in love. Because therefore whole
Christ is Head and Its Body, therefore in all the Psalms let
us so hear the words of the Head, as that we hear also the
words of the Body. For He would not speak separately,
because He would not be separated, saying, *Behold, with you* Mat. 28,
I am even unto the consummation of the world. If with us 28.
He is, He speaketh in us, speaketh of us, speaketh through
us; because we also speak in Him: and therefore the truth
we speak, because in Him we speak. For whenever in our-
selves and out of ourselves we shall have willed to speak, in
a lie we shall remain.

2. Because then this Psalm is singing of the Passion of the
Lord, see what is the title that it hath: *at the end.* The end is Rom.
Christ. Why hath He been called end? Not as one that con- 10, 4.
sumeth, but one that consummateth. For to consume, is to
destroy: to consummate, to perfect. For whatever we speak of
as ended, from the word 'end' we derive our expression. But
in one sense we say, the bread hath been ended; in another
sense we say, the coat hath been ended: there hath been ended
the bread which was being eaten, there hath been ended the

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coat which was being woven: the bread then hath been ended so that it is consumed; the coat hath been ended so that it is perfected; the end therefore of our purpose is Christ: because however much we attempt, in Him we are made perfect, and by Him are made perfect, and this is our perfection, that unto Him we come home: but when unto Him thou shalt have come home, more thou seekest not; thy end He is. For in like manner the end of thy life is the place whither thou art tending, to which when thou shalt have arrived, then thou wilt stay: so the end of thy study, of thy purpose, of thy attempt, of thy intention, is He to Whom thou art tending, unto Whom when thou shalt have come home, more thou wilt not desire, because nothing better thou wilt have. He therefore Himself both an example of living to us hath set forth in this life, and the reward of living He will give us in a future life.

10. *At the end, corrupt not, for David himself, for the inscription of the title; when he fled from the face of Saul into a cavern.* We referring to holy Scripture, do find indeed how holy David, that king of Israel, from whom too the Psalter of David hath received the name thereof, had suffered for persecutor Saul the king of his own people, as many of you know that have either read or have heard the Scriptures. King David had then for persecutor Saul: and whereas the one was most gentle, the other most ferocious: the one mild, the other envious; the one patient, the other cruel; the one beneficent, the other ungrateful: he endured him with so much mildness, that when he had gotten him into his hands, him he touched not, hurt not. For David himself received power from the Lord God, so that if he would he might have killed Saul: and he chose to spare rather than to slay. But the other, not even by such a benefit was overcome, so as to cease to persecute. We find therefore at that time, when Saul was persecuting David, the king now rejected pursuing the future and predestinated king, that David himself fled from the face of Saul into a cavern. What reference hath this to Christ? If all things which then were being done, were figures of things future, we find there Christ, and by far in the greatest degree. For this, *corrupt not for the inscription of the title*, I see not

1 Sam.
24, 4.7.

how it belongeth to that David. For not any *title* was TITLE. inscribed over David himself which Saul would *corrupt*. But we see in the Passion of the Lord that there had been written a title, *King of the Jews*: in order that this title ^{Mat. 27,} might put to the blush these very men, seeing that from ^{37.} their King they withheld not their hands. For in them ^{John 19,} Saul was, in Christ David was. For Christ, as saith the Apostolic Gospel, is, as we know, as we confess, of the seed ^{Rom. 1,} of David after the flesh; for after the Godhead He is above ^{3.} David, above all men, above heaven and earth, above angels, ^{Matt. 1,} above all things visible and invisible; because all things ^{1.} through Him were made, and without Him was not any ^{John 1,} thing made: nevertheless, having deigned to be made Man ^{3.} out of the seed of David, to us He came; because of the ^{Luke 1,} tribe of David He was born, whence the Virgin Mary who ^{27; 2, 4.} bore Christ. The title therefore inscribed is this, *King of* ^{John 19,} *the Jews*. Saul, as we said, was the people of the Jews; ^{21.} David was Christ. The Jews were indignant, because there had been inscribed for title, *King of the Jews*: it shamed them Him to have for King Whom to crucify they were able. For they saw not that the very Cross, whereon they nailed Him, would be on the brows of kings. When therefore they were indignant because of that title, they went to Pilate the judge, to whom they had given up Christ to be slain; and they said to him, *Write not so, King of the Jews, but write that He said Himself that He was King of the Jews*. And because already it had been sung through the Holy Spirit, *Unto the end, corrupt not, for the inscription of the title*: Pilate answered them, *What I have written, I have written*: ^{John 19,} why do ye suggest to me falsehood? I corrupt not truth. ^{22.}

4. We have heard what meaneth, *corrupt not for the inscription of the title*. What therefore is, *When he fled from the face of Saul into a cavern*? Which thing indeed the former David also did: but because in him we find not ^{1 Sam.} the inscription of the title, in the latter let us find the flight ^{24, 3.} into the cavern. For that cavern wherein David hid himself did figure somewhat. But wherefore hid he himself? It was in order that he might be concealed and not be found. What is to be hidden in a cavern? To be hidden in earth. For he that fleeth into a cavern, with earth is covered so that

PSALM he may not be seen. But Jesus did carry earth, flesh which
 LVII. He had received from earth: and in it He concealed Him-
 self, in order that by Jews He might not be discovered as
 1 Cor. 2, God. *For if they had known, never the Lord of glory*
 8. *would they have crucified.* Why therefore the Lord of
 glory found they not? Because in a cavern He had hidden
 Himself, that is, the flesh's weakness to their eyes He
 presented, but the Majesty of the Godhead in the body's
 clothing, as though in a hiding-place of the earth, He hid.
 They therefore, not knowing the God, crucified the Man.
 Neither die could He except in Man; nor be crucified could
 He except in Man; because not even held could He be except
 in Man. He offered to men wrongly seeking, earth; He kept
 for men rightly seeking, life. He fled therefore after the flesh
 into a cavern from the face of Saul. But if this also thou
 wouldest understand in this way; to wit, that the Lord fled
 from the face of Saul, because He suffered; even unto that
 point He concealed Himself from the Jews, as actually
 to die. For however much the Jews were raging against
 Him, until He died, they still were thinking that He might
 be delivered, and shew by some miracle that He was the
 Son of God. This thing foretold had been in the book of
 Wisd. 2, Wisdom: *With death most shameful let us condemn Him;*
 20. 18. *for there shall be respect to Him out of His discourse: for*
if truly Son of God He is, He will take Him up and
will deliver Him from the hands of adversaries. Because
 therefore He was being crucified, and was not delivered,
 they believed Him not to be Son of God. Wherefore
 reviling Him hanging on the Tree, and shaking their head,
 Mat. 27, they did say to Him, *If Son of God Thou art, come down*
 40. 42. *from the Cross. Other men He hath saved, Himself to save*
He is not able. These words they were saying as it is in the
 Wisd. 2, same book of Wisdom, *these things they thought and erred;*
 21. *for there blinded them their malice.* For what great matter
 was it from the Cross to come down, to Him, for Whom an
 easy thing it was from the Tomb to rise again? But where-
 fore even unto death willed He to be patient? It was in
 order that He might flee from the face of Saul into a cavern.
 For a cavern may be understood as a lower part of the
 earth. And certainly, as is manifest and certain to all,

His Body in a Tomb was laid, which was cut out in a ^{VER.} Rock. This Tomb therefore was the Cavern; thither He ^{1.} fled from the face of Saul. For so long the Jews did persecute Him, even until He was laid in a cavern. Whence prove we that so long they persecuted Him, until therein He was laid? Even when dead, and, on the Cross ^{John 19,} hanging, with lance they wounded Him. But when shrouded, ^{34.} the funeral celebrated, He was laid in a cavern, no longer had they any thing which to the Flesh they might do. Rose therefore the Lord again out of that cavern unhurt, uncorrupt, from that place whither He had fled from the face of Saul: concealing Himself from ungodly men, whom Saul prefigured, but shewing Himself to His members. For the members of Him rising again by His members were handled: for the members of Him, the Apostles, touched Him rising again and believed; and behold nothing profited ^{Luke 24,} the persecution of Saul. Hear we therefore now the Psalm; ^{39.} because concerning the title thereof enough we have spoken, as far as the Lord hath deigned to give.

5. Ver. 1. *Have pity on me, O God, have pity on me, for in Thee hath trusted my Soul.* Christ in the Passion saith, *Have pity on Me, O God.* To God, God saith, *Have pity on Me!* He that with the Father hath pity on thee, in thee crieth, *Have pity on Me.* For that part of Him which is crying, *Have pity on Me,* is thine: from thee this He received, for the sake of thee, that thou shouldest be delivered, with Flesh He was clothed. The flesh itself crieth: *Have pity on Me, O God, have pity on Me:* Man himself, soul and flesh. For whole Man did the Word take upon Him, and whole Man the Word became. Let it not therefore be thought that there Soul was not, because the Evangelist thus saith; *The Word was made flesh, and dwelled in us.* ^{John 1,} For man is called flesh, as in another place saith the Scrip- ^{14.} ture, *And all flesh shall see the salvation of God.* Shall ^{Is. 40, 5;} anywise flesh alone see, and shall Soul not be there? ^{52, 10.} Again saith our Lord Himself of men, *As Thou hast given to* ^{Luke 3,} *Him power of all flesh.* Had He anywise over flesh alone ^{6.} received power, and not most chiefly over souls, which in ^{John 17,} the first place He delivered? Therefore there was soul,

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there was flesh, there whole man; and whole man with the Word, and the Word with Man, and Man the Word, one Man, and Word and Man one God. Let him say therefore, *Have pity on me, O God, have pity on me.* Let us not be afraid at the words of one asking pity and holding out pity. For this cause He asketh, because He holdeth it out: for this reason He became Man, because pitiful He was, not so as that He would be born by the necessity of His lot, but so that He might deliver us from the lot of our necessity. *Have pity on me, O God, have pity on me; because in Thee hath trusted my soul.* Thou hearest the Master praying, learn thou to pray. For to this end He prayed, in order that He might teach how to pray: because to this end He suffered, in order that He might teach how to suffer; to this end He rose again, in order that He might teach how to hope for rising again.

6. *And in the shadow of Thy wings I will hope, until iniquity pass over.* This now evidently whole Christ doth say: here is also our voice. For not yet hath passed over, still rife is iniquity. And in the end our Lord Himself said

Mat. 24, there should be an abounding of iniquity: *And since iniquity*
12. *shall abound, the love of many shall wax cold; but he that shall have persevered unto the end, the same shall be saved.* But who shall persevere even unto the end, even until iniquity pass over? He that shall have been in the Body of Christ, he that shall have been in the members of Christ, and from the Head shall have learned the patience of persevering. Thou passest away, and behold passed are thy temptations; and thou goest into another life whither have gone holy men, if holy thou hast been. Into another life have gone Martyrs; if Martyr thou shalt have been, thou also goest into another life. Because *thou* hast passed away hence, hath by any means iniquity therefore passed away? There are born other unrighteous men, as there die some unrighteous men. In like manner therefore as some unrighteous men die and others are born: so some just men go, and others are born. Even unto the end of the world neither iniquity will be wanting to oppress, nor righteousness to suffer. *And in the shadow of Thy wings I will hope,*

until iniquity pass over: that is, Thou shalt protect me, and in order that by the heat of iniquity I dry not up, Thou shalt afford a shelter for me. VER.
2, 3.

7. Ver. 2. *I will cry to God most high.* If most high He is, how heareth He thee crying? Confidence hath been engendered by experience: *to God*, he saith, *Who hath done good to me.* If before that I was seeking Him, He did good to me, when I cry shall He not hearken to me? For good to us the Lord God hath done in sending to us our Saviour Jesus Christ, that He might die for our offences, and rise again for our justification. For what sort of men hath He willed His Son to die? For ungodly men. But ungodly men were not seeking God, and have been sought of God. For He is Most High in such sort, as that not far from Him is our misery and our groaning: because "*near is the Lord to them that have bruised the heart.*" *I will cry to God most high, God that hath done good to me.* Rom. 4,
25.
Ps. 34,
18.

8. Ver. 3. *He hath sent from heaven and hath saved me.* Now the Man Himself, now the Flesh Itself, now the Son of God after His partaking of ourselves, of Him it is manifest, how He was saved, and sent hath from heaven the Father and hath saved Him, hath sent from heaven, and hath raised Him again: but in order that ye may know, that also the Lord Himself hath raised again Himself; both truths are written in Scripture, both that the Father hath raised Him again, and that Himself Himself hath raised again. Hear ye how the Father hath raised Him again: the Apostle saith, *He hath been made*, he saith, *obedient unto death, even the death of the Cross: wherefore God also hath exalted Him, and hath given Him a name which is above every name.* Ye have heard of the Father raising again and exalting the Son; hear ye how that He too Himself His flesh hath raised again. Under the figure of a temple He saith to the Jews, *Destroy this Temple, and in three days I will raise it up.* But the Evangelist hath explained to us what it was that He said: *But this*, he saith, *He spake of the Temple of His Body.* Now therefore out of the person of one praying, out of the person of a man, out of the person of the flesh, He saith, *He hath sent from heaven, and hath saved me.* Phil. 2,
8, 9.
John 2,
19.

9. *He hath given unto reproach those that trampled on*

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me. Them that have trampled on Him, that over Him dead have insulted, that Him as though man have crucified, because God they perceived not, them He hath given unto reproach. See ye whether it has not been so done. The thing we do not believe as yet to come, but fulfilled we acknowledge it. The Jews raged against Christ, they were overbearing against Christ. Where? In the city of Jerusalem. For where they reigned, there they were puffed up, there their necks they lifted up. After the Passion of the Lord thence they were rooted out; and they lost the kingdom, wherein Christ for King they would not acknowledge. In what manner they have been given unto reproach, see ye: dispersed they have been throughout all nations, no where having a settlement, no where a sure abode. But for this reason still Jews they are, in order that our books they may carry to their confusion. For whenever we wish to shew Christ prophesied of, we produce to the heathen these writings. And lest perchance men hard of belief should say that we Christians have composed these books, so that together with the Gospel which we have preached we have forged the Prophet, through whom there might seem to be foretold that which we preach: by this we convince them; namely, that all the very writings wherein Christ hath been prophesied are with the Jews, all these very writings the Jews have. We produce documents from enemies, to confound other enemies. In what sort of reproach therefore are the Jews? A document the Jew carrieth, wherefrom a Christian may believe. Our librarians they have become, just as slaves are wont behind their masters to carry documents, in such sort that these faint in carrying, those profit by reading. Unto such a reproach have been given the Jews: and there hath been fulfilled that which so long before hath been foretold, *He hath given unto reproach those that trampled on me.* But how great a reproach it is, brethren, that this verse they should read, and themselves being blind should look upon their mirror! For in the same manner the Jews appear in the holy Scripture which they carry, as appeareth the face of a blind man in a mirror: by other men it is seen, by himself not seen. *He hath given unto reproach those that trampled on me.*

10. Thou wast inquiring perhaps when he said, *He hath sent*

from heaven and hath saved me. What hath He sent from heaven? Whom hath He sent from heaven? An Angel hath He sent, to save Christ, and through a servant is the Lord saved? For all Angels are creatures¹ serving Christ. For obedience there might have been sent Angels, for service they might have been sent, not for succour: as is written, *Angels ministered unto Him*, not like men merciful to one indigent, but like subjects to One Omnipotent. What therefore hath He sent from heaven, and hath saved me? Now we hear in another verse what from heaven He hath sent. *He hath sent from heaven His mercy and His truth.* For what purpose? *And hath drawn out my soul from the midst of the lions' whelps.* Hath sent, he saith, *from heaven His mercy and His truth*: and Christ Himself saith, *I am Truth.* There was sent therefore Truth, that it should draw out my soul hence from the midst of the lions' whelps: there was sent mercy. Christ Himself we find to be both mercy and truth; mercy in suffering with us, and truth in requiting us. This is the same that a little before I said, namely, that He Himself Himself did raise again. For if Truth raised again Christ, and if Truth did draw forth the Soul of Christ from the midst of the lions' whelps; in like manner as merciful He was in dying for us, so true He was in rising again to justify us. For He had said that He was about to rise again, and the Truth could not lie, and being Truth and truth speaking, therefore true scars He shewed, because true wounds He endured. These scars the disciples held, handled, made evident to themselves: he cried out who thrust fingers into the pierced side, and saith, *My Lord and my God.* In mercy for him He had died, and in truth unto him had risen again. *He hath sent from Heaven His mercy and His truth: and hath drawn out my soul from the midst of the lions' whelps.* Who are the lions' whelps? That lesser² people, unto evil deceived, unto evil led away by the chiefs of the Jews: so that these are lions, those lions' whelps. All roared, all slew. For we are to hear even here the slaying of these very men, presently in the following verses of this Psalm.

11. *And hath drawn out*, he saith, *my soul from the midst of the lions' whelps.* Why sayest thou, *And hath drawn out my soul?* For what hadst thou suffered, that thy soul should

VER.
4.

¹ Lat. a
creature

Matt. 4,
11.

v. 3.

v. 4.

John 20,
28.

² minu-
tus

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be drawn out? *I have slept troubled.* Christ hath intimated His death. Assuredly of old David we read that he fled into a cavern, nevertheless not that he slept in a cavern. Another David is in a cavern, another David there is that saith, *I have slept troubled.* We see the perturbation of Him, not that He was troubled, but that they were troubling. For 'troubled' He called Himself, after the notion of the men that were raging, not after the conscience of Him That gave way. They thought that they had disturbed Him, thought they had overcome, but He 'slept troubled.' So calm had been this disturbed one, that when He willed He slept. No one sleepeth disturbed: all men that are perturbed either from sleep are roused, or else are not suffered to go off to sleep. But He disturbed was, and slept. Great is the humility of Him disturbed, great the power of Him sleeping. By what power came it that He slept? From

John 10,
18.

that whereof He speaketh Himself, *Power I have of laying down My life, and power of taking it: no one taketh it from Me; but I do it lay down, and again I take it.* They disturbed, and He slept. The type of which thing Adam

Gen. 2,
21. 22.

bore, when God sent upon him a slumber, in order that out of his side He might make a help-mate for him. For was it that He could not make a wife for the first man even out of the side of one awake? Or did He for this reason will him to sleep, that he might not feel when a rib was being taken away from him? In a word, who doth sleep so soundly, as that when a bone is plucked from him he would not awake? He that could without pain take away a rib from one sleeping, could do so from one awake also. But why willed he to do

John 19,
34.

it to one sleeping? Because to Christ sleeping on the Cross there was made a wife out of His side. For smitten was His side as He hung, with a lance, and there flowed forth the Sacraments of the Church. *I have slept,* he saith, *troubled.*

Ps. 3, 5.
Ego

And in another Psalm he manifesteth this thing, in the place where he saith, *I Myself¹ have slept; and, sleep I have taken.* There He expresseth His power. He might even there have said, *I have slept:* as He hath said here. But what is, *I Myself have slept?* It is, Because I have willed, I have slept. They have not driven me unwilling unto sleep; but of mine own will I have slept, after the saying above

quoted, *Power I have of laying down My life, and power I have of taking it again.* Wherefore there He continueth ^{VER. 5.} and saith, *I have slept, and sleep I have taken, and have* ^{John 10,} *risen up, because the Lord shall sustain me.* ^{31.}

12. *I have slept troubled.* Whence troubled? Who troubling? Let us see in what manner He brandeth an evil conscience upon the Jews, wishing to excuse themselves of the slaying of the Lord. For to this end, as the Gospel speaketh, to the judge they delivered Him, that they might not themselves seem to have killed Him. For when at that time Pilate the judge had said to them, *Take ye Him, and* ^{John 18,} *after your Law judge Him:* they made answer, *For us it is* ^{31.} *not lawful to kill any man.* To kill is not lawful, is it lawful to deliver to be killed? For which doth slay? He that hath yielded on hearing an outcry, or he that by outcry hath extorted that He should be slain? Let the Lord Himself give testimony by whom He was slain, whether by that Pilate who unwillingly slew Him, whence also he scourged Him, and with garment of shame clothed Him, and when scourged brought Him forth before their eyes, in order that at all events being satiated with the punishment of His stripes, that He should be slain they should not extort. Therefore also when he saw them persevere, as we read, he washed his hands, and said, *Innocent I am of the blood of* ^{Mat. 27,} *this Just One.* Consider whether he was innocent, that did ^{24.} so much as yield to men clamouring; nevertheless, much more guilty they were that by clamour willed to slay Him. But let us question and hear the Lord, to whom He doth ascribe His death, for that He hath said, *I have slept troubled.* Let us question Him, and say, since Thou hast slept troubled, who have persecuted Thee? who have slain Thee? was it perchance Pilate, who to soldiers gave Thee, on the Tree to be hanged, with nails to be pierced? Hear who they were, (ver. 5.) *Sons of men.* Of them He speaketh, whom for persecutors He suffered. But how did they slay, that steel bare not? They that sword drew not, that made no assault upon Him to slay; whence slew they? *Their teeth are arms and arrows, and their tongue a sharp sword.* Do not consider the unarmed hands, but the mouth armed: from thence the sword proceeded, wherewith Christ was to

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 Rev. 1,
 16. be slain: in like manner also as from the mouth of Christ, that wherewith the Jews were to be slain. For He hath a sword twice whetted: and rising again He hath smitten them, and hath severed from them those whom He would make His faithful people. They an evil sword, He a good sword: they evil arrows, He good arrows. For He hath Himself also arrows good, words good, whence He pierceth the faithful heart, in order that He may be loved. Therefore of one kind are their arrows, and of another kind their sword. *Sons of men, their teeth are arms and arrows, and their tongue a sharp sabre.* Tongue of sons of men is a sharp sabre, and their teeth arms and arrows. When therefore did they smite, save when they clamoured, *Crucify, crucify?*

Mat. 27,
 22.
 John 19,
 6. 13. And what have they done to Thee, O Lord? Let the Prophet here exult! For above, all those verses the Lord was speaking: a Prophet indeed, but in the person of the Lord, because in the Prophet is the Lord. And whenever there speaketh the Prophet in his own person, the Lord Himself speaketh through Him, That to him dictateth the truth which he speaketh. Now therefore in the person of the Prophet, hear ye, my brethren. This Prophet hath in spirit seen the Lord humbled, slain, scourged, with buffets smitten, beaten with palms of hands, with spittle defiled, with thorns crowned, on the tree hanged: them raging, Him bearing; them exulting, Him as if conquered, he hath seen in spirit: and then after all that humiliation, and their fury, Him to have risen again, and all those things which the raging Jews had done to have been made void; and elated with joy, as though he were seeing it come to pass, (ver. 6.) *Be exalted, he saith, above the Heavens, O God.* Man on the Cross, and above the Heavens, God. Let them continue on the earth raging, Thou in Heaven be judging. Where are they that were raging? where are their teeth, the arms and arrows? Have not "the stripes of them been made the arrows of infants?" For in another place a Psalm this saith, desiring to prove them vainly to have raged, and vainly unto phrensies to have been driven headlong: for nothing they were able to do to Christ when for the time crucified, and afterwards when He was rising again, and in Heaven was sitting: *the arrows of infants have the stripes*

of them been made. How do infants make to themselves arrows? Of reeds¹? But what arrows? or what powers? or what bows? or what wound? *Be Thou exalted above the Heavens, O God, and above all the earth Thy glory.* Wherefore exalted above the Heavens, O God? Brethren, God exalted above the Heavens we see not, but we believe: but above all the earth His glory to be not only we believe, but also see. But what kind of madness heretics are afflicted with, I pray you observe. They being cut off from the bond of the Church of Christ, and to a part holding, the whole losing, will not communicate with the whole earth, where is spread abroad the glory of Christ. But we Catholics are in all the earth, because with all the world we communicate, wherever the Glory of Christ is spread abroad. For we see that which then was sung, now fulfilled. There hath been exalted above the Heavens our God, and above all the earth the Glory of the Same. O heretical insanity! That which thou seest not thou believest with me, that which thou seest thou deniest: thou believest with me in Christ exalted above the Heavens, a thing which we see not; and deniest His Glory over all the earth, a thing which we see. *Be Thou exalted above the Heavens, O God, and above all the earth Thy Glory.*

VER.
7.
canes.

Against
the Do-
natists.

14. He returneth to the words of the Lord: and the Lord Himself beginneth to recount to us, as though speaking to us, the Prophet also exulting and saying, *Be Thou exalted above the Heavens, O God, and above all the earth Thy Glory.* Himself also strengtheneth us, as though saying to us, What could they do to Me, that have persecuted Me? But wherefore doth He speak to us? Because they do so to us too. But they do nothing who in like manner may persecute us. For let your Love see the Lord speaking to us, and exhorting us by His example; *A trap² they have² prepared for My feet, and have bowed down My Soul.* They wished to bring It down as if from Heaven, and to the lower places to weigh It down: *They have bowed My Soul: they have digged before My face a pit and themselves have fallen into it.* Me have they hurt or themselves? Behold He hath been exalted above the Heavens, God, and behold above all the earth the Glory of the Same: the king-

²Muscipulam.

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dom of Christ we see, where is the kingdom of the Jews? Since therefore they did that which to have done they ought not, there hath been done in their case that which to have suffered they ought: themselves have dug a ditch, and themselves have fallen into it. For their persecuting Christ, to Christ did no hurt, but to themselves did hurt. And do not suppose, brethren, that themselves alone hath this befallen. Every one that prepareth a pit for his brother, it must needs be that himself fall into it. Take heed, my brethren, have Christian eyes, be not deceived with things visible. For perchance to some one of you, because I have said this, there hath come to mind some man that hath chosen to play a cheat upon his brother, and hath chosen to contrive some snares for him, and he hath contrived, and succeeded, and the brother hath fallen into his snares, and he hath been spoiled, or hath been oppressed, either by prison, or by false witness, or overreached by some wicked accusation: but in this case is seen the one oppressed, the other to have oppressed: the one overcome, the other to have overcome: and a false thing is thought that which we have said, namely, that whosoever shall have prepared a pit for his brother, doth himself fall into it. I call upon you, as being Christians, that ye take an example from things which we have already experienced. Heathens have persecuted Martyrs, and Martyrs have been taken, have been bound, into prison have been thrust, to beasts given over, some with steel smitten, others with fire consumed; have they conquered that were persecuting, and conquered have been the Martyrs? Far be it. Look for the glory of the Martyrs with God, look for the pit of the heathen in a delved conscience: for there is the pit wherein falleth an ungodly man, even an evil conscience. For supposest thou him into no pit to have fallen, who the light of Christ hath lost, and with blindness hath been smitten? If he fell not into a pit, he would see before him: he knoweth not where he goeth, in like manner as when he that walketh in a road hath fallen into a pit, he hath lost the road. Ye see, then, all evil-doers to have lost the way, having been involved in misdeed. But now thee he hath betrayed perchance into the hands of a robber, or into the hands of some unjust man, or of a judge

imposed upon by him, and thou art in oppression, he is rejoicing, he exulting. Do not, I have already said, do not have the eyes of heathens: Christian eyes have thou. Thou seest him that exulteth; that very exultation is the pit of him. For better is the heaviness of one suffering unjust things, than the rejoicing of one doing unjust things. The very rejoicing of one doing unjust things, is that same pit; into it when a man shall have fallen, eyes he loseth. For thyself thou grievest, because thou hast lost a garment; and for him thou grievest not, because he hath lost faith. Which of you with more grievous loss hath been smitten? Behold he slayeth, thou art slain: he liveth, thou art dead. Far be it! Where is the faith of Christians? where is he that dieth for a time? Let him hear his Lord: *He that believeth in Me, though he die, is living.* Therefore, he that believeth not, though he live, is dead. *They have dug before my face a pit, and themselves have fallen into it.* All evil men it must needs be that this befall.

15. But the patience of good men with preparation of heart accepteth the will of God: and glorieth in tribulations, saying that which followeth: (ver. 7.) *Prepared is my heart, O God, I will sing and play.* What hath he done to me? He hath prepared a pit, my heart is prepared. He hath prepared pit to deceive, shall I not prepare heart to suffer? He hath prepared pit to oppress, shall I not prepare heart to endure? Therefore he shall fall into it, but I will sing and play. Hear the heart prepared in an Apostle, because he hath imitated his Lord: *We glory, he saith, in tribulations: because tribulation worketh patience: patience probation, probation hope, but hope maketh not ashamed: because the love of God is shed abroad in our hearts through the Holy Spirit, Which hath been given to us.* He was in oppressions, in chains, in prisons, in stripes, in hunger and thirst, in cold and nakedness, in every wasting of toils and pains, and he was saying, *We glory in tribulations.* Whence, but that prepared was his heart? Therefore he was singing and playing. *Prepared is my heart, O God, prepared my heart; I will sing and play.*

16. Ver. 8. *Rise up, my glory.* He that had fled from the face of Saul into a cavern, saith, *Rise up, my glory:*

VER.
8. 9.

John 11,
25.

Rom. 5,
3.

2 Cor.
11, 27.

PSALM glorified be Jesus after His Passion. *Rise up, psaltery and*
 LVII. *harp.* He calleth upon what to rise? Two organs I see:

Organs

but Body of Christ one I see, one flesh hath risen again, and two organs have risen. The one organ then is the psaltery, the other the harp. Organs is the word used for all instruments of musicians. Not only is that called an organ, which is great, and blown into with bellows; but whatsoever is adapted to playing and is corporeal, whereof for an instrument the player maketh use, is said to be an organ. But distinguished from one another are these organs; and I would, as far as the Lord granteth me, point out to you, both in what manner they are distinguished, and wherefore distinguished, and wherefore to both is said, *Rise up.* Already we have said, one flesh of the Lord hath risen

Psaltery

again; and there is said, *Rise up psaltery and harp.* The psaltery is an organ, which indeed is carried in the hands of one that striketh it, and hath strings stretched, but that place whence the strings receive sound, that hollow wood which hangeth suspended, and when touched resoundeth because it is filled with air, this the psaltery hath in the upper part.

Harp

But the harp hath this sort of wood hollow and sounding on the lower part. Therefore in a psaltery the strings receive their sound from above, but in a harp the strings receive sound from a lower part: this difference there is between psaltery and harp. What therefore do these two organs figure to us? For Christ the Lord our God is waking up His psaltery and His harp; and He saith, *I will rise up at the dawn.* I suppose that here ye now perceive the Lord rising.

Mark
16, 2.

We have read thereof in the Gospel: see the hour of the Resurrection. How long through shadows was Christ being sought? He hath shone, be He acknowledged; *at the dawn* He rose again. But what is psaltery? what is harp? Through His flesh two kinds of deeds the Lord hath wrought, miracles and sufferings: miracles from above have been, sufferings from below have been. But those miracles which He did were divine; but through Body He did them, through flesh He did them. The flesh therefore working things divine, is the psaltery: the flesh suffering things human is the harp. Let the psaltery sound, let the blind be enlightened, let the deaf hear, let the paralytics be braced to

strength, the lame walk, the sick rise up, the dead rise again; this is the sound of the Psaltery. Let there sound also the harp, let Him hunger, thirst, sleep, be held, scourged, derided, crucified, buried. When therefore thou seest in that Flesh certain things to have sounded from above, certain things from the lower part, one flesh hath risen again, and in one flesh we acknowledge both psaltery and harp. And these two kinds of things done have fulfilled the Gospel, and it is preached in the nations: for both the miracles and the sufferings of the Lord are preached.

VER.
8.

17. Therefore there hath risen psaltery and harp in the dawn, and he confesseth to the Lord; and saith what? (ver. 9.) *I will confess to Thee among the peoples, O Lord, and will play to Thee among the nations:* (ver. 10.) *for magnified even unto the Heavens hath been Thy mercy, and even unto the clouds Thy truth.* Heavens above clouds, and clouds below heavens: and nevertheless to this nearest heaven belong clouds. But sometimes clouds rest upon the mountains, even so far in the nearest air are they rolled. But a Heaven above there is, the habitations of Angels, Thrones, Dominions, Principalities, Powers. This therefore may perchance seem to be what should have been said; "*Magnified even unto the Heavens Thy truth, and even unto the clouds Thy mercy.*" For in Heaven Angels praise God, seeing the very form of truth, without any darkness of vision, without any admixture of unreality: they see, love, praise, are not wearied. There is truth: but here in our own misery surely there is mercy. For to a miserable one must be rendered mercy. For there is no need of mercy above, where is no miserable one. I have said this because that it seemeth as though it might have been more fittingly said, *Magnified even unto the Heavens hath been Thy truth, and even unto the clouds Thy mercy.* For 'clouds' we understand to be preachers of truth, men bearing that flesh in a manner dark, whence God both gleameth in miracles, and thundereth in precepts: and themselves are those clouds of whom speaketh Isaias in the person of the Lord, rebuking a certain vineyard, evil, barren, thorny, *I will command My clouds, that they rain not upon it a shower:* that is, *I will command My Apostles, that they forsake the Jews, and to them preach not the Gospel,*

Is. 5, 6.

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but preach the Gospel in the good land of the nations, whence not thorns but grapes come forth. We know therefore the clouds of God to be the preachers of truth, Prophets, Apostles, all men that rightly expound the Word of truth, and have in themselves a light hidden, as clouds have that in them whereby they lighten: men therefore are clouds. What meaneth therefore, O Lord, *For magnified even unto the Heavens hath been Thy mercy, and even unto the clouds Thy truth?* Truth is mighty above all among the Angels: but Thou hast given it to men also, and brought it down even to the clouds. Above, mercy the Angels seem not to need: but because to miserable men Thou shewest mercy, and by rendering to them mercy makest them Angels by partaking of the Resurrection, even unto the Heavens is Thy mercy. Glory to our Lord, and to the Mercy of the Same, and to the Truth of the Same, because neither hath He forsaken by mercy to make us blessed through His Grace, nor defrauded us of truth: because first Truth veiled in flesh came to us and healed through His flesh the interior eye of our heart, in order that hereafter face to face we may be able to see It. Giving therefore to Him thanks, let us say with the same Psalm the last verses, which sometime since too I have said, (ver. 11.) *Be Thou exalted above the Heavens, O God, and above all the earth Thy glory.* For this to Him the Prophet said so many years before; this now we see; this therefore let us also say.

1 Cor.
13, 12.

LAT.
LVII.

PSALM LVIII.

—
EXPOSITION.
—

Sermon to the Commonality, wherein every where he confuteth the Donatists.

1. THE words which we have sung must be rather hearkened to by us, than proclaimed. For to all men as it were in an assemblage of mankind, the Truth crieth, (ver. 1.) *If truly indeed justice ye speak, judge right things, ye sons of*

men. For to what unjust man is it not an easy thing to speak justice? or what man if about justice questioned, when he hath not a cause, would not easily answer what is just? In as much as the hand of our Maker in our very hearts hath written this truth, *That which to thyself thou wouldest not have done, do not thou to another.* Of this truth, even before that the Law was given, no one was suffered to be ignorant, in order that there might be some rule whereby might be judged even those to whom Law had not been given. But lest men should complain that something had been wanting for them, there hath been written also in tables that which in their hearts they read not. For it was not that they had it not written, but read it they would not. There hath been set before their eyes that which in their conscience to see they would be compelled; and as if from without the voice of God were brought to them, to his own inward parts hath man been thus driven, the Scripture saying, *For in the thoughts of the ungodly man there will be questioning.* Where questioning is, there law. But because men, desiring those things which are without, even from themselves have become exiles, there hath been given also a written law: not because in hearts it had not been written, but because thou wast a deserter from thy heart, by Him that is every where thou art seized, and to thyself within art called back. Therefore the written law, what crieth it, to those that have deserted the law written in their hearts? *Return ye transgressors to the heart.* For who hath taught thee that thou wouldest have no other man draw near thy wife? Who hath taught thee, that thou wouldest not have a theft committed upon thee? who hath taught thee, that thou wouldest not suffer wrong, and whatever other thing either universally or particularly might be spoken of? For many things there are, of which severally if questioned men with loud voice would answer, that they would not suffer. Come, if thou art not willing to suffer these things, art thou by any means the only man? dost thou not live in the fellowship of mankind? He that together with thee hath been made, is thy fellow; and all men have been made after the image of God, unless with earthly covetings they efface that which He hath formed. That which therefore to

VER. 1.

Tob. 4, 15. Matt. 7, 12.

Wisd. 1, 9.

Rom. 2, 15. Is. 46, 8.

Gen. 1, 26.

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thyself thou wilt not have to be done, do not thou to another. For thou judgest that there is evil in that, which to suffer thou art not willing: and this thing thou art constrained to know by an inward law; that in thy very heart is written. Thou wast doing somewhat, and there was a cry raised in thy hands: how art thou constrained to return to thy heart when this thing thou sufferest in the hands of others? Is theft a good thing? No! I ask, is adultery a good thing? All cry, No! Is man-slaying a good thing? All cry, that they abhor it. Is coveting the property of a neighbour a good thing? No! is the voice of all men. Or if yet thou confessest not, there draweth near one that coveteth thy property: be pleased to answer what thou wilt have. All men therefore, when of these things questioned, cry that these things are not good. Again, of doing kindnesses, not only of not hurting, but also of conferring and distributing, any hungry soul is questioned thus; "thou sufferest hunger, another man hath bread, and there is abundance with him beyond sufficiency, he knoweth thee to want, he giveth not: it displeaseth thee when hungering, let it displease thee when full also, when of another's hungering thou shalt have known. A stranger wanting shelter cometh into thy country, he is not taken in: he then crieth that inhuman is that city, at once among barbarians he might have found a home. He feeleth the injustice because he suffereth; thou perchance feelest not, but it is meet that thou imagine thyself also a stranger; and that thou see in what manner he will have displeased thee, who shall not have given that, which thou in thy country wilt not give to a stranger." I ask all men. True are these things? True. Just are these things? Just.

2. But hear ye the Psalm. *If truly therefore justice ye speak, judge right things, ye sons of men.* Be it not a justice of lips, but also of deeds. For if thou actest otherwise than thou speakest, good things thou speakest, and ill thou judgest. For if thou actest as thou judgest; if asked which is better, gold or faith, thou art not so far perverse and erring from all truth as to answer that gold is better: thou preferrest therefore, when asked, to gold, faith; thou hast spoken justice. Hast thou heard the Psalm? *If truly*

therefore justice ye speak, judge right things, ye sons of men. And where shall I prove thee not to judge as thou hast spoken? I already have got thine answer setting faith before gold. Behold from some place or other a friend hath come, and without witness gold he hath entrusted to thee; he alone knoweth this, and thou, as far as regardeth men. There is there another witness, that is not seen, and yet seeth: and the man to thee in a secret place and in thy closet perchance, in the absence of witnesses, gold hath entrusted; the witness that is present, not in a chamber of walls is present, but in the couches of your consciences. He hath entrusted and hath departed, to no one of his friends he hath made it known, hoping himself to return and to receive from his friend that which he had given: such is the uncertainty of things human, he is dead, he hath left an heir, hath left a son: the son knoweth not what his father had, what to thee he entrusted: return thou, return transgressor to the heart, there written the law is: *That which to thyself thou wilt not have to be done, to another do thou not.* Suppose thyself to have entrusted, to none of thy friends to have told it, to have died, to have left a son; what wouldest thou wish to be rendered to him by thine own friend? Answer, judge the case, the judge's tribunal is in thy mind, there is sitting there God, there is at hand for accuser conscience, for torturer fear. Amid things of men thou art, in the fellowship of men thou art engaged: think what thou wouldest have to be rendered to thy son by thy friend. I know what answer thy thought maketh. So judge thou, as thou hearest judge, a voice there will be; the voice of truth holdeth not its peace; not with lips it crieth, but a cry is raised out of the heart: incline thine ear, there be thou with the son of thy friend. Thou seest perchance also a man in need wandering about, knowing not what his father had, where he hath placed it, to whom he entrusted it; think also of thy son, suppose that man to live whom thou despisest as dead, thyself deem dead in order that thou mayest live. But something else covetousness doth enjoin; doth enjoin contrary to God; God one thing, another thing covetousness: one thing in Paradise our Maker, another thing athwart it, the serpent, the deceiver. Let there come

VER.
1.

Is. 46, 8.
Matt. 7,
12.
Tob. 4,
15.

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Gen. 3,
17.

into thy mind first thy fall; for this reason mortal thou art, for this reason toiling, for this in the sweat of thy face eating bread, for this reason thorns and thistles for thee the earth beareth: by example learn that which thou wouldest not by precept. But cupidity prevaleth; why not rather truth? And where is that which thou wast speaking? Behold, thou art meditating to deny the deposit of gold; behold, thou art meditating from the heir of thy friend altogether to hide it. I had asked a little before which would be the more precious, and which would be the better, gold, or good faith. Wherefore one thing sayest thou, another thing doest? Fearest thou not this voice, *If truly justice ye speak, judge right things, ye sons of men?* Behold thou hast told me that better is good faith, and in thy judgment better thou hast considered gold to be. Thou hast not judged as thou hast spoken; true things thou hast spoken, and false things thou hast judged: therefore even when thou wast speaking justice, truly thou didst not speak. For *if truly justice ye speak, judge right things, ye sons of men.* When to me concerning justice thou wast making answer, it was for shame, not with openness thou wast speaking.

3. But now to the present case let us come, if ye please. For the voice is that sweet voice, so well known to the ears of the Church, the voice of our Lord Jesus Christ, and the voice of His Body, the voice of the Church toiling, sojourning upon earth, living amid the perils of men speaking evil and of men flattering. Thou wilt not fear a threatener, if thou lovest not a flatterer. He therefore, of whom this is the voice, hath observed and hath seen, that all men speak justice. For what man doth dare not to speak it, lest he be called unjust? When, therefore, as though he were hearing the voices of all men, and were observing the lips of all men, he cried out to them, *If truly indeed justice ye speak,*—if not falsely justice ye speak, if not one thing on lips doth sound, whilst another thing is concealed in hearts—*judge right things, ye sons of men.* Hear out of the Gospel His own voice, the very same as is in this Psalm: *Hypocrites, saith the Lord to the Pharisees, how are ye able good things to speak, when ye are evil men? Either make the tree good, and the fruit thereof good; or make the tree evil and*

the fruit thereof evil. Why wilt thou whiten thee, wall of V ER. mud? I know thy inward parts, I am not deceived by thy 1. covering: I know what thou holdest forth, I know what thou coverest. *For there was no need for Him, that any one to* John 2, *Him should bear testimony of man; for He knew Himself* 25. *what was in man.* For He knew what was in man, Who had made man, and Who had been made Man, in order that He might seek man. See, therefore, if these words do not follow one another. ‘*Ye hypocrites, how are ye able good things to speak, when ye are evil men?*’ *If truly, therefore, justice ye speak, judge right things, ye sons of men.* Have ye not justice spoken of, when ye said, *Master, we know* Mat. 22, *that just Thou art, and acceptest the person of no man?* 16. Wherefore guile in heart did ye conceal? Wherefore the image of Cæsar to your Creator did ye shew, and His image in your hearts did efface? Hath not the thing which ye spake been heard, and how ye would judge been tried? Have ye not crucified Him, Whom to be just ye had pronounced? *If truly, therefore, justice ye speak, judge right things, ye sons of men.* Why do I hear your speaking, *we know that just Thou art,* when I foresee your judgment, *Crucify, Crucify?* *If truly, therefore, justice ye speak, judge right things, ye sons of men.* For what have ye done by raging against God That was Man, and by slaying your King? For was He no King to be, because He was slain by you, when He was to rise again? In the title whereon had been written, *King of the Jews,* set upon the Cross Mat. 27, of the Lord, in three tongues, in Hebrew, Greek, and Latin, 37. a human judge knew how to say, *What I have written,* John 19, *I have written:* and did not God know how to say, *What* 22. *I have written, I have written?* In any wise, your King He is; while alive, your King He is; when slain, your King He is: behold, He hath risen again, and in Heaven your King He is: behold, to come He is; woe unto you, for your King He is. Go to now, and speak justice, and do not judge right things, sons of men. Ye will not rightly judge, rightly ye shall be judged. For He liveth That is your King, and He dieth no more, and death over Him shall no Rom. 6, longer have dominion. Behold, He cometh; ‘return ye 9. Is. 46, 8. transgressors to the heart.’ Behold, He shall come, be

amended before that He come; 'come ye before His face in confession.' Behold, He shall come, your King He is.

Ye remember the title upon the Cross: but ye see it not written: nevertheless it abideth; on earth it is not read, but in Heaven it is kept. For do ye suppose that this inscription hath been corrupted? And what saith the title of this Psalm? *At the end, for David himself, corrupt not, for the inscription of the title.* Not, therefore, corrupted is that inscription of the title. Your King is Christ, because of all things Christ is King: *for His is the kingdom, and He shall Himself have dominion of the nations.* If therefore King He is, behold before He come, He saith to you, I am still speaking, He saith, Not yet am I judging: I that do so cry with menacing, am unwilling to smite with the Judgment. *If truly therefore justice ye speak, judge right things, sons of men.*

Ps. 22,
28.

4. But now ye do what? Why these things to you do I speak? (Ver. 2.) *Because in heart iniquities ye work on earth.* Iniquities perchance in heart alone? Hear what followeth: both their heart hands do follow, and their heart hands do serve, the thing is thought of, and it is done; or else it is not done, not because we would not, but because we could not, **WHATEVER THOU WILLEST AND CANST NOT, FOR DONE GOD DOTH COUNT IT.** *For in heart iniquities ye work on earth.* What next? *iniquities your hands knit together.* What is, *knit together?* From sin, sin, and to sin, sin, because of sin. What is this? A theft a man hath committed, a sin it is: he hath been seen, he seeketh to slay him by whom he hath been seen: there hath been knit together sin with sin: God hath permitted him in His hidden judgment to slay that man whom he hath willed to slay: he perceiveth that the thing is known, he seeketh to slay a second also; he hath knit together a third sin: while these things he is planning, perchance that he may not be found out, or that he may not be convicted of having done it, he consulteth an astrologer; there is added a fourth sin: the astrologer answereth perchance with some hard and evil responses, he runneth to a soothsayer, that expiation may be made; the soothsayer maketh answer that he is not able to expiate: a magician is sought. And who could enumerate

those sins which are knit together with sins? *Iniquities your hands do knit together.* So long as thou knittest together, thou bindest sin upon sin. Loose thyself from sins. But I am not able, thou sayest. Cry to Him. *Unhappy man I, who shall deliver me from the body of this death?* For there shall come the Grace of God, so that righteousness shall be thy delight, as much as thou didst delight in iniquity; and thou, a man that out of bonds hast been loosed, shalt cry out to God, *Thou hast broken asunder my bonds.* 'Thou hast broken asunder my bonds,' is what else but, 'Thou hast remitted my sins?' Hear why chains they are: the Scripture maketh answer, *with the chains of his sins each one is bound fast.* Not only bonds, but chains¹ also they are. Chains are those which are made by twisting in: that is, because with sins thou wast knitting together. *Woe to them that draw sins like a long rope.* Isaias crieth, *Woe to them that draw sins like a long rope:* what is it else but, Woe to them whose hands knit together iniquity? And because each one with his sins is bound fast, as also with his sins he is smitten, the men that were wickedly trading in the Temple the Lord drove out with a whip made of small cords. But thou wilt not have now thy bonds to be broken, because thou feelest not thy bonds, they even delight thee, and a pleasure they are: thou shalt feel at the end, when it shall be said, *Bind him hands and feet, and cast him forth into outer darkness, there shall be weeping and gnashing of teeth.* Thou dost shudder, dost fear, dost beat the breast, thou sayest Evil things are sins, a good thing righteousness is. *If truly therefore justice ye speak, judge right things ye sons of men.* In your life let there be found your words; in your deeds let there be known your lips. Do not therefore knit together iniquity: because unto you for a binding shall be applied whatsoever ye knit together. They hear not, not all however: and they that hear not are fore-known.

5. Ver. 3. *Alienated are sinners from the womb, they have gone astray from the belly, they have spoken false things.* And when iniquity they speak, false things they speak: because deceitful is iniquity: and when justice they speak, false things they speak: because one thing with

VER.
3.Rom. 7,
24.Ps. 116,
16.Prov. 5,
22.¹ 'crin-
cul.'

Is. 5, 18.

John 2,
15.Mat. 22,
13.

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Gen. 25, 23. even in the wombs of their mothers. For whence when Rebecca was yet pregnant, and in womb was bearing twins,

Mal. 1, 2. was it said, *Jacob I have loved, but Esau I have hated?*

Rom. 9, 13. For it was said, *The elder shall serve the younger.* Hidden at that time was the judgment of God: but yet from the womb, that is, from the very origin, alienated are sinners. Whence alienated? From truth. Whence alienated? From the blessed country, from the blessed life. Perchance alienated they are from the very womb. And what sinners have been alienated from the womb? For what men would have been born, if therein they had not been held? Or what men to-day would be alive to hear these words to no purpose, unless they were born? Perchance therefore sinners have been alienated from a certain womb, wherein that charity was suffering pains, which speaketh through the Apostle,

Gal. 4, 19. *Of whom again I am in labour, until Christ be formed in you.* Expect thou therefore; be formed: do not to thyself ascribe a judgment which perchance thou knowest not. Carnal thou art as yet, conceived thou hast been: from that very time when thou hast received the name of Christ, by a sort of sacrament thou hast been born in the bowels of a mother. For not only out of bowels a man is born, but also in bowels. First he is born in bowels, in order that he may be able to be born of bowels. Wherefore it hath been said

Matt. 1, 20. *For that which is born in thee, is of the Holy Spirit.* Not yet of Her It had been born, but already

Luke 1, 35. in Her It had been born. Therefore there are born within the bowels of the Church certain little ones, and a good thing it is that being formed they should go forth, so that they drop not by miscarriage. Let the mother bear thee, not miscarry. If patient thou shalt have been, even until thou be formed, even until in thee there be the sure doctrine of truth, the maternal bowels ought to keep thee. But if by thy impatiencce thou shalt have shaken the sides of thy mother, with pain indeed she expelleth thee out, but more to thy loss than to hers.

6. *Alienated are sinners from the womb, they have gone astray from the belly, they have spoken false things.* For this reason therefore have they gone astray from the belly, because they have spoken false things? Or rather have they not for this reason spoken false things, because they have gone astray from the belly? For in the belly of the Church truth abideth. Whosoever from this belly of the Church separated shall have been, must needs speak false things: must needs, I say, speak false things; whoso either conceived would not be, or whom when conceived the mother hath expelled. Thence heretics exclaim against the Gospel, (to speak in preference of those, whom expelled we lament.) We repeat to them: behold Christ hath said, *It behoved Christ to suffer, and from the dead to rise again the third day.* ^{V.R. 3.} ^{v. 3.} ^{Luke24, 46.} “I acknowledge there our Head, I acknowledge there our Bridegroom: acknowledge thou also with me the Bride: see what followeth; *That there be preached in His name repentance and remission of sins throughout all nations, beginning from Jerusalem.* ^{Luke24, 47.} “Hither come, hither come.” Behold the Church throughout all nations, beginning from Jerusalem. I say not, Hither come, Herself to thee doth come. But they making them deaf against the Gospel, and not permitting us to read the words of God, which they boast themselves to have kept from flame and would destroy with tongue, speak their own words, speak empty words: “Such an one was a traditor, and such an one was a traditor.” ^{See on Ps. 37, &c.} Aye, I too say, “Such an one was a traditor, and such an one was a traditor:” and a true thing I say. But what is that to me? Neither thou of those men whom thou namest to me in the Gospel dost read, nor I of those men whom I name in the Gospel do read. Let there be put aside out of the way our papers, let there come forth into the midst the writing of God: hear Christ speaking, hear the Truth speaking: *That there be preached in His name, He saith, repentance and remission of sins throughout all nations, beginning from Jerusalem.* “No,” they say: “but what we say, hear thou, what saith the Gospel we will not hear.” *Alienated are sinners from the womb, they have gone astray from the belly, they have spoken false things.* We speak true things, because we have heard true things; that which the Lord

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saith, not that which man saith. It may be that man lie : it cannot be that Truth lie. Out of the mouth of truth I acknowledge Christ, the Truth itself: out of the mouth of truth I acknowledge the Church, the partaker of Truth. Let no one speak to me false things, of him that hath gone astray from the womb in the bowels of the Church, I should at first see what he would wish to teach me. I see him alienated from the womb, I see him to have gone astray from the belly, and I am to hear from him what, but false things? *They have gone astray from the belly, they have spoken false things.*

7. Ver. 4. *Indignation to them after the similitude of a serpent.* A great thing ye are to hear. *Indignation to them after the similitude of a serpent.* As if we had said, What is that which thou hast said? there followeth, *As if of a deaf asp.* Whence deaf? *And closing its ears.* Therefore deaf, because it closeth its ears. *And closing its ears. Which will not hearken to the voice of men charming, and of the medicine medicated by the wise man.* As we have heard, because even men speak who have learned it with such research as they were able, but nevertheless it is a thing which the Spirit of God knoweth much better than any men. For it is not to no purpose that of this he hath spoken, but because it may chance that true is even that which we have heard of

The asp.

the asp. When the asp beginneth to be affected by the Marsian charmer, who calleth it forth with certain peculiar incantations, hear what it doeth—But meanwhile unto this give heed, brethren, (for this thing must be first mentioned, lest any one should hear as it were with hesitation:) the thing itself, from whence a simile is taken, by the Scriptures is not

Luke 18,
2.

commended; but only thence a simile is drawn. For He did not commend the unjust judge, who would not hear that

Luke 11,
8.

widow, and neither feared God nor regarded men; and nevertheless from thence a simile the Lord derived: nor did He commend that sluggard, who gave three loaves to one asking him, not because of friendship, but being overcome with importunity; and yet from thence a simile He gave. And therefore from things not to be commended are derived in a manner a few similes. Or else if ye think we ought to countenance the Marsians, because of this thing ye hear in

the Scripture of God; we must go also to the shows in the VER. Theatre, because the Apostle saith, *Not so I box, as if* $\frac{4.}{1 \text{ Cor.}}$ *smiting the air.* For to box is to perform the pancratium. 9, 26. Now because from hence hath been taken a simile, ought these shows to delight us? Or because he hath said, *He that in a contest striveth, in all things is abstemious:* for this reason ought a Christian to attach himself to these vain and absurd contentions? Give heed what is spoken to thee for a simile's sake, what is noted thee for avoidance. So therefore here also there hath been given a certain simile derived from the Marsian, who maketh incantation to bring forth the asp from the dark cavern; surely into light he would bring it: but it loving its darkness, wherein coiled up it hideth itself, when it will not choose to come forth, nevertheless refusing to hear those words whereby it feeleth itself to be constrained, is said to press one ear against the ground, and with its tail to stop up the other, and therefore as much as possible escaping those words, it cometh not forth to the charmer. To this as being like, the Spirit of God hath spoken of certain persons hearing not the Word of God, and not only not doing, but altogether, that they may not do it, refusing to hear.

8. This thing hath been done even in the first times of the faith. Stephen the Martyr was preaching the Truth, and to minds as though dark, in order to bring them forth into light, was making incantation: when he came to make mention of Christ, Whom they would not hear at all, of them the Scripture saith what? of them relateth what? *They* Acts 7, *shut,* he saith, *their ears.* But what they did afterwards, 57. the narrative of the passion of Stephen doth publish. They were not deaf, but they made themselves deaf. For because ears open in heart they had not, but because the might of the word through the ears of the flesh rushing in, even to the very ears of the heart was doing violence; they closed even the ears of the body, and took to stones. Behold the deaf asps, harder than the stones wherewith their charmer they stoned: they heard not the voice of him charming, *and of the medicine medicated by the wise man.* What is 'the medicine medicated by the wise man?' Perchance 'medicine mixed' he may be calling 'medicine medicated.' Do we not there seek some other thing, how that if

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already a medicine it be, it is also medicated? Medicines there were in the Prophets, medicines there were in the Law, all the very precepts were medicines, and this medicine not yet had been medicated: by the coming of the Lord medicated was the medicine: this thing they could not bear. For because they were not being healed by the medicine, medicated was the very medicine by the coming of the Lord. Now was Stephen a medicated medicine chanting; this they would not hear: whence the medicine was medicated, against this the ears they shut. For this thing they did at the point where was named Christ. The indignation of these men, was as the indignation of a serpent. Why your ears do ye shut? Wait, hear, and if ye shall be able, rage. Because they chose not to do aught but rage, they would not hear. But if they had heard, perchance they would have ceased to rage. The indignation of them was as the indignation of a serpent.

Against
the Do-
nativists.

9. Such men are these also whom we are suffering.

At the first they thought that they alone held the truth: God was not inactive, He held not His peace: in His Church was preached the Truth, in the bowels of the

Matt. 5,
14. 15.
See on
Ps. 22.

Mother were disclosed their lies: there was laid open that which giveth light, there was displayed the City upon a hill set, and the candle was placed upon a candlestick, which giveth light to all that are in the house. For where lieth hid the Church of Christ, where lieth hid the Truth of

Dan. 2,
35.
1 read
'crevit.'

Christ? Is not the same the Mountain that hath grown¹ out of a very small stone, and hath filled the whole face of the earth? Hence they are convinced, they have nought to say against the Church. And what for them hath remained? "Wherefore seek ye us?" "What would ye have of us?" They say, "Depart from us." But they say also to their own people, "Let no one with them speak, no one with them be united, no one hear them." The indignation of them is the indignation of serpents: *as of a deaf asp and closing its ears; which will not hearken to the voice of men charming; and of the medicine, that is, the voice of the medicine, medicated by the wise man.* Is there not from hence understood what sort of medicine it is, when of voice he speaketh? Hath anywise medicine a voice? There is

a certain medicine which hath voice. A medicine we carry, V ER.
 the voice of it hear ye, not after the manner of deaf asps. 4.
If truly therefore of justice ye speak, judge right things, v. 1.
sons of men. There is a voice of medicine, and that too
 medicated by the wise man. For now hath come Christ to Matt. 5,
 fulfil the Law and the Prophets, to establish the truth 17.
 itself^a, on which two commandments the whole Law hangeth Mat. 22,
 and the Prophets. 40.

10. Do we not perchance look for something even in the
 fact, that the asp is said so to shut the ears, as that one
 of them upon the earth it presseth, the other with its tail
 closeth up? What meaneth this? In the tail let the things
 behind certainly be understood; in fact, past things, upon
 which now it behoveth us to turn our back, in order
 that we may aim at those things which are promised
 to us: therefore neither with our past nor with our
 present life ought we to be delighted. For to this the
 Apostle admonisheth us, saying, *What fruit at any time* Rom. 6,
have ye had in those things wherein now ye blush? He is 21.
 weaning them from remembering with pleasure things past,
 with a certain lust for enjoyment; lest we return in heart into
 Egypt. What of things present? How doth he bid us that
 even these things should be despised? *Not regarding,* he 2 Cor.
 saith, *the things which are seen, but the things which are not* 4, 18.
seen. For the things which are seen are temporal: but the
things which are not seen are eternal. Also of the present
 life, he saith, *If in this life only in Christ we are hoping,* 1 Cor.
more miserable we are than all men. 15, 19. Forget thou there-
 fore things past, wherein ill thou hast lived; despise things
 present, wherein temporally thou livest; lest by entangling
 thee, things present suffer thee not to attain unto things
 future. For if present life delighteth thee, ear upon earth
 thou hast laid: if with thy past things, even now that they
 have glided by, thou art delighted, ear with tail thou hast
 closed up. Thou oughtest therefore to go into light, to go
 forth from darkness, at hearing the voice of the medicine
 medicated by the wise man: in order that now in light

^a The construction seems imperfect, the very Truth the two commandments
 perhaps the true reading may be 'qui on which, &c.'
 veritate ipsa firmaret,' 'to establish by

walking, and exulting, thou mayest say, *The things which are behind I have forgotten, unto the things which are before I am reaching forth.* He hath not said, *The things which are behind I have forgotten, and with things present I am delighted.* When he saith, *The things which are behind I have forgotten,* he hath not closed up ear with tail: when he saith, *Unto the things which are before I am reaching forth,* with these and things present he hath not grown deaf, with reason hearing, with reason preaching, with reason exulteth the tongue of him, preaching the Truth in new light, the old service being now laid aside. For for this purpose availeth the subtlety of the serpent, to imitate which the Lord exhorteth us. For He saith, *Be ye subtle, as serpents.* What is, *subtle as serpents?* Offer all thy limbs to the smiter, provided only the Head thou keep entire. *The Head of the man is Christ.* But there is weighing us down something like the weight of a sort of hide, and as it were the old age of the old man. Hear the Apostle saying, *You stripping off the old man, and putting on the new.* And how do I put off, thou sayest, the old man? Imitate the subtlety of the serpent. For what doth the serpent, in order to put off from itself the old coat? It squeezeth itself through a narrow hole. And where, thou sayest, do I find this narrow hole? Hear: *Strait and narrow is the way which leadeth to life, and few there are that enter in through it.* Dost thou shrink back from it, and art thou not willing to walk therein, because few there are? There must the old coat be laid aside, and at another place laid aside it cannot be. Or, if thou art willing with thine oldness to be impeded, weighed down, oppressed, do not go through the narrow way. But if thou art weighed down with a sort of oldness of thy sin, and of thy past life; pass along it thou canst not. *Because therefore the body, which is corruptible, weigheth down the soul:* either let desires corporal not oppress thee, or let the lusts of the flesh be put off. Whence are they put off, except thou shalt have gone through the narrow way, unless thou shalt have been subtle as the serpent?

11. Ver. 6. *God hath broken utterly the teeth of them in their own mouth.* Of whom? Of them to whom indignation is as the similitude of a serpent, and of an asp closing up its

ears, so that it heareth not the voice of men charming, and of medicine medicated by the wise man. The Lord hath done to them what? *Hath broken utterly the teeth of them in their own mouth.* It hath been done, this at first hath been done, and now is being done. But it would have sufficed, my brethren, that it should have been said, *God hath broken utterly the teeth of them.* Wherefore, *in their own mouth?* The Pharisees would not hear the Law, would not hear the precepts of truth from Christ, being like to that serpent and asp. For in their past sins they took delight, and present life they would not lose, that is, joys earthly for joys heavenly. One ear they were shutting with delight in things past, another with delight in things present, therefore they would not hear. For whence is this, *If we shall have let Him go, there will come the Romans, and take away both our place and nation?* They were unwilling indeed to lose their place, to earth they had pressed down their ear, and therefore they would not hear those words medicated by the wise man. It was said of them, that both covetous they were, and lovers of money: and all the life of them, even the past, was described by the Lord in the Gospel. He that diligently readeth the Gospel, findeth whence those men were closing up both ears. Let your love give heed: the Lord hath done what? *Hath broken utterly the teeth of them in their own mouth.* What is, *in their own mouth?* In such sort, that with their own mouth against themselves they should make declaration: He hath compelled them with their mouth against themselves to give sentence. They would have slandered Him, because of the tribute: He said not, *It is lawful to pay tribute, or, it is not lawful to pay tribute.* And He willed to break utterly their teeth, where-with they were gaping in order to bite; but in their own mouth He would do it. If He said, Let there be paid to Cæsar tribute, they would have slandered Him, because He had spoken evil to the nation of the Jews, by making it a tributary. For because of sin they were paying tribute, having been humbled, as to them in the Law had been foretold. We have Him, say they, a maligner of our nation, if He shall have bidden us to pay tribute: but if He say, Do not pay, we have Him for saying that we should not be

PSALM
LVIII. under allegiance to Cæsar. Such a double noose as it were to catch the Lord they laid. But to whom had they come?

To Him that knew how to break utterly the teeth of them in their own mouth. *Shew to Me the coin*, He saith. *Why tempt ye Me, ye hypocrites?* Of paying tribute do ye think?

Mat.22,
19. To do justice are ye willing? the counsel of justice do ye seek? *If truly justice ye speak, judge right things, ye sons of men.* But now because in one way ye speak, in another way judge, hypocrites ye are: *Why tempt ye Me, ye hypocrites?* Now I will break utterly your teeth in your mouth: *shew to Me the coin.* And they shewed it to Him. And He saith not, Cæsar's it is: but asketh, Whose it is? in order that their teeth in their own mouth might be utterly broken. For on His inquiring, of whom it had the image and inscription, they said, of Cæsar. Even now the Lord shall break utterly the teeth of them in their own mouth. Now ye have made answer, now have been broken utterly your

Mat.22,
21. teeth in your mouth. *Render unto Cæsar the things which are of Cæsar, and unto God the things which are of God.* Cæsar seeketh his image; render it: God seeketh His image; render it. Let not Cæsar lose from you his coin: let not God lose in you His coin. And they found not what they might answer. For they had been sent to slander Him: and they went back, saying, that no one to Him could make answer. Wherefore? Because broken utterly had been the teeth of them in their own mouth.

Mat.21,
23. 24.
Mark
11, 28.
29. 12. Of that sort is also the following; *In what power dost Thou these things? I also will ask of you one question, answer me.* And He asked them of John, whence was the Baptism of John, from heaven, or of men? so that whatever they might answer might tell against themselves. They would not say out, of men, fearing men, lest they should be stoned by them; because John for a prophet they counted; to say, from heaven, they dreaded still more, lest they should confess Christ Himself; because John had preached of Christ. Straited on both sides, on the one hand and on the other, they that were preparing to lay a charge gave an

Mark
11, 33. answer of ignorance: they said, *We know not.* For a slander they were preparing, when they said, *In what power dost Thou these things?* so that if He said, Christ I am, as

being arrogant, proud, a blasphemer, they would have assailed Him. He would not say, The Christ I am: but He enquired about John, who had said that He was the very Christ. But they dared not find fault with John, fearing lest by the people they should be slain: they dared not to say, A true saying John hath spoken, lest it should be said to them, Believe him. They were dumb, they said that they knew not: now to bite they were not able. Whence were not able? At once your thoughts run upon, *Broken had been the teeth of them in their own mouth.*

VER.
6.

13. The Lord displeased that Pharisee, who to dinner had bidden Him, because a woman that was a sinner drew near to His feet, and he murmured against Him, saying, *If this man were a prophet, He would know what woman drew near to His feet.* O thou that art no prophet, whence knowest thou that He knew not what woman drew near to His feet? Because indeed He kept not the purifying of the Jews, which outwardly was as it were kept in the flesh, and was afar from the heart, this thing he suspected of the Lord. And in order that I may not speak at length on this point, even in his mouth He willed to break utterly the teeth of him. For He set forth to him: "A certain usurer had two debtors, one was owing five hundred pence, the other fifty: both had not wherewithal to pay, he forgave both. Which loved him the more?" To this end the one asketh, that the other may answer: to this end he answereth, that the teeth of him in his mouth may be broken utterly. He answered confounded, shut out he was: admitted she was to receive mercy, she that had burst into a strange habitation, but had not drawn near to a strange God: *The Lord hath broken utterly the teeth of them in their own mouth.*

Luke 7,
39.

Luke 7,
41. 42.

14. *The jaw-bones of lions the Lord hath broken utterly.* v. 6. Not only of asps. What of asps? Asps treacherously desire to throw in their venom, and scatter it, and hiss. Most openly raged the nations, and roared like lions. *Wherefore have raged the nations, and the peoples meditated empty things?* When they were lying in wait for the Lord. Is it lawful to give tribute to Cæsar, or is it not lawful? Asps they were, serpents they were, broken utterly were the teeth

Ps. 2, 1.

Mat. 22,
17.

PSALM of them in their own mouth. Afterwards they cried out,
 LVIII. *Crucify, Crucify.* Now is there no tongue of asp, but roar
 Mat. 27, of lion. But also *the jaw-bones of lions the Lord hath*
 23. *broken utterly.* Perchance here there is no need of that
 John 19, which he hath not added, namely, *in the mouth of them.*
 6. For men lying in wait with captious questions, were forced
 to be conquered with their own answer: but those men that
 openly were raging, were they by any means to be confuted
 with questions? Nevertheless, even their jaw-bones were
 broken utterly: having been crucified, He rose again,
 ascended into heaven, was glorified as the Christ, is adored
 by all nations, adored by all kings. Let the Jews now rage,
 if they are able. They rage not: *The jaw-bones of lions the*
Lord hath broken utterly.

Against
 the Do-
 natists.

15. We have also in the case of heretics this as a warning
 and precedent, because themselves also we find to be serpents
 with indignation made deaf, not choosing to hear the 'medi-
 cine medicated by the wise man:' and in their own mouth
 the Lord hath broken utterly the teeth of them. How were
 they raging against us, accusing us as being persecutors, for
 excluding them from the Basilicas? Now question them:
 ought heretics to be excluded from the Basilicas, or ought
 they not? Let them answer now, let them say that they
 ought not: the Maximianists demand back the Basilicas.
 But in order that the Maximianists may not recover the
 Basilicas, they say that heretics ought to be excluded.
 What is it therefore that ye were saying against us? Are
 not your teeth utterly broken in your own mouth? What
 have we to do with kings? say they. What have we to do
 with emperors? Ye on emperors do rely! I ask also, What
 have ye to do with proconsuls, whom emperors have sent?
 What have ye to do with laws, which against you emperors
 have given? The emperors of our communion against all
 heretics have given laws: those men, in fact, they call
 heretics, who are not of their communion, among whom
 certainly you also are: if true are the laws, let them hold
 good even against you heretics; if false are the laws, where-
 fore do they hold good against your heretics? Brethren, for
 a little space give heed, and understand what we have said:
 when they were pleading their causes against the Maxi-

mianists, in order that they might expel those that were by themselves condemned, and their schismatics, from places which they held of old, and where bishops had succeeded their predecessors; wishing to exclude these men from thence, they pleaded public laws, before the judges they came, said that they were themselves catholics, in order that they might be able to exclude heretics. Wherefore dost thou call thyself a catholic, in order to have a heretic excluded; and wilt not rather be a catholic, that thou mayest not be excluded as a heretic? Now a catholic thou art, in order that thou mayest have power to exclude a heretic. For a judge could not judge otherwise than by his laws. They called themselves catholics, they were admitted to plead: they called the others heretics, he enquired whereby it might be proved: there was read the Council of Bagai¹, whereby the Maximianists were condemned, it was inserted in the Acta Proconsularia, it was proved that they having been condemned ought not to hold the Basilicas, and the proconsul gave judgment according to law. According to what law? That which was passed against heretics. If against heretics, also against thee. Wherefore, saith he, against me? For I am not a heretic. If heretic thou art not, false are those laws: for by those emperors they were passed, that are not of thy communion: all that are not of their communion, by their laws they call heretics. I enquire not whether true they are, or false; let that question be set aside, if still a question it is: meanwhile after thy account now I ask, True laws are they, or false laws are they? If true they are, let them be believed: if false they are, wherefore usest thou them? Thou hast said to the proconsul, A catholic I am, exclude thou a heretic. He enquired whence a man should be proved a heretic: thou producedst thy Council, shewedst that thou hadst condemned him. He, either conniving, or not understanding, nevertheless used the law in the capacity of judge; and thou hast done by means of the judge that which by thyself thou art not willing to do; for if the judge used the law of the emperor at thy instigation, why dost thou not use it for thy own correction? Lo, he hath expelled thy heretic according to the law of his emperor: wherefore according to the same law wilt thou not have him expel thee

VER.
6.

¹ See on
Psalm
xxxvii.
Ser. ii.

too? We repeat what ye have done: behold, the Basilicas
 PSALM were held by the Maximianists, now by you they are held:
 LVIII. there have been excluded from them the Maximianists: there are extant the orders of the proconsuls, are extant the minutes of the proceedings, guards are accepted, cities stirred, men expelled from their places. Wherefore? Because heretics they are. Expelled by what law? Answer: let us see whether yet your teeth are not broken utterly in your mouth. False is the law? let it not hold good against thy heretic. True is the law? let it hold good also against thee. There is nothing which they can answer, *God hath broken utterly the teeth of them in their own mouth.* And therefore, wherever they cannot with slimy guile twine like asps, with open violence they roar like lions. There rush forth and rage armed bands of Circumcelliones, make havoc as much as they can, as much as ever they can. But also *the jaw-bones of lions the Lord hath broken utterly.*

16. Ver. 7. *They shall be despised like water running down.* Be not terrified, brethren, by certain streams, which are called torrents: with winter waters they are filled up; do not fear: after a little it passeth by, that water runneth down; for a time it roareth, soon it will subside: they cannot hold long. Many heresies now are utterly dead: they have run in their channels as much as they were able, have run down, dried are the channels, scarce of them the memory is found, or that they have been. *They shall be despised like water running down.* But not they alone; the whole of this age for a time is roaring, and is seeking whom it may drag along. Let all ungodly men, all proud men resounding against the rocks of their pride as it were with waters rushing along and flowing together, not terrify you, winter waters they are, they cannot alway flow: it must needs be that they run down unto their place, unto their end. And nevertheless of this torrent of the world the Lord hath drunk. For He hath suffered here, the very torrent He hath drunk, but in the way He hath
 Ps. 1, 1. drunk, but in the passage over: because in way of sinners He hath not stood. But of Him saith the Scripture what?
 Ps. 110, 7. *Of the torrent in the way He shall drink, therefore He shall lift up His Head:* that is, for this reason glorified He hath been, because He hath died, for this reason hath risen again,

because He hath suffered. If He would not have drunk in the way of the torrent, He would not have died; if He had not died, He would not have risen again; if He had not risen again, He would not have been glorified. Therefore, *Of the torrent in the way He shall drink, for this cause He shall lift up His Head.* Exalted is now our Head: let His members follow Him. *They shall be despised like water running down. He hath bended His bow, until they be made weak.* The menaces of God cease not: the bow of God are the menaces of God. The bow is bended, not yet it striketh. *He hath bended His bow, until they be made weak.* And many men have been made weak, terrified by the bending of that same bow. For hence was made weak he that said, *What dost Thou bid me to do? I am,* He saith, *Jesus of Nazareth, Whom thou persecutest.* He that was crying out from heaven, was bending the bow. Many men therefore that have been enemies, have been made weak; and having been converted, would not for long lift up their necks against the continuance of the bended bow. For in like manner also was he made weak that saith, in order that we might not fear to be made weak, *When I am made weak, then mighty I am.* And when he was praying that from him should be taken the thorn of the flesh, what had he for answer? "*Virtue in weakness is made perfect.*" *He hath bended His bow, until they be made weak.*

VER.
8.

Acts 9,
5. 6.

2Cor.12,
10.

2Cor.12,
9.

17. Ver. 8. *Like wax melted they shall be taken away.* For thou wast about to say, all men are not so made weak, like myself, in order that they may believe: many men do persevere in their evil, and in their malice. And of the same fear thou nothing: *Like wax melted they shall be taken away.* Against thee they shall not stand, they shall not continue: with a sort of fire of their own lusts they shall perish. For there is here a kind of hidden punishment, of it the Psalm is about to speak now, to the end of it. There are but a few verses; be attentive. There is a certain punishment future, fire of hell, fire everlasting. For future punishment hath two kinds: either of the lower places it is, where was burning that rich man, who was wishing for himself a drop of water to be dropped on his tongue off the finger of the poor man, whom before his gate he had spurned,

Hidden
punish-
ment of
sinners.

PSALM LVIII. when he saith, *For I am tormented in this flame.* And the
Luke 16, second is that at the end, whereof they are to hear, that on
24. the left hand are to be set: *Go ye into fire everlasting, that*
Mat. 25, *hath been prepared for the devil and his angels.* Those
41. punishments shall be manifest at that time, when we shall
 have departed out of this life, or when at the end of the
 world men shall have come to the resurrection of the dead.
 Now therefore is there no punishment, and doth God suffer
 sins utterly unpunished even unto that day? There is even
 here a sort of hidden punishment, of the same he is treating
 now. This the Spirit of God would commend to our notice:
 this let us understand, of this beware, this avoid, and into
 those very terrible punishments we shall not fall. Perchance
 some one will say to me, There are even here punishments,
 prisons, banishments, tortures, deaths, divers kinds of pains
 and tribulations. There are indeed even these, and by God's
 judgment they are dispensed: but to many men for pro-
 bation, to many men for condemnation. We see nevertheless
 sometimes with these punishments just men to be afflicted,
 and to these punishments unjust men to be strangers: for
 which reason did totter the feet of him that afterwards
Ps. 73, rejoicing saith, *How good is the God of Israel to men right*
1—3. *in heart! But my own feet have been almost shaken,*
because I have been jealous in the case of sinners, be-
holding the peace of sinners. For he had seen the felicity
 of evil men, and well-pleased he had been to be an evil
 man, seeing evil men to reign, seeing that it was well
 with them, that they abounded in plenty of all things
 temporal, such as he too, being as yet but a babe, was
 desiring from the Lord: and his feet did totter, even until
 he saw what at the end is either to be hoped for or to be
Ps. 73, feared. For he saith in the same Psalm, *This thing is a*
16. 17. *labour before me, until I enter into the sanctuary of God,*
and understand unto the last things. It is not therefore the
 punishments of the lower places, not the punishments of
 that fire everlasting after the resurrection, not those punish-
 ments which as yet in this world are common to just men
 and unjust men, and oftentimes more heavy are those of just
 men than those of unjust men; but some punishment or
 other of the present life the Spirit of God would recommend

to our notice. Give heed, hear ye me about to speak of that which ye know: but a more sweet thing it is when it is declared in a Psalm, which, before it was declared, was deemed obscure. For behold I bring forth that which already ye knew: but because these things are brought forth from a place where ye have never yet seen them, it cometh to pass that even known things, as if they were new things, do delight you. Hear ye the punishment of ungodly men: *Like wax*, he saith, *melted they shall be taken away*. I have said that through their lusts this thing to them is done. Evil lust is like a burning and a fire. Doth fire consume a garment, and doth not the lust of adultery consume the soul? Of meditated adultery when the Scripture was speaking it saith, *Shall one bind fire in his bosom, and his garments shall he not burn up?* Thou bearest in thy bosom live coals; burned through is thy vest; thou bearest in thought adultery, and whole then is thy soul?

18. But these punishments few men do see: therefore them the Spirit of God doth exceedingly recommend to our notice. Hear the Apostle saying, *God hath given them up unto the lusts of their heart*. Behold, the fire from the face of which like wax they are melting. For they loose themselves from a certain continence of chastity: therefore even these same men, going unto their lusts, as loose and melting are spoken of. Whence melting? whence loose? From the fire of lusts. *God hath given them up unto the lusts of their heart, so that they do those things which beseem not, being filled full of all iniquity*. And he enumerateth many things which are sins, and saith they are the punishments of sinners. For he saith that the first punishment is pride: nay, no punishment, but the first sin is pride. The first sin is pride: the last punishment is fire everlasting, or fire infernal; for hereafter it will be the punishment of men condemned. Between that first sin and this last punishment, the things which are intermediate are both sins and punishments. For of so many things speaketh the Apostle as being done by them which are execrable sins; and nevertheless punishments he calleth them; *For this cause*, he saith, *God hath given up them unto the lusts of their heart, unto uncleanness, so that they do those things which beseem not*. And lest any

VER.
8.Prov. 6,
27.Rom. 1,
24.

PSALM LVIII. one might think that he is afflicted only with those very punishments wherewith now he is delighted, and that he should not fear that which is to come at the end; he hath

Rom. 1, 32. made mention of the last punishment; *Who, though they had known the justice of God, perceived not, he saith, that they that do these things, are worthy of death, not only they that do them, but also they that consent to men doing them.*

They that do those things are worthy of death. What things? Those that above he hath enumerated to be in the number of punishments. *For God hath given them up, he hath said, unto the lusts of their heart, so that they do those things which beseem not.* For a man to be an adulterer, is at once a punishment: for a man to be a liar, covetous, fraudulent, a man-slayer, are even now punishments. Of what sins are they the punishments? Of former apostasy, of that pride.

Eccles. 10, 12, 13. *The beginning of the sin of a man is to apostatise from God: and the beginning of all sin is pride.* Therefore of sin itself

Rom. 1, 21. first he hath spoken. *Who though they had known God, glorified Him not as God, nor gave thanks, but were empty in their thoughts, and their unwise heart was darkened.* Now this darkening of heart is punishment. But whence doth it

Rom. 1, 22. chance to them? *For saying themselves to be wise men, they became fools.* Because, of themselves they used to say they had that, which from God they had received: or if they knew from whom they received it, Him they glorified not, from whom they knew themselves to have received: this is, *saying themselves to be wise men,* and there forthwith followed punishment: *fools they became, and their unwise heart was darkened, saying themselves to be wise, they became fools.* Is this a small punishment? To speak of these punishments alone; is darkening of heart, blindness of mind, a little punishment? If any one committing a theft, immediately had lost an eye: all men would say that God being present had taken vengeance. The eye of the heart he hath lost, and is God supposed to have spared him? *Like wax melted they shall be taken away.*

19. Ver. 7. *There hath fallen upon them fire, and they have not seen the sun.* Ye see in what manner he speaketh of a certain punishment of darkening. *Fire hath fallen upon them,* fire of pride, a smoky fire, fire of lust, fire of

wrath. How great a fire is it? He upon whom it shall have fallen, shall not see the sun. Therefore hath it been said, *Let not the sun go down upon your wrath.* Therefore, brethren, fire of evil lust fear ye, if ye will not to melt like wax, and to perish from the face of God. For there falleth upon you that fire, and the sun ye shall not see. What sun? Not that which together with thee see both beasts and insects, and good men and evil men: because *He maketh His sun to rise upon good men and evil men.* But there is another sun, whereof those men are to speak, *And the sun hath not risen to us, passed away are all those things as it were a shadow.* Therefore we have strayed from the way of truth, and the light of righteousness hath not shone to us, and the sun hath not risen to us. Wherefore, but because *there hath fallen upon them fire, and they have not seen the sun.* There hath conquered them the lust of the flesh. And this lust hath come whence? Give heed. From propagation thou hast been born together with that sin which thou mayest conquer: do not to thyself add enemies, conquer that with which thou hast been born. Into the arena of this life with it thou hast come, engage with that which together with thee hath gone forward. When this same hath not been conquered, wherefore dost thou challenge troops of lusts? For carnal pleasure, brethren, together with man is born. But he that is well trained quickly seeth his enemy, and assaileth, and striveth, and quickly conquereth: for he is prepared for enemies that are not yet increasing. But he that maketh light of conquering that lust, with which by the propagation of sin he hath been born, and still stirreth up and advanceth many lusts; with difficulty overcometh them, and against himself being himself divided, with his own fire is burned up. Do not therefore hope as though there should be only those future punishments; see them present. *There hath fallen upon them fire, and they have not seen the sun.*

20. Ver. 8. *Before that the bramble¹ bringeth forth your thorns: as though living, as though in anger, it shall drink them up.* What is the bramble? Of prickly plants it is a kind, upon which there are said to be certain of the closest thorns. At first it is a herb; and while it is a herb, soft and fair it is: but thereon there are nevertheless thorns to come forth.

VER.
7.

Ephes.
4, 26.

Matt. 5,
45.

Wisd. 5,
6.

¹Rham-
nus.

PSALM
LVIII.

Now therefore sins are pleasant, and as it were they do not prick. A herb is the bramble; even now nevertheless there is a thorn. *Before that the bramble bringeth forth thorns:* is before that of miserable delights and pleasures the evident tortures come forth. Let them question themselves that love any object, and to it cannot attain; let them see if they are not racked with longing: and when they have attained to that which unlawfully they long for, let them mark if they are not racked with fear. Let them see therefore here their punishments; before that there cometh that resurrection, when in flesh rising again they shall not be changed. *For all we shall rise again, but not^a all we shall be changed.* For they shall have the corruption of the flesh wherein to be pained, not that wherein to die: otherwise even those pains would be ended. Then the thorns of that bramble, that is, all pains and piercings of tortures shall be brought forth.

1 Cor.
15, 51.

Such thorns as they shall suffer that are to say, *These are they whom sometimes we had in derision:* thorns of the piercing of repentance, but of one too late and without fruit like the barrenness of thorns. The repentance of this time is pain healing: repentance of that time is pain penal. Wouldest thou not suffer those thorns? here be thou pierced with the thorns of repentance; in such sort that thou do that which hath been spoken of, *Turned I have been in sorrow, when the thorn was piercing¹: my sin I have known, and mine iniquity I have not covered: I have said, I will declare against me my shortcoming to the Lord, and Thou hast remitted the ungodliness of my heart.* Now do so, now be pierced through, be there not in thee done that which hath

Ps. 32,
5.
or being
made to
pierce.

Ps. 35,
15.
Against
the Do-
natists.

been said of certain execrable men, *They have been cloven asunder, and have not been pierced through^b.* Observe them that have been cloven asunder and have not been pierced through. Ye see men cloven asunder, and ye see them not pierced through. Behold beside the Church they are, and it doth not repent them, so as they should return whence they have been cloven asunder. The bramble here-

^a So several early writers and Mss. But the balance of authority as well as the sense is in favour of the received reading.

^b These words are in the Vulgate, for '*they did tear me, and ceased not,*' but St. Aug. does not notice them in his comment on the Psalm.

after shall bring forth their thorns. They will not now have a healing piercing through, they shall have hereafter one penal. But even now before that the bramble produceth thorns, there hath fallen upon them fire, that suffereth them not to see the sun, that is the wrath of God is drinking up them while still living: fire of evil lusts, of empty honours, of pride, of their covetousness: and whatsoever is weighing them down, that they should not know the truth, so that they seem not to be conquered, so that they be not brought into subjection even by truth herself. For what is a more glorious thing, brethren, than to be brought in subjection and to be overcome by truth? Let truth overcome thee willing: for even unwilling she shall of herself overcome thee. Therefore that fire of evil desires, that hath fallen upon them, so that they see not the sun, hath drunk up the bramble, before that it produceth their thorns: that is, it hideth their evil life, before that the same life bringeth forth evident rackings at the end; but in the anger of God that fire is concealing the bramble. For it is no little punishment that now they see not the sun, nor believe that thorns of punishment out of this evil life hereafter shall come forth. For ye, he saith, are a bramble, which bramble, that is, your own selves, living, that is, still set in this life, before that it bring forth in future judgment the evident thorns of your punishments, now in anger it drinketh up, that is, as if by sucking up suffereth it not to appear. The order of these words then, as far as I think, more perspicuously can be put together thus. *There hath fallen upon them fire, and they have not seen the sun: which fire as though in anger, you as though living, a bramble it drinketh up, before that it bringeth forth your thorns:* that is, you yourselves whom a bramble it findeth, it drinketh up before death, before that the same bramble bringeth forth your thorns, that is, after death in that penal resurrection. But wherefore hath he not spoken *of living*, but *as though living*, except because unreal is this life of ungodly men? For they do not live, but seem to themselves to live. And wherefore not, in anger, but *as though in anger*, except because undisturbed God doeth this thing? For this also hath been written: *But Thou, O Lord of virtues, with gentleness judgest.* He Wisd. 12, 18.

PSALM therefore even when He threateneth is not angry. For He
 LVIII. is not perturbed, but is as though angry, because He
 punisheth and avengeth. And they that amended will not
 be, as it were live, but do not live. For the vengeance for
 the first sin, and that for those which they have added,
 abideth upon them; and the same is called the anger of
 God, because of the judgment of God it cometh. Whence
 John 3, the Lord of one not believing saith, *But the anger of God*
 36. *abideth upon him.* For with the anger of God we mortal
 Ephes. men are born. Whence saith the Apostle, *We also have*
 2, 3. *been sometime by nature sons of wrath, as also the rest.*
 What is, by nature sons of wrath, except that we bear with
 us the punishment of the first sin? But if we turn ourselves,
 wrath is taken away, there is granted grace. Thou wilt
 not be turned, thou art adding even upon that thou wert
 born: as though in wrath thou art drunk up in the present
 time.

¹ i. e. original sin. 21. Acknowledge therefore that punishment¹, and rejoice
 that ye are not in this other, all ye that are advancing and all
 ye that understand and love the truth, all ye that in your-
 selves desire more the victory of truth than your own, that
 close not against the truth your ears, because of delight in
 present things and remembrance of past things: be not ye a
 2 Pet. 2, dog returned to its own vomit. All ye that are of such sort,
 22. see ye the punishments of those that are not of such sort, and
 rejoice. As yet the punishments of the lower places have
 not come, as yet fire everlasting hath not come: let him
 that is growing in God compare himself now with an
 ungodly man, a blind heart with an enlightened heart:
 compare ye two men, one seeing and one not seeing in the
 Tob. 4, flesh. And what so great thing is vision of the flesh? Did
 3—19. Tobias by any means have fleshly eyes? His own son had,
 and he had not; and the way of life a blind man to one
 seeing did shew. Therefore when ye see that punishment,
 rejoice, because in it ye are not. Therefore saith the Scrip-
 ture, (ver. 9.) *The just man shall rejoice when he shall have*
seen vengeance. Not that future punishment; for see what
 followeth: *his hands he shall wash in the blood of the*
sinner. What is this? Let your love attend. When man-
 slayers are smitten, ought anywise innocent men to go thither

and wash their hands? But what is, *in the blood of the sinner he shall wash his hands?* When a just man seeth the punishment of a sinner, he groweth himself; and the death of one is the life of another. For if spiritually blood runneth from those that within are dead, do thou, seeing such vengeance, wash therein thy hands; for the future more cleanly live. And how shall he wash his hands, if a just man he is? For what hath he on his hands to be washed, if just he is? *But the just man of faith shall live.* Just men therefore he hath called believers: and from the time that thou hast believed, at once thou beginnest to be called just. For there hath been made a remission of sins. Even if out of that remaining part of thy life some sins are thine, which cannot but flow in, like water from the sea into the hold; nevertheless, because thou hast believed, when thou shalt have seen him that altogether is turned away from God to be slain in that blindness, there falling upon him that fire so that he see not the sun—then do thou that now through faith seest Christ, in order that thou mayest see in substance, (because the just man liveth of faith,) observe the ungodly man dying, and purge thyself from sins. So thou shalt wash in a manner thy hands in the blood of the sinner. Therefore *his hands he shall wash in the blood of the sinner.*

VER.
10.

Rom. 1,
17.

22. Ver. 10. *And a man shall say, If therefore there is fruit to a just man.* Behold, before that there cometh that which is promised, before that there is given life everlasting, before that ungodly men are cast forth into fire everlasting, here in this life there is fruit to the just man. What fruit?

In hope rejoicing, in tribulation enduring. What fruit to the just man? *We glory in tribulations, knowing that tribulation worketh patience, but patience probation, but probation hope: but hope confoundeth not: because the love of God is shed abroad in our hearts through the Holy Spirit, that hath been given to us.* Doth he rejoice that is a drunkard; and doth he not rejoice that is just? In love there is fruit to a just man. Miserable the one, even when he maketh himself drunken: blessed the other, even when he hungereth and thirsteth. The one wine-bibbing doth gorge, the other hope doth feed. Let him see therefore the

Rom.
12, 12.
Rom. 5,
3—5.

PSALM
LVIII.

punishment of the other, his own rejoicing, and let him think of God. He that hath given even now such joy of faith, of hope, of charity, of the truth of His Scriptures, what manner of joy is He making ready against the end? In the way thus He feedeth, in his home how shall He fill him? *And a man shall say, If therefore there is fruit to the just man.* Let them that see believe, and see, and perceive. Rejoice shall the just man when he shall have seen vengeance. But if he hath not eyes whence he may see vengeance, he will be made sad, and will not be amended by it. But if he seeth it, he seeth what difference there is between the darkened eye of the heart, and the eye enlightened of the heart: between the coolness of chastity and the flame of lust, between the security of hope and the fear there is in crime. When he shall have seen this, let him separate himself, and wash his hands in the blood of the same. Let him profit by the comparison, and say, *Therefore there is fruit to the just man: therefore there is a God judging them in the earth.* Not yet in that life, not yet in fire eternal, not yet in the lower places, but here in earth. Behold, that rich man yet is clothed with purple and fine linen, and yet feasteth every day sumptuously. Not yet the bramble hath brought forth thorns, not yet he saith, *I am tormented in this flame:* but even now there is blindness of mind, even now the eye of the mind hath been quenched. If blind in eyes of flesh he were to sit down to his table, however rich it be, miserable thou wouldest call him: blind within, the bread of Christ he seeth not, and blessed is he? This no one saith but one alike blind. *Therefore there is fruit to the just man; therefore there is a God judging them in the earth.*

Luke
19, 16.

23. If somewhat too prolix we have been, pardon us. We exhort you in the name of Christ, to meditate profitably on those things which ye have heard. Because even to preach the truth is nought, if heart from tongue dissenteth; and to hear the truth nothing profiteth, if a man upon the rock

Matt. 7,
24.

build not. He that buildeth upon a Rock, is the same that heareth and doeth: but he that heareth and doeth not, buildeth upon sand: he that neither heareth nor doeth, buildeth nothing. But in like manner as he that buildeth

upon sand, ruin for himself buildeth; so he that buildeth not upon a rock, the flood coming, without house is carried away. It is not possible to do any thing without both building, and upon a rock building: that is, both to hear and to do. And let not another man say, Why do I go forth to the Church? for they that daily to the Church go forth, do not what they hear. They do it, nevertheless, in order that they may hear: thus they may come so to do it, as both to hear and to do: but thou, how very far thou art from doing, that so far art fleeing from hearing? But I, he saith, build not upon sand. Upon thee naked the flood will come: will it therefore not take thee off? will therefore the rain not slay thee? will, for this reason, the winds not sweep thee away? Therefore I will come and will hear. But when thou shalt have heard, do. For if thou shalt have heard and shalt not have done, thou hast builded indeed, but upon sand. Because therefore without building standing, naked we are, but in a building planted upon sand, under ruin we are: it remaineth that upon a Rock we build, and what we have heard, that we do.

VER.
10.

PSALM LIX.

LAT.
LVIII.

—
EXPOSITION.
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Sermon I.^a on the first part of the Psalm.

1. As the Scripture is wont to set mysteries of the Psalms on the titles, and to deck the brow of a Psalm with the high announcement of a Mystery¹, in order that we that are about to go in may know (when as it were upon the door-post we have read what within is doing) either of whom the house is, or who is the owner of that estate: so also in this Psalm there hath been written a title, of a title. For it hath, *At the end, corrupt not for David himself unto the inscription of the title.* This is that which I have spoken of, title of Title.

^a Delivered after the discovery of the error of Pelagius.

PSALM
LIX.

For what the inscription of this title is, which to be corrupted he forbiddeth, the Gospel to us doth indicate.

For when the Lord was being crucified, a title by Pilate was inscribed and set, *King of the Jews*, in three tongues, Hebrew, Greek, and Latin: which tongues in the whole world mostly do prevail. Therefore, if the King of the Jews was crucified, the Jews their King crucified; by crucifying Him, King of the Gentiles also they made Him, rather than slew Him. And indeed as much as in them lay, they destroyed the Christ, but for themselves, not for us; and He died for us, and with His blood He redeemed us. And now the title is not corrupted: because He is King, not only of the Gentiles, but also of the same Jews. But why? Because they spake against Him, therefore were they able to overthrow the dominion of their King? King He is, and above them. For this King an iron rod doth bear, wherewith He

Ps. 2,
6—9.

both ruleth and breaketh. *I, He saith, have been set a King by Him over His holy Mount Sion, preaching the precept of the Lord. The Lord hath said to Me, My Son art Thou, to-day I have begotten Thee: ask of Me, and I will give Thee the nations for Thine inheritance, and for Thy possession the ends of the earth; Thou shalt rule them with an iron rod, and as it were a vessel of the potter Thou shalt break them in pieces.* Whom shall He rule? whom shall He break in pieces? Shall rule men obeying, shall break in pieces men resisting. Therefore *corrupt not* is most proper and prophetic; since indeed even those Jews made sug-

John 19,
21.

gestion at that time to Pilate, and said, *Do not write King of the Jews, but write, that Himself said that He was King of the Jews:* for this title, say they, hath established Him King over us. And Pilate, *What I have written, I have written.* And there was fulfilled, *corrupt not.*

2. Nor is this the only Psalm which hath an inscription of such sort, that the Title be not corrupted. Several Psalms thus are marked on the face, but however in all the Passion of the Lord is foretold. Therefore here also let us perceive the Lord's Passion, and let there speak to us Christ, Head and Body. So always, or nearly always, let us hear the words of Christ from the Psalm, as that we look not only upon that Head, the one Mediator between God and man,

the Man Christ Jesus : Who also after the Divine Nature in the beginning was the Word, God with God, which Word was made Flesh, and dwelled in us, flesh out of the seed of Abraham, out of the seed of David by Mary the Virgin : not therefore of Him alone, Who is our Head, let us think, when we hear Christ speak ; but let us think of Christ, Head and whole Body, a sort of entire Man. For to us is said, *But ye are the Body of Christ and members*, by the Apostle Paul. And of Him is said by the same Apostle, that He is the Head of the Church. If therefore He is Head, we Body ; whole Christ is Head and Body. For sometimes thou findest words which do not suit the Head, and unless thou shalt have attached them to the Body, thy understanding will waver : again thou findest words which are proper for the Body, and Christ nevertheless is speaking. In that place we must have no fear lest a man be mistaken : for quickly he proceedeth to adapt to the Head, that which he seeth is not proper for the Body. Himself in a word on the Cross hanging in the person of the Body spake, *My God, My God, have regard unto Me, wherefore, hast Thou forsaken Me ?* For He had not forsaken Christ, by whom forsaken He had not been : nor in truth did He come to us in such sort as to have forsaken Him ; or did He so send Him, as from Him to have departed. But because man was deserted by God, that sinning Adam, who though he was wont to rejoice before the face of God, being terrified by the consciousness of sin, fled from his joy : and God did truly forsake him, because himself left God : since out of this Adam Christ had received flesh, out of the person of the same flesh, this He saith : because then our old man was nailed together with Him to the Cross.

3. Let us hear therefore what followeth : *When Saul sent and guarded his house in order that he might kill him.* This though not to the Cross of the Lord, yet to the Passion of the Lord doth belong. For Crucified was Christ, and dead, and buried. That sepulchre was therefore as it were the house : to guard which the government of the Jews sent, when guards were set to the sepulchre of Christ. There is indeed a story in the Scripture of the Reigns, of the occasion

VER.
1.
1 Tim.
2, 5.
John 1,
1.

1 Cor.
12, 27.
Ephes.
1, 22.
Coloss.
1, 18.

Ps.22,1.
Mat.27,
46.

Gen. 3,
8.
Rom. 6,
6.

Mat.27,
66.

PSALM when Saul sent to guard the house in order that he might
LIX. kill David: but as much as he that hath written the Psalm
1 Sam. hath taken thence, so much we ought to examine when of
19, 11. the title of the Psalm we are treating. Did he wish to intimate this only to us, that they sent to the house in order that it might be guarded, and he might be killed? How then, if David figured Christ, to this end was the house guarded that Christ might be killed; since in the Tomb Christ was not laid, until after He had been slain on the Cross? Refer this therefore to the Body of Christ: that to kill Christ was to take away the name of Christ, in order that men might not believe in Christ, provided that the falsehood of the guards might gain credit, who were bribed to say,

Mat. 28, that while they slept His disciples came and took Him
13. away. This is truly to will to slay Christ, to extinguish the name of His Resurrection, in order that falsehood might be preferred to the Gospel. But in like manner as Saul effected not his purpose of slaying David: so this could not the government of the Jews effect, that the testimony of guards sleeping should avail more than that of Apostles watching. For what were the guards instructed to say? We give to you, they say, as much money as ye please; and say ye, that while ye were sleeping there came His disciples, and took Him away. Behold what sort of witnesses of falsehood against truth and the Resurrection of Christ, His enemies, through Saul figured, did produce. Enquire, O unbelief, of sleeping witnesses, let them reply to thee of what was done in the Tomb. Who, if they were sleeping, whence knew it? If watching, wherefore detained they not the thieves? Let him say therefore what followeth.

4. Ver. 1. *Deliver me from mine enemies, my God, and from men rising up upon me, redeem Thou me.* There hath been done this thing in the flesh of Christ, it is being done in us also. For our enemies, to wit the devil and his angels, cease not to rise up upon us every day, and to wish to make sport of our weakness and our frailness, by deceptions, by suggestions, by temptations, and by snares of whatsoever sort to entangle us, while on earth we are still living. But let our voice watch unto God, and cry out in the

members of Christ, under the Head that is in heaven, *Deliver me from mine enemies, my God, and from men rising up upon me, redeem Thou me.* VFR.
2. 3.

5. Ver. 2. *Deliver me from men working iniquity, and from men of bloods, save Thou me.* They indeed were men of bloods, who slew the Just One, in Whom no guilt they found: they were men of bloods, because when the foreigner washed his hands, and would have let go Christ, they cried, *Crucify, Crucify*, they were men of bloods, on whom when there was being charged the crime of the blood of Christ, they made answer, giving it to their posterity to drink, *His blood be upon us and upon our sons.* Mat. 27,
23. But neither against His Body did men of bloods cease to rise up; for even after the Resurrection and Ascension of Christ, the Church suffered persecutions, and she indeed first that grew out of the Jewish people, of which also our Apostles were. There at first Stephen was stoned, and received that of which he had his name. Acts 7,
58. For Stephanus doth signify a crown. Lowly stoned but highly crowned. Secondly, among the Gentiles rose up kingdoms of Gentiles, before that in them was fulfilled that which had been foretold, *There shall adore Him all the kings of the earth, all nations shall serve Him:* Ps. 71,
11. and there roared the fierceness of that kingdom against the witnesses of Christ: there was shed largely and frequently the blood of Martyrs: wherewith when it had been shed, being as it were sown, the field of the Church more productively put forth, and filled the whole world as we now behold. . . From these therefore, men of bloods, is delivered Christ, not only Head, but also Body. From men of bloods is delivered Christ, both from them that have been, and from them that are, and from them that are to be; there is delivered Christ, both He that hath gone before, and He that is, and He that is to come. For Christ is the whole Body of Christ; and whatsoever good Christians that now are, and that have been before us, and that after us are to be, are an whole Christ, who is delivered from men of bloods; nor is this voice void, *And from men of bloods save Thou me.*

6. Ver. 3. *For behold they have hunted my soul. They have been able to hold, been able to slay, they have hunted my soul.* Ps. 116,
14.

PSALM LIX. But where is, *Thou hast broken asunder my bonds?* Where is,
 Ps. 124, *The trap is broken, and we are delivered?* Where is that
 6. 5. wherein we bless God, *that hath not given us for a hunting to
 the teeth of them?* They indeed have hunted, but in the hands
 of men hunting He leaveth not us, That guardeth Israel.
*For, behold, they have hunted my soul: there have rushed
 upon me strong men.* We must not however pass on from
 these strong men: diligently we must trace who are the
 strong men rising up. Strong men, upon whom but upon
 weak men, upon powerless men, upon men not strong?
 And praised nevertheless are the weak men, and condemned
 are the strong men. If it would be perceived who are strong
 men, at first the devil himself the Lord hath called a strong
 Mat. 12, man: *No one, He saith, is able to go into the house of a
 29. strong man, and to carry off his vessels, unless first he shall
 have bound the strong man.* He hath bound therefore the
 strong man with the chains of His dominion: and his
 vessels He hath carried off, and His own vessels hath made
 them. For all unrighteous men were vessels of the devil,
 that believing have been made vessels of Christ: to whom
 Ephes. the Apostle saith, *For ye have been sometime darkness, but
 5. 8. now light in the Lord:* That maketh known His riches on
 Rom. 9, the vessels of mercy. These men therefore may be under-
 23. stood as strong men. But there are among mankind certain
 strong men of a blameable and damnable strength, that are
 confident indeed, but on temporal felicity. That man doth
 not^a seem to you to have been strong, of whom now from the
 Luke 12, Gospel hath been read: how his estate brought forth
 16. abundance of fruits, and he being troubled, hit upon the
 design of rebuilding, so that, having pulled down his old
 barns, he should construct new ones more capacious, and,
 these having been finished, should say to his soul, *Thou
 hast many good things, soul, feast, be merry, be filled.*
 Ps. 52, What sort of strong man seest thou? *Behold a man that
 8. hath not set God for his helper, but hath hoped in the mul-
 titude of his riches.* See how strong he is: *And he hath
 prevailed, he saith, in his emptiness.*

7. There are also other men strong, not because of riches, not because of the powers of the body, not because of any

^a Perhaps 'doth not that man.'

temporally preeminent power of station, but relying on their righteousness. This sort of strong men must be guarded VER.
3. against, feared, repulsed, not imitated: of men relying, I say, not on body, not on means, not on descent, not on honour; for all such things who would not see to be temporal, fleeting, falling, flying? but relying on their own righteousness. Such strength prevented the Jews from going in through the eye of the needle. For while on themselves they rely that Mat. 19,
24. just men they are, and think themselves to be as it were whole, the medicine they refused, and the Physician Himself they slew. Such strong men therefore, not weak, He came not to call, That said, *They that are whole need not a* Mat. 9,
12. 13. *Physician, but they that are sick: I am not come to call just men but sinners unto repentance.* These were the strong men that reviled the disciples of Christ, because their Master was going in unto sick men, and was feasting with sick men. *Wherefore*, say they, doth your Master eat with publicans Mat. 9,
11. and sinners? O ye strong men, to whom a Physician is not needful! This strength to soundness belongeth not, but to insanity. For even than men phrensied nothing can be stronger, more mighty they are than whole men: but by how much greater their powers are, by so much nearer is their death. May God therefore turn away from our imitation these strong men. For we must fear lest a man should desire to imitate these men. But the Teacher of humility, Partaker of our infirmity, giving to partake of His own Divinity, for this purpose coming down, that He might teach the way and become the Way, deigned very much to recommend His own humility to us; and therefore by a servant to be John 14,
6. baptized disdained not, in order that He might teach us to Mat. 3,
13. confess our sins, and to be made weak in order that we may be strong; to have rather the Apostle's voice, saying, *When I am made weak, then mighty I am.* How therefore 2 Cor.
12, 10. would he not be strong^a? But these men that strong have desired to be, that is, that on their own virtue have desired to rely, as though being just, have stumbled upon the stone Rom. 9,
32. of stumbling: and the Lamb hath seemed to them to be a kid, and because as if He were a kid they slew Him, by the Lamb to be redeemed they deserved not. The same are

^a Perhaps 'quomodo' may be taken then, He chose not to be strong.' for 'quodammodo;' 'In some sense,

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therefore the strong men, that assailed Christ, commending their own justice. Hear ye these strong men : when certain men of Jerusalem were speaking, having been sent by them to take Christ, and not daring to take Him ; (because when He would, then was He taken, That truly was strong :) Why therefore, say they, *could ye not take Him?* And they made answer, *No one of men did ever so speak as He.* And these strong men, *Hath by any means any one of the Pharisees believed on Him, or any one of the Scribes, but this people knowing not the Law?* They preferred themselves to the sick multitude, that was running to the Physician : whence but because they were themselves strong? and what is worse, by their strength, all the multitude also they brought over unto themselves, and slew the Physician of all. But He also because He was slain, of His blood made medicine for sick men ; *There have rushed upon Me strong men.* To these mighty strong men give heed : and see whether a man should rely on any thing, when not even on righteousness he ought to rely. Now see where they lie that rely on riches, on strength of body, on nobility of family, on rank in the world, if whosoever on justice itself as if his own shall have relied, falleth. *There have rushed upon me strong men.* Out of these strong men was he that vaunted his powers. Luke 18, 11. *Thanks to Thee, he saith, I render, because I am not like the rest of men, unjust, robbers, adulterers, as also this Publican : I fast twice in a week, tithes I give of all things that I possess.* Behold, a strong man vaunting his power, but on the other side observe a weak¹ one afar off standing, and in humility drawing near. *But the Publican, He saith, stood afar off, and not even his eyes unto Heaven dared to raise, but smote his breast, saying, God be merciful to me a sinner. Verily I say unto you, that Publican went down justified rather than that Pharisee.* And observe the justice. *For every one that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.* There rushed on those strong men, that is, proud men, *who knowing not God's* Rom. 10, 3. *righteousness, and their own righteousness wishing to set up, to the righteousness of God they did not submit.*

¹ or
'sick,'
'infirm'
mum?
Luke 18,
13.

8. Ver. 3. What next? *Neither iniquity is mine, nor sin mine, O Lord.* There have rushed on indeed strong men on their own righteousness relying, they have rushed on, but

sin in me they have not found. For truly those strong men, VER. 4. that is, as it were righteous men, on what account would they be able to persecute Christ, unless it were as if a sinner? But, however, let them look to it how strong they be, in the raging of fever not in the vigour of soundness: let them look to it how strong they be, and how as though just against an unrighteous man they have raged^b. But, however, *neither iniquity is mine, nor sin mine, O Lord. Without iniquity I did run, and I was guided.* Those strong men therefore could not follow me running: therefore a sinner they have deemed me, because my steps they have not seen.

9. Ver. 4. *Without iniquity I did run, and was guided; rise up to meet me, and see.* To God is said, *Without iniquity I did run, and was guided; rise up to meet me, and see.* But why? If He meet not, is He unable to see? It is just as if thou wast walking in a road, and from afar by some one thou couldest not be recognised, thou wouldest call to him and wouldest say, Meet me, and see how I am walking; for when from afar thou espiest me, my steps thou art not able to see.' So also unless God were to meet, would He not see how without iniquity he was guided, and how without sin he was running? This interpretation indeed we can also accept, namely, *Rise up to meet me*, as if 'help me.' But that which he hath added, *and see*, must be understood as, make it to be seen that I run, make it to be seen that I am guided: according to that figure wherein this also hath been said to Abraham, *Now I know that* Gen. 22, *thou fearest God.* God saith, *Now I know:* whence, but ^{12.} because I have made thee to know? For unknown to himself every one is before the questioning of temptation: just as of himself Peter in his confidence was ignorant, Mat. 26, and by denying learned what kind of powers he had, ^{35-69.} in his very stumbling he perceived that it was falsely he had been confident: he wept, and in weeping he earned profitably to know what he was, and to be what he was not. Therefore Abraham when tried, became known to

^b Oxf. Mss. 'and how far they were righteous and raging against one unrighteous,' (et quam iusti contra iniquum sævierint). The common reading is scarcely grammatical.

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himself: and it was said by God, *Now I know*, that is, now I have made thee to know. In like manner as glad is the day because it maketh men glad; and sad is bitterness because it maketh sad one tasting thereof: so God's seeing is making to see. *Rise up, therefore*, he saith, *to meet me, and see*. What is, *and see*? And help me, that is, in those men, in order that they may see my course, may follow me; let not that seem to them to be crooked which is straight, let not that seem to them to be curved which keepeth the rule of truth: *For without iniquity I have run, and was guided: rise up to meet me, and see*.

10. Something else I am admonished to say in this place by the loftiness of our Head Himself: for He was made weak even unto death, and He took on Him the weakness of flesh, in order that the chickens of Jerusalem He might gather under His wings, like a hen shewing herself weak with her little ones. For have we not observed this thing in some bird at some time or other, even in those which build nests before our eyes, as the house-sparrows, as swallows, so to speak, our annual guests, as storks, as various sorts of birds, which before our eyes build nests, and hatch eggs, feed chickens, as the very doves which daily we see; and some bird to become weak with her chickens, have we not known, have we not looked upon, have we not seen? In what way doth a hen experience this weakness? Surely a known fact I am speaking of, which in our sight is daily taking place. How her voice groweth hoarse, how her whole body is made languid? The wings droop, the feathers are loosened, and thou seest around the chickens some sick thing, and this is maternal love which is found as weakness. Why was it therefore, but for this reason, that the Lord willed to be a Hen, saying in the Holy Scripture, *Jerusalem, Jerusalem, how often have I willed to gather thy sons, even as a hen her chickens under her wings, and thou hast not been willing?* But He hath gathered all nations, like as a hen her chickens, He That hath been made weak for our sakes, receiving flesh from us, that is, from mankind, crucified, despised, with buffets smitten, scourged, hanged on the Tree, wounded with the spear. Therefore this belongeth to maternal weakness, not to Majesty lost. Whereas therefore such was Christ, and

Rom.
9, 32.
1 Pet.
2, 8.

therefore despised, and therefore a stone of stumbling and a rock of offence, and therefore many men have stumbled against Him: whereas such therefore He was, and nevertheless flesh without sin had taken upon Him, He was made partaker of our own weakness, not of our own iniquity; in order that even hereby, that with us He shared weakness, He might undo our iniquity. Therefore *without iniquity I did run, and I was guided*. Why, therefore, is He not to be acknowledged according to His Godhead, and why is that alone in Him to be considered, which for our sakes He was made, and not That whereby He made us? Evidently That also is to be considered: because a great proof of loving-kindness it is to know Who it was that for thee hath suffered, and what. No small one it was, it was not in behalf of thee some great one, but in behalf of thee weak, He the Highest. What? He having been made a little one: He humbled Himself, having been made obedient even unto death. Who? Hear from above: *Who when in the form of God He was, thought it no robbery to be equal with God*. Therefore being equal with God, *His own Self He emptied, taking the form of a servant, after the similitude of men having been made, and in shape having been found as a man*: and He emptied Himself in such wise, that He took unto Him that which He was not, not so as to lose what He was. In what manner therefore emptied? Because to thee of such sort He appeared, because to thee the dignity which with the Father He hath, He shewed not, because to thee now He presented weakness, reserved for the purged hereafter brightness. He therefore that is equal to the Father of such sort was made: and nevertheless in the very weakness He must be acknowledged, not by sight, but by faith: in order that what to see we are not yet able, at least we may believe, and by believing that which we do not see, even to see we may earn. With reason, after that He rose again, He saith to Mary Magdalene, to whom He deigned first to appear: *Touch Me not; for not yet I have ascended to the Father*. What is this? A little after, the women touched Him. For returning from the tomb, as He met them, they worshipped Him, and held His feet: the disciples also felt His scars. What is therefore, *Touch Me not, for not yet have I*

VER.
4.Phil. 2,
8.
Phil. 2,
6.John 10,
17.Mat. 28,
9.

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ascended to the Father: but, do not believe Me to be this alone which thou seest, lest here also should abide thy seeing even as thy touching? For humble to thee I seem, not yet I have ascended to the Father. Whence also to you I have come down, and thence I have not departed: not yet thither I have ascended, since you I have not deserted. He came without departing, He ascended without deserting. But what is it that He ascendeth to the Father? When to us He is known as equal with the Father. For we ascend by making progress, so that we may be strong enough to see this, to perceive this, to receive this however it be. For this reason therefore He deferred touching. He put it not away, He repelled not, He refused not. *For not yet*, He saith, Ps. 19, 6. *have I ascended to the Father.* ‘*From the highest Heaven is the going forth of Him,*’ saith another Psalm, ‘*and the meeting of Him even unto the highest of Heaven.*’ The highest of Heaven, that is, the highest in all spiritual things, the Father is: thence the running forth of Him, and the meeting even unto the highest of Heaven. He meeteth even unto the highest, is not said but of one equal. Lastly, when some things unequal we compare, and something short to something long we apply, to see how it is length to length, if unequal we shall have found it, then we are wont to say, *It meeteth not*; but if equal it be, it *meeteth*. Therefore the meeting of Him is even unto the highest of Heaven, because equal He is with the Father, as such an One He would have Himself be known to His faithful, Who said, *Touch Me not*. This thing He would have to be granted by the Father to His faithful, Who was saying, *Rise up unto meeting Me, and see*: make it known, that with Thee I am equal. *And see*: what is, *And see*? Make it to be seen that with Thee I am equal. How long doth Philip say to Me, *Shew to us the Father, and it is sufficient for us*? How long shall I say, *So long a time am I with you, and the Father know ye not: Philip, he that hath seen Me hath seen also the Father: dost thou not believe that I am in the Father and the Father is in Me*? And as yet perchance he believed not Him to be equal. *Rise up to meet Me, and see*. Make Me to be seen, make Thyself to be seen, make known to men Our equality. Let not the Jews think themselves to have

John 14,
8.

crucified a man. Though in Him there was crucified, only VER. 5.
 so much as of Man there was: nevertheless they knew not 1 Cor. 2, 8.
 Whom they crucified. *For if they had known, the Lord of
 Glory they never would have crucified.* This Lord of glory
 in order that My faithful ones may know, *Rise up to meet
 me and see.*

11. *And Thou, Lord God of virtues, God of Israel.* Thou
 God of Israel, that art thought to be but God of one nation,
 which worshippeth Thee, when all nations worship idols,
 Thou God of Israel, *Give heed unto the visiting all nations.*
 Fulfilled be that prophecy wherein Isaiah in Thy person
 speaketh to Thy Church, Thy holy City, that barren one of
 whom many more are the sons of Her forsaken than of her
 that hath a husband. To Her indeed hath been said,
Rejoice, thou barren, that bearest not; break forth and cry out, Isa. 54,
thou that travailest not: for many more are the sons of Her 1.
forsaken than of her that hath a husband; more than of the
 Jewish nation which hath an Husband, which hath received
 the Law, more than of that nation which had a visible king.
 For thy king is hidden, and more sons to thee there are by a
 hidden Bridegroom. Therefore to Her is said, *Many more
 are the children of thee forsaken than of Her which hath an
 Husband.* Secondly, the Prophet addeth, *Enlarge the place* Isa. 54,
of Thy tabernacle, and Thy courts fix thou: there is no cause 2.
for thee to spare, extend further thy cords, and strong stakes set hang-
thou again and again on the right and on the left. Upon the ings
 right keep good men, on the left keep evil men, until there some
 come the fan: occupy nevertheless all nations; bidden to Mss.
 the marriage be good men and evil men, filled be the Mat. 25,
 marriage with guests; it is the office of servants to bid, of the 33.
 Lord to sever. *Again and again on the right hand and on* Matt. 3,
the left stretch forth. *For Thy seed shall inherit the nations:* 12.
and cities which had been forsaken Thou shalt inhabit: Mat. 22,
 forsaken of God, forsaken of Prophets, forsaken of Apostles, 9.
 forsaken of the Gospel, full of demons. *Cities which had* Isa. 54,
been forsaken Thou shalt inhabit, there is nothing for thee to 3.
fear. For Thou shalt prevail; and blush not because abo-
 minable Thou hast been. Therefore though there have
 risen up upon thee strong men, blush not: when against the
 name of Christ laws were enacted, when ignominy and

PSALM LIX. infamy it was to be a Christian. *Blush not because abominable Thou hast been: for confusion for everlasting Thou shalt forget, of the ignominy of Thy widowhood Thou shalt not be mindful. For I am the Lord that make Thee, The Lord is His name: and He that rescueth Thee, the Same, the God of Israel, shall be called the Lord of the whole earth. And Thou, Lord God of Virtues, God of Israel, give heed unto visiting all nations: give heed, I say, unto visiting all nations.*

12. Ver. 5. *Have not pity upon all men that work iniquity.* Here evidently He is terrifying. Whom would He not terrify? What man falling back upon his own conscience would not tremble? Which even if to itself it is conscious of godliness, strange if it be not in some sort conscious of iniquity. For whosoever doeth sin, also doeth iniquity. ^{1 John 3, 4.} ^{Ps. 130,} ^{3.} *For if Thou shalt have marked iniquities, O Lord, what man shall abide it?* And nevertheless a true saying it is, and not said to no purpose, and neither is nor will it be possible to be void, *Have not pity upon all men that work iniquity.* But He had pity even upon Paul, who at first as Saul wrought iniquity. For what good thing did he, whence ^{Acts 9,} ^{1.} he might deserve of God? Did he not hate His Saints unto death? did he not bear letters from the chief of the priests, to the end that wheresoever he might find Christians, to punishment he should hurry them? When bent upon this, when thither proceeding, breathing and panting slaughter, as the Scripture testified of him, was he not from Heaven with a mighty voice summoned, thrown down, raised up; blinded, lightened; slain, made alive; destroyed, restored? In return for what merit? Let us say nothing; himself rather ^{1 Tim. 1,} ^{13.} let us hear: *I that before have been, he saith, a blasphemer, and persecutor; and injurious, but mercy I have obtained.* Surely *Thou wouldest not have pity upon all men that work iniquity:* this in two ways may be understood: either that in fact not any sins doth God leave unpunished; or that there is a sort of iniquity, on the workers whereof God hath indeed no pity. On these two heads briefly, as much as the time sufficeth for, something we would speak to your Love.

13. All iniquity, be it little or great, punished must needs be, either by man himself repenting, or by God avenging. For even he that repenteth punisheth himself. Therefore,

brethren, let us punish our own sins, if we seek the mercy of God. God cannot have mercy on all men working iniquity as if pandering to sins, or not rooting out sins. In a word, either thou punishest, or He punisheth. Wilt thou that He punish not? Punish thou. For even that thing thou hast done which unpunished cannot be: but by thyself be it punished rather, in order that thou mayest do that which in the Psalm hath been written, *Let us come before¹ the face of Him in confession.* What is, *Let us come before the face of Him?* Before that Himself giveth heed to punish, do thou come before Him in confession, and punish. Let not Him find any thing which He may punish. Because when thou punishest iniquity, thou doest equity. And therefore on thee God shall have pity, because God doth find thee now working equity. What is working equity? Because this thing in thyself thou hatest, which He also hateth: so that thou mayest begin to please God, because that thing in thyself thou punishest which displeaseth God. For it is not possible for sin to be left unpunished: for true is, *Have Thou not pity on all men that work iniquity.*

14. But let us see now another way in which this sentence may be understood. There is a certain iniquity, on the worker whereof it cannot be that God have mercy. Ye enquire, perchance, what that is? It is the defending of sins. When a man defendeth his sins, great iniquity he worketh: that thing he is defending which God hateth. And see how perversely, how iniquitously. Whatever of good he hath done, to himself he would have it to be ascribed; whatever of evil, to God. For in this manner men defend sins in the person of God, which is a worse sin. What is this? No one there is that would dare to say, good is adultery, good is manslaying, good guile, good falseswearing; no one surely among men. For even they that do these things, make an outcry when they suffer them. By no means therefore canst thou find a soul so perverse, so alien from the society of mankind and from sharing in the common blood of Adam, as that to him appeareth adultery to be a good thing, as I have said, or guile, robbery, false swearing. But how do they defend these things? If God had not willed it, I should not have done this thing. Wilt thou have me do any thing

VER.
5.Ps.95,2.
¹ *preve-*
niamus.

PSALM against my fate? Then thou enquirest, what is fate: thou
 LIX. fleest to the stars. Thou inquirest who made and ordered
 Gen. 1, the stars: God it is. Therefore thou defendest thy sin in
 16. such sort, that thou layest blame on God. So the guilty is
 excused, so that the Judge may be charged. However on
 men working iniquity God hath no pity at all. *Have Thou
 no pity on all men that work iniquity.*

15. Ver. 6. *Let them be converted at the evening.* Of
 certain men he is speaking that were once workers of iniquity,
 and once darkness, being converted in the evening. What
 is, *in the evening?* Afterward. What is, *at the evening?*
 Later. For before, before that they crucified Christ, they
 ought to have acknowledged their Physician. Wherefore.
 when He had been crucified—rising again, into Heaven
 ascending—after that He sent His Holy Spirit, wherewith
 were fulfilled they that were in one house, and they began to
 speak with the tongues of all nations, there feared the cruci-
 fiers of Christ: they were pricked through with their con-
 sciences, counsel of safety from the Apostles they besought,
 Acts 2, they heard, *do penance, and be baptized each one of you in
 38. the name of our Lord Jesus Christ, and your sins shall be
 remitted unto you.* After the slaying of Christ, after the
 shedding of the blood of Christ, remitted are your sins. He
 so willed to die, that with His blood even the shedders of
 the same blood He redeemed. Ye have shed raging, drink
 ye confessing. With reason, *let them be converted at even-
 ing, and suffer hunger as dogs.* Dogs the Jews called the
 Gentiles, as if being unclean. For even the Lord Himself,
 when after Him there cried a certain woman of Canaan, not
 of Judæa, unto the healing of her daughter desiring to pre-
 vail with His mercy—He foreseeing all things—knowing
 all things—yet since her faith He willed to shew, de-
 ferred the blessing, and kept her in suspense. And how de-
 Mat. 15, ferred? *I am not,* He saith, *sent but to the sheep which have
 24. been lost of the house of Israel.* Israel, *sheep:* Gentiles,
 what? *It is not good to throw the bread of sons to dogs.*
 The Gentiles therefore dogs He called, because of unclean-
 ness. But what of that woman hungering? This moreover
 she disdained not: humbly she received reproach, and earned
 a blessing. But this must not be called a reproach, which

by the Lord had been said. If a servant say any such thing to his master, a reproach it is. When the Lord saith even any such thing to his servant, it may rather be called a condescension. *Even so*, she saith, *Lord*. What is *even so*? A true thing thou sayest, surely a true thing thou sayest, a dog I am. *But even dogs*, she saith, *eat of the crumbs which fall from the table of their masters*. And immediately the Lord, *O woman, great is thy faith*. But lately a dog, now a woman. Whence now a woman, she that a little before was a dog? By confessing humbly, by not disdain- ing that which by the Lord had been spoken. Therefore the nations are dogs, and for this reason they are hungry. It is a good thing for Jews also to acknowledge themselves sinners; and though it be at evening, to be converted; and to suffer hunger like dogs. For in ill sort had he been filled that was saying, *I fast twice in a week*. But that publican was a dog, suffering hunger; and thence for the blessing of the Lord was hungering he that was saying, '*Merciful be Thou to me, a sinner.*' *Let these be converted*, therefore, they also *at evening, and suffer hunger as dogs*. Let them yearn for the grace of God, perceive themselves to be sinners; let those strong men be made weak, those rich men be made poor, those just men acknowledge themselves sinners, those lions be made dogs. *Let them be converted at evening, and suffer hunger as dogs. And they shall go around the city*. What city? That world, which in certain places the Scripture calleth 'the city of standing round¹:' that is, because in all nations every where the world had encompassed the one nation of Jews, where such words were being spoken, and it was called 'the city of standing round.' Around this city shall go those men, now having become hungry dogs. In what manner shall they go around? By preaching. Saul out of a wolf was made a dog at evening, that is, being late converted by the crumbs of his Lord, in His grace he ran, and went around the city.

16. Ver. 7. *Behold, themselves shall speak in their mouth, and a sword is on the lips of them*. Here is that sword twice whetted, whereof the Apostle saith, *And the sword of the Spirit, which is the Word of God*. Wherefore twice

VER.
7.Mat. 15,
27.Luke 18,
12.¹ E. V.
'strong
city.'
Ps. 31,
21; 60, 9;
108, 10.Acts 9,
1. 20.

PSALM whetted? Wherefore, but because smiting out of both
LIX. Testaments? With this sword were slain those whereof it

Acts 10, was said to Peter, ‘*Slay, and eat.*’ *And a sword is on the*
13. *lips of them. For who hath heard?* They shall speak in

their mouth, *Who hath heard?* That is, they shall be wroth with men that are slow to believe. They that a little before were even themselves unwilling to believe, do feel disgust from men not believing. And truly, brethren, so it is.

Thou seest a man slow before he is made a Christian; thou criest to him daily, hardly he is converted: suppose him to be converted, and then he would have all men to be Christians, and wondereth that not yet they are. It hath chanced out to him at evening to have been converted: but because he hath been made hungry like a dog, he hath also on

his lips a sword; he saith, *Who hath heard?* What is, *Who*
1s. 53, 1. *hath heard?* ‘*Who hath believed our hearing, and to whom hath the arm of the Lord been revealed?* For who hath heard?’

The Jews believe not: they have turned them to the nations, and have preached. The Jews did not believe; and nevertheless through believing Jews the Gospel went around the city, and they said, *For who hath heard?*

17. Ver. 8. *And Thou, Lord, shalt deride them.* ‘*Who hath heard?*’ All nations are to be Christian, and ye say, *Who hath heard?* What is, ‘*shalt deride them?*’ *As nothing Thou shalt esteem all nations.* Nothing for Thee it shall be; because a most easy thing it will be for all nations to believe in Thee.

18. Ver. 9. *My strength to Thee I will keep.* For those strong men have fallen for this reason; because their strength to Thee they have not kept: that is, they that upon me have risen up and rushed, on themselves have relied. But *I my strength to Thee will keep:* because if I withdraw, I fall; if I draw near, stronger I am made. For see, brethren, what there is in a human soul. It hath not of itself light, hath not of itself powers: but all that is fair in a soul, is virtue and wisdom: but it neither is wise for itself, nor strong for itself, nor itself is light to itself, nor itself is virtue to itself. There is a certain origin and fountain of virtue, there is a certain root of wisdom, there is a certain, so to speak, if this also must be said, region of

unchangeable truth: from this the soul withdrawing is made dark, drawing near is made light. *Draw near to Him, and be made light*: because by withdrawing ye are made dark. Therefore, *my strength, I will keep to Thee*: not from Thee will I withdraw, not on myself will I rely. *My strength, to Thee I will keep: because, O God, my lifter up¹ Thou art.*^{VER. 10. Ps. 34, 5.} ¹or *taker up* For where was I, and where am I? Whence hast Thou taken me up? What iniquities of mine hast Thou remitted? Where was I lying? To what have I been raised up? I ought to have remembered these things: because in another Psalm is said, '*For my father and my mother have forsaken me, but the Lord hath taken me unto Him.*'^{Ps. 27, 10.} *My strength, to Thee I will keep: for, O God, my taker up Thou art.*

19. Ver. 10. *My God, the mercy of Him shall² come before² or prevent* me. Behold what is, *My strength, to Thee I will keep*: on myself I will no ways at all rely. For what good thing have I brought, that thou shouldest have mercy on me, and shouldest justify me. What in me hast Thou found, save sins alone? Of Thine there is nothing else but the nature which Thou hast created; the other things are mine own evil things which Thou hast blotted out. I have not first risen up to Thee, but to awake me Thou hast come: for *His mercy shall come before me*. Before that any thing of good I shall do, *His mercy shall come before me*. What answer here shall the unhappy Pelagius make?

20. *My God hath shewn to me among mine enemies*. What saith he? How great mercy He hath put forth concerning me, among mine enemies He hath shewed. Let one gathered compare himself with men forsaken, and one elect with men rejected: let the vessel of mercy compare itself with the vessels of wrath; and let it see how out of one lump God hath made one vessel unto honour, another unto dishonour. What is, *hath shewed to me among mine enemies?* For so^{Rom. 9, 22.} *God, willing to shew wrath, and to manifest His power, hath brought in, in much patience, the vessels of wrath, which have been perfected unto perdition. And wherefore this? In order that He might make known His riches upon the vessels of mercy.* If therefore vessels of wrath He hath brought in, wherein He might make known His riches upon the vessels of mercy, most rightly hath been said, *His mercy*

PSALM *shall come before me: My God hath shewed to me among*
LIX. *mine enemies: that is, however great mercy He hath had concerning me, to me He hath shewed it among those men, concerning whom He hath not had mercy. For unless the debtor be in suspense, he is less grateful to him by whom the debt hath been forgiven. My God hath shewed to me among mine enemies.*

21. Ver. 11. But of the enemies themselves what? *Slay them not, lest sometime they forget Thy law.* He is making request for his enemies, he is fulfilling the commandment. What is, Do not Thou have mercy upon all men that work iniquity; and, *Slay them not, lest sometime they forget Thy law.* In what manner hath He not mercy upon all men that work iniquity; and in what manner doth He not slay them? Lest they forget Thy law. But here of His enemies he is speaking. What then? Do His enemies work equity? If any that are enemies to Him work equity, then He doth Himself work iniquity. But because He doth Himself work equity, and moreover He that worketh equity doth in fact suffer iniquity from enemies; it is evident that they that are enemies to a just man, do work iniquity. Whence therefore a little above, *Have not Thou mercy upon all men that work iniquity;* and now of his enemies, He saith, *Slay not them, lest sometime they forget Thy law.* ‘Do not Thou,’ therefore, ‘have mercy on them,’ that Thou mayest slay their sins. Slay not them of whom the sins Thou slayest. But what is it to be slain? To forget the law of the Lord. It is real death, to go into the pit of sin: this indeed may be also understood of the Jews. Why of the Jews, *Slay not them, lest sometime they forget Thy law?* Those very enemies of mine, that have slain me, do not Thou slay. Let the nation of the Jews remain: certes conquered it hath been by the Romans, certes effaced is the city of them, Jews are not admitted into their city, and yet Jews there are. For all those provinces by the Romans have been subjugated. Who now can distinguish the nations in the Roman empire the one from the other, in as much as all have become Romans and all are called Romans? The Jews nevertheless remain with a mark; nor in such sort conquered have they been, as that by the conquerors they have been swallowed up. Not

punct.
altered

without reason is there that Cain, on whom, when he had slain his brother, God set a mark in order that no one should slay him. This is the mark which the Jews have: they hold fast by the remnant of their law, they are circumcised, they keep Sabbaths, they sacrifice the Passover; they eat unleavened bread. These are therefore Jews, they have not been slain, they are necessary to believing nations. Why so? In order that He may shew to us among our enemies His mercy. *My God hath shewn to me in mine enemies.* He sheweth His mercy to the wild-olive grafted on branches that have been cut off because of pride. Behold where they lie, that were proud, behold where thou hast been grafted, that didst lie: and be not thou proud, lest thou shouldest deserve to be cut off. *My God, slay not them, lest sometime they forget Thy law.*

22. Ver. 11. *Scatter them abroad in Thy virtue.* Now this thing hath been done: throughout all nations there have been scattered abroad the Jews, witnesses of their own iniquity and our truth. They have themselves writings, out of which hath been prophesied Christ, and we hold Christ. And if sometime perchance any heathen man shall have doubted, when we have told him the prophecies of Christ, at the clearness whereof he is amazed, and wondering hath supposed that they were written by ourselves, then out of the copies of the Jews we prove, how this thing so long time before had been foretold. See after what sort by means of our enemies we confound other enemies. *Scatter them abroad in Thy virtue:* take away from them 'virtue,' take away from them their strength. *And bring them down, my protector, O Lord.* (Ver. 12.) *The transgressions of their mouth, the discourse of their lips: and let them be taken in their pride: and out of cursing and lying shall be declared consummations, in the anger of consummation, and they shall not be.* Obscure words these are, and I fear lest they be not well instilled. Now ye are tired of hearing: therefore if it please your Love; what remaineth let us defer until to-morrow. The Lord will aid us to pay to you our debt: for on His part we promise rather than from ourselves.

SERMON II.

ON THE SECOND PART OF PSALM LIX.

1. Yesterday's sermon, though protracted, hath left me a debtor against to-day; accordingly because the Lord hath willed, the time for paying hath come. But in proportion as we are earnest to repay, so ought ye to be covetous to require: that is, in such sort that what He giveth and we render, (for He is Lord, we are servants,) ye should so accept, as that there may be fruit through your hearing from your life. For a cultivated field, rendering no fruit, and ungrateful to the husbandman, instead of fruits bringing forth thorns, requireth not barn but fire. But the Lord our God, as ye see Him visit this earth with wonted rains, in like manner deigneth to visit with His Word our heart, as it were His field; and from our heart requireth fruits, because He knoweth both what there He soweth, and how much rain He giveth. And because in truth without Him we are nothing, because also before we were, we were nothing, and whosoever is now a man, and willeth to be without Him, will be nothing else but a sinful one: and that is true which here hath been said, *My strength, to Thee will I keep*: since whatever we can do, unless with Him and to Him we keep it, by withdrawing we lose: our mind ought alway to watch not from Him to withdraw, but rather if afar it was, more and more to approach and draw near; not with the step of the feet, not in the conveyance of carriages, not with the speed of animals, not with the lifting up of wings, but with purity of affections, and the integrity of holy morals.

2. Let us see therefore what remaineth of this Psalm. For we had left off at the point, when he had begun to speak of his enemies, saying to God, (ver. 11.) *Slay not them, lest sometime they forget Thy law*. Although he had called them his enemies, nevertheless he asked of God that He would not slay them, and that they should not forget His law. To hold the law however, that is, not to forget the law, is not at once perfection, and, as it were, security about recompense,

and no anxiety about punishment. For there are they that hold the law in memory, and fulfil it not in life: but they that fulfil it in life, cannot but hold it in memory. Therefore he that in morals doeth the commandments of God, and in a manner by his living taketh pains that that be not wiped out which he holdeth in his heart, and by living calleth to his mind what in his heart hath been written of the law of God, the same doth fruitfully hold the law of God, he shall not be counted an enemy. For, behold, the Jews are enemies, whom this Psalm seemeth to imply; the law of God they hold, and therefore of them hath been said, *Slay not them, lest sometime they forget Thy law:* in order that the nation of Jews might remain, and by it remaining the number of Christians might increase. Throughout all nations they remain certainly, and Jews they are, nor have they ceased to be what they were: that is, this nation hath not so yielded to Roman institutions, as to have lost the form of Jews; but hath been subjected to the Romans so as that it still retaineth its own laws; which are the laws of God. But what in their case hath been done? *Ye tithe mint and cummin, and have forsaken the weightier matters of the law, mercy, and judgment, straining a gnat, but swallowing a camel.* This to them the Lord saith. And in truth so they are; they hold the law, hold the Prophets; read all things, sing all things: the Light of the Prophets therein they see not, which is Christ Jesus. Not only Him now they see not, when He is sitting in Heaven: but not even at that time saw they Him, when among them humble He was walking, and they were made guilty by shedding the blood of the Same; but not all. This even to day we commend to the notice of your Love. Not all: because many of them were turned to Him Whom they slew, and by believing on Him, they obtained pardon even for the shedding of His blood: and they have given an example for men; how they ought not to despair that sin of whatsoever kind would be remitted to them, since even the killing of Christ was remitted to them confessing. Thence therefore hath been said, (ver. 9.) *Because, O God, my taker up Thou art, my God, His mercy shall prevent me:* that is, before any good deservings of mine, there preventeth me the mercy

VER.
9.

Mat. 23,
23. 24.

PSALM
LIX.

of the same; and if nothing in me of good He shall have found, He doth Himself make me good, and He doth Himself justify one converted, and doth Himself admonish that one averted should be converted. (Ver. 10.) *My God*, He saith again, *hath shewn to me among mine enemies*: that is, how much He loveth me, and how much on me He bestoweth of His goodness, by comparison of mine enemies to me He sheweth; because while out of one lump are the vessels of wrath and the vessels of mercy, through the vessels of wrath the vessels of mercy learn how much of good on them God doth bestow. And secondly, (ver. 11.) *Slay not them, lest sometime they forget Thy law*: this hath been said of Jews. But what to them wilt Thou do? *Scatter them abroad in Thy virtue*. Shew to them, that Thou art strong, not themselves, who, by relying on their own virtue, have not known Thy truth: not such as those strong men are, of whom hath been said, *There have rushed upon me strong men*: but such as Thou art, strong to scatter them abroad. *And bring them down, my protector, O Lord*: that is, scatter them abroad, in such sort that Thou forsake them not, *lest sometime they forget Thy law*: and in that very thing protect me, so that in the scattering abroad of the same, I may have the evidence of Thy mercy.

Rom. 9,
21.

3. And there followeth, (ver. 12.) *The transgressions of their mouth, the discourse of their lips*. To what is joined, to what is connected this sentence? *The transgressions*, he saith, *of their mouth, the discourse of their lips*. The following words are not so connected as to teach us to what is joined this sentence. *The transgressions*, he saith, *of their mouth, the discourse of their lips: and let them be taken in their pride, and out of cursing and lying shall be declared consummations, in anger of consummation, and they shall not be*. This to be obscure even yesterday we had declared, and accordingly we had deferred the exposition for your minds when more fresh. Now then, since not yet fatigued ye are with hearing, lift up your hearts to assist me with attention, lest perchance on account of the seeming obscurity and perplexity thereof, our discourse may not be sufficient to win your attention: and ye ought from yourselves also to contribute something, in order that what we have not filled

up by our word, ye may supply by intelligence. Well then, this sentence hath been set in such wise in the middle, that we do not readily see to what it is joined: *The transgressions of their mouth, the discourse of their lips.* Let us go back then to words higher up. Because he had said, *Slay not them, lest sometime they forget Thy law*, them to wit whom he had called enemies; he added two verses, *scatter them abroad in Thy virtue, and bring them down, my protector, O Lord:* and immediately he hath introduced, *The transgressions of their mouth, the discourse of their lips*, that is, slay this, not themselves. Therefore, *slay not them, lest sometime they forget Thy law*; but there is something in them for Thee to slay, in order that thou mayest fulfil that which above hath been said, *Do not Thou have mercy on all men that work iniquity.* Scatter them abroad therefore, and lead them down: that is, do not forsake, when Thou scatterest abroad; because in not forsaking thou hast something in them for Thee to do, though themselves Thou slayest not. What therefore wilt Thou slay? *The transgressions of their mouth, the discourse of their lips.* What in them wilt Thou slay? The Crucify, Crucify, which they cried out, not them that cried out. For they willed to blot out, cut off, destroy Christ: but Thou, by raising to life Christ, Whom they willed to destroy, dost slay the *transgressions of their mouth, the discourse of their lips.* For in that He whom they cried out should be destroyed, liveth, they are taken with dread: and that He whom on earth they despised, in heaven is adored by all nations, they wonder: thus are there slain the transgressions of them, and the discourse of their lips.

v. 5.

Matt.
27, 23.
John 19,
6.

4. *And let them be taken in their pride.* What is, *let them be taken in their pride?* Because to no purpose have strong men rushed on, and it hath fallen out to them as it were to think themselves to have done somewhat, and they have prevailed against the Lord. They were able to crucify a man, weakness might prevail and ¹virtue be slain; and they thought themselves somewhat, as it were strong men, as it were mighty men, as it were prevailing, as it were a lion prepared for prey, as it were fat bulls, as of them in another place he maketh mention: *Fat bulls have beset me.* But what have they done in the case of Christ? Not life, but

¹ or
strength

Ps. 22,
12.

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death they have slain. That is, death in Him dying having been effaced, and life rising again from death in Him living—for He did even of Himself raise again Himself to life—because there was in Him even that which could not die, they have done what? Hear what they have done: they pulled down the Temple. But Himself did what? In three days He raised to life again the same. By this means, therefore, were slain the transgressions of their mouth, and the discourse of their lips. And what now hath come to pass in those men that have been converted? *And let them be taken in their pride.* For it was told to them, that He Whom they slew rose again. They believed Him to have risen again, because they saw that He, being in Heaven, thence sent the Holy Spirit, and filled those that on Him believed; and they found themselves to have condemned nought, and to have done nought. Their doing issued in emptiness, the sin remained. Because therefore the doing was made void, but the sin remained upon the doers; they were taken in their pride, they saw themselves under their iniquity. It remained therefore for them to confess the sin, and for Him to pardon, That had given Himself up to sinners, and to forgive His death, having been slain by men dead, and making alive men dead. They were taken therefore in their pride.

John 2,
19.

Acts 1,
9; 2, 4.
37.

5. *And out of cursing and lying shall be declared consummations, in anger of consummation, and they shall not be.* This too with difficulty is understood, to what is joined the *and they shall not be.* What shall they not be? Let us therefore examine the context above: when they shall have been taken in their pride, *there shall be declared out of cursing and lying consummations.* What are consummations? Perfections: for to be consummated, is to be perfected. One thing it is to be consummated, another thing to be consumed. For a thing is consummated which is so finished as that it is perfected: a thing is consumed, which is so finished that it is not. Pride would not suffer a man to be perfected, nothing so much hindereth perfection. For let your Love attend a little to what I am saying; and see an evil very pernicious, very much to be guarded against. What sort of evil do ye think it is? How long could I

enlarge upon how much evil there is in pride? The devil on that account alone is to be punished. Certes he is the chief of all sinners: certes he is the tempter to sin: to him is not ascribed adultery, not wine-bibbing, not fornication, not the robbing of others' goods: by pride alone he fell. And since pride's companion is envy, it must needs be that a proud man should envy: because of this vice, which doth necessarily follow pride, having fallen he also envied him that stood, and was at pains to lead man astray, lest he should be exalted to that place whence himself had been cast down. And therefore he earnestly endeavours to allure us to real sins, because we have a Judge of such sort as that before Him he cannot lay to our charge unreal sins. For if before a human judge our cause were to be pleaded, whom he might beguile with false accusations, he would not have to busy much in order to make us to sin: because by beguiling the judge he might both oppress the innocent, and bring over to himself them when overreached by him, and make them to be condemned together with himself; but now because he knoweth of such a Judge as cannot be deceived, and because he knoweth that He is just, and cannot accept persons; he desireth to bring before Him persons so guilty, as that it must needs be that He condemn them, because Just He is. He is therefore at pains to make us sin, of mere envy, which envy must needs accompany pride. Such an evil then is pride, which doth hinder perfection. If therefore a man vaunt himself of riches, vaunt himself of the beauty and of the powers of his body; all these things are but mortal: they are to be laughed at that vaunt themselves of things mortal, by which things oftentimes either while living they are forsaken, or when dead they must needs forsake them: it is a capital sin, when a man hath well advanced, that with pride he is tempted, so as to lose all wherein he made progress. In a word, all vices in evil-doings are to be feared, pride in well-doings is more to be feared. It is no wonder then, that so humble is the Apostle, as to say, *When I am made weak, then I am strong*. For lest he should himself be tempted by this sin, what sort of medicine doth he say was applied to him against swelling by the Physician, who knew what He was healing?

PSALM
LIX.

² Cor.
12, 7-9.

Lest by the greatness, he saith, of the revelations I should be exalted, there was given to me a thorn of my flesh, the angel of Satan, to buffet me: wherefore thrice the Lord I besought, that it should depart from me: and He said to me, My grace is sufficient for thee, for virtue in weakness is made perfect. See what the consummations are. An Apostle, the teacher of Gentiles, father of the faithful through the Gospel, received a thorn of the flesh whereby he might be buffeted. Which of us would dare to say this, unless he had not been ashamed to confess this? For if we shall have said that Paul had not suffered this; while to him as it were honour we give, a liar we make him. But because truthful he is, and truth he hath spoken; it behoveth us to believe that there was given to him an angel of Satan, lest by the greatness of the revelations he should be exalted. Behold how much to be feared is the serpent of pride. What therefore hath been done to those men? In their sin they have been taken, for that they slew Christ, and by the very greatness of the sin they were the more humbled, and in their greater humility they merited to be raised up: this is, *Let them be taken in their pride. And out of cursing and lying there shall be declared consummations:* that is, for this reason they shall be made the more perfect, because in cursing and lying they have been overtaken. For pride did not allow them to be made perfect; evil-doing took away pride through their confession, pardon effaced evil-doing through the mercy of God, and out of cursing and lying there were declared consummations; that is, it hath been said to man, thou hast seen what thou art, thou hast felt what thou art, thou hast strayed, made blind thou hast been, thou hast sinned and hast fallen, thou hast acknowledged thy weakness, beseech the Physician, do not think thyself whole; where is thy phrenzy? Behold the Physician thou hast slain, Whom by slaying thou couldest not destroy; nevertheless, as much as in thee lay, thou hast slain; *Out of cursing and lying shall be declared consummations.* Ye

Deut.

21, 23.

Gal. 3,

13.

Mat. 27,

35.

Mat. 28,

12.

have done what belonged to cursing, O Jews: for *cursed is every one that hangeth on a tree.* Ye have crucified Christ, as though accursed ye have deemed Him. Add to cursing lying: guards at the sepulchre ye placed: in order that they

might lie, ye gave money. Behold, Christ hath risen again: ^{V ER.} where is the curse of the Cross which ye have made? where ^{12. 13.} is the lying of the guards whom ye have bribed?

6. Ver. 12. *Out of cursing and lying shall be declared* (ver. 13.) *consummations in the anger of consummation, and they shall not be.* What is, *in the anger of consummation shall be declared consummations?* There is an anger of consummation, and there is an anger of consuming. For every vengeance of God is called anger: sometimes God avengeth, to the end that He may make perfect; sometimes He avengeth, to the end that He may condemn. How doth He avenge, to the end that He may make perfect? *He* ^{Heb. 12,} *scourgeth every son whom He receiveth.* How doth He ^{6.} avenge, to the end that He may condemn? When He shall have set ungodly men on the left hand, and shall have said to them, *Go ye into fire everlasting, that hath been prepared* ^{Mat. 25,} *for the devil and his angels.* This is the anger of con- ^{41.}suming, not that of consummation. But *there shall be declared consummations in the anger of consummation;* it shall be preached by the Apostles, that *where sin hath* ^{Rom. 5,} *abounded, grace shall much more abound,* and the weakness ^{20.} of man hath belonged to the healing of humility. Those men thinking of this, and finding out and confessing their iniquities, *shall not be.* ‘*Shall not be*’ what? In their pride. For above he had said, *Let them be taken in their pride, and out of cursing and lying shall be declared consummations in the anger of consummation, and they shall not be,* to wit in their pride, wherein they have been taken.

7. *And they shall know how God shall have dominion of Jacob, and of the ends of the earth.* For before they thought themselves just men, because the Jewish nation had received the Law, because it had kept the commandments of God: it is proved to them that it hath not kept them, since in the very commandments of God Christ it perceived not, because *blindness in part has happened to Israel.* Even the Jews ^{Rom.} themselves see that they ought not to despise the Gentiles, of ^{11, 25.} whom they deemed as of dogs and sinners. For just as alike they have been found in iniquity, so alike they will attain unto salvation. *Not only to Jews,* saith the Apostle, *but also even* ^{Rom. 2,} *to Gentiles.* For to this end the Stone which the builders set ^{10.}

PSALM at nought, hath even been made for the Head of the corner,
 LIX. in order that two in Itself It might join: for a corner doth
 Ps. 118, unite two walls. The Jews thought themselves exalted
 22. and great: of the Gentiles they thought as weak, as sinners,
 as the servants of demons, as the worshippers of idols, and
 yet in both was there iniquity. Even the Jews have been
 Ps. 14, 3. proved sinners; because *there is none that doeth good, there
 is not even so much as one*: they have laid down their pride,
 and have not envied the salvation of the Gentiles, because
 they have known their own and their weakness to be alike:
 and in the Corner Stone being united, they have together
 worshipped the Lord. *And they shall know that God shall
 have dominion of Jacob, and of the ends of the earth.* Not
 only of Jews He shall have dominion, but also of the earth:
 which thing they had not known, if they had continued in
 their pride; but in their pride they would be, if they still
 thought themselves righteous: but in order that they should
 not think themselves righteous, there were 'preached to them
 out of cursing and lying consummations in anger of consum-
 mation;' because they were taken in their pride, out of the
 curse which they made when Christ they slew. Behold what
 our Lord Jesus Christ hath done. He hath died at the
 hands of the Jews, and hath redeemed the multitude of the
 Gentiles: here was shed the blood, there it profited; but it
 hath profited all men that have been converted; because
 even they have acknowledged Him Whom they slew, and
 through Him for that very slaying, and for their great sin,
 they have obtained pardon.

8. What now then of the men themselves? The thing
 which hath been spoken of above: (ver. 14.) *They shall be
 converted at evening*: that is, even if late, that is, after the
 slaying of our Lord Jesus Christ: *They shall be converted at
 evening: and hereafter they shall suffer hunger as dogs.*
 But *as dogs*, not as sheep, or calves: *as dogs*, as Gentiles, as
 sinners; because they too have known their sin that thought
 themselves righteous. Of those of whom hath been said in
 Ps. 16, 4. another Psalm, *After this they made haste*: the same hath
 been said herein, *at evening*. For in that place it is thus:
*Multiplied were the weaknesses of them, after this they
 made haste.* Whence have they made haste after this?

Because multiplied were the weaknesses of them : for if still they thought themselves whole, they never would have made haste. The thing which therefore hath been implied in, 'multiplied were the weaknesses of them:' the same hath been said here, *Let them be taken in their pride, and out of cursing and lying shall be declared consummations in the anger of consummation.* And that which there hath been said in, *after this they made haste:* the same hath been said here, *And they shall not be,* in their pride. *And they shall know that God shall have dominion of Jacob, and of the ends of the world: and they shall be converted at evening.* It is a good thing therefore for a sinner to be humbled ; and no one is more incurable than he that thinketh himself whole. *And they shall go around the city.* Already, to wit yesterday, we have explained *city* ; it is the 'city of standing round ;' all nations. VER.
15. 16.

see p.
143.

9. Ver. 15. *They shall be scattered abroad in order that they may eat ;* that is, in order that they may gain others, in order that into their Body they may change believers. *But if they shall not be filled, they shall murmur.* Because above also he had spoken of the murmur of them, saying, *For who hath heard? And Thou, O Lord, he saith, shalt deride them, saying, Who hath heard?* Wherefore? Because, as nothing Thou shalt count all nations. So also here, *But if they shall not be filled, they shall murmur.*

10. Let the Psalm be concluded. See ye the Corner exulting, now with both walls rejoicing. The Jews were proud, humbled they have been ; Gentiles were despairing, raised up they have been : let them come to the Corner, there let them meet, there run together, there find the kiss of peace ; from different parts let them come, but with differing not come, those of Circumcision, these of uncircumcision. Far apart were the walls, but before that to the Corner they came : but in the Corner let them hold themselves, and now let the whole Church from both walls, say what? (ver. 16.) *But I will sing of Thy power, and I will exult in the morning of Thy mercy.* In the morning when temptations have been overcome, in the morning when the night of this world shall have passed away ; in the morning when no longer the lyings in wait of robbers and of the devil and of

PSALM LIX. his angels we dread, in the morning when no longer by the lamp of prophecy we walk, but Himself the Word of God as it were a Sun we contemplate. *And I will exult in the morning of Thy mercy.* With reason in another Psalm is Ps. 5, 3. said, *In the morning I will stand by Thee, and I will meditate.* With reason also of the Lord Himself the Resurrection was at dawn, that there should be fulfilled that which Ps. 30, 5. hath been said in another Psalm, *In the evening shall tarry weeping, and in the morning exultation.* For at even the disciples mourned our Lord Jesus Christ as dead, at dawn at Him rising again they exulted. *I will exult in the morning of Thy mercy.*

11. *For Thou hast become my taker up, and my refuge in the day of my tribulation.* (Ver. 17.) *My Helper, to Thee I will play, because Thou, O God, art my taker up.* What was I, unless Thou didst succour? How much despaired of was I, unless Thou didst heal? Where was I lying, unless Thou didst come to me? Certes with a huge wound I was endangered, but that wound of mine did call for an Almighty Physician. To an Almighty Physician nothing is incurable. He taketh not leave of any one: it is needful that thou shouldest wish to be healed, it is needful that from His hands thou flee not. But even if thou wouldest not be healed, He admonisheth of thy wound that thou mayest be healed: and calleth thee back when turned away, and when fleeing as it were compelleth thee, and enticeth thee to return to Himself. In all things He fulfilleth that which v. 11. hath been said, *His mercy shall prevent me.* Think of that which hath been said, *shall prevent me.* If any thing of thine thou hast first brought, and by any good thing of thine hast merited the mercy of God, then He hath not prevented thee. But when dost thou even perceive that prevented thou hast been, except thou perceive that which the Apostle 1 Cor. 4, 7. saith, *For what hast thou, which thou hast not received. But if thou hast received, why dost thou glory, as though thou hast not received?* That is, *His mercy shall prevent me.* Lastly, thinking of all good things whatsoever we may have, either in nature or in purpose, or in conversion itself, in faith, in hope, in charity, in good morals, in justice, in fear of God; all these to be only by His gifts, he hath

thus concluded: *My God is my mercy.* He being filled with the good things of God hath not found what he might call his God, save *his mercy.* O name, under which no one must despair! *My God,* he saith, *is my mercy.* What is, *my mercy?* If thou say, my salvation, I perceive that He giveth salvation; if thou say, my refuge, I perceive that thou takest refuge in Him; if thou say, my strength, I perceive that He giveth to thee strength: *my mercy,* is what? All that I am is of Thy mercy. But have I merited of Thee, by calling upon Thee? That I should be, what have I done? That I should be one to call upon Thee, what have I performed? For if I have done any thing that I should be, then I was, before I was. Moreover if nothing I was before I was, no wise I have deserved of Thee, that I should be. Thou hast caused that I should be, and hast Thou not caused that good I should be? Thou hast granted to me to be, and could any one else grant to me that good I should be? If Thou to me hast granted that I should be, and another to me hath granted that good I should be; better is he that to me hath granted that good I should be, than He that to me hath granted that I should be. Moreover because than Thou no one is better, no one than Thou more mighty, no one than Thou in mercy more abundant; from Whom I have received that I should be, from the Same I have received that good I should be. *My God is my mercy.*

VER.
17.

PSALM LX.

LAT.
LIX.

EXPOSITION.

Sermon preached to the people a little while after the exposition of the former Psalm.

1. THE title of this Psalm is somewhat long: but let it not frighten us, because the Psalm is short. As though therefore we had heard a somewhat longer Psalm, thus let us attend thereto: forasmuch as to men fed and to be fed in the name of Christ we are speaking in the Church of God;

PSALM and to men not aliens to the savour of those writings whereto
 LX. — the world is alien, these things ought not alway to be new. For if those things which very often ye have heard, with pleasantness in the mouth of thought ye have ruminated, and have not in forgetfulness as though in belly buried them; that very same recollection and memory of yours will be able to aid us much, that we may not speak much for the purpose of explaining, to persons as if uneducated, those things which we know that you know already. Certainly we remember that you oftentimes have heard the thing which we are speaking of. Scarce is it possible in the Psalms to find any voices, but those of Christ and the Church, or of Christ only, or of the Church only, which truly in part we also are. And for this cause whenever we recognise our voices, without emotion recognise them we cannot; and by so much the more we are delighted, in proportion as in the same ourselves we feel to be. David the king was one man, but not one man he figured; sometimes to wit he figured the Church of many men consisting, extended even unto the ends of the earth: but sometimes One Man he figured, Him he figured that is Mediator of God and men, the Man Christ Jesus. In this Psalm therefore, or rather in this Psalm's title, certain victorious actions of David are spoken of, how he had done mightily in defeating certain enemies, and in making them tributaries; when after the death of Saul his persecutor, he received his kingdom openly over Israel. For even before that he was suffering persecution, a king he was, but to God alone he was known. Afterwards therefore the kingdom having been made known, and visibly and notably received, he defeated those that in this title are mentioned; and the title of the Psalm is set down as followeth: *To the end, in behalf of those men that shall be changed unto the title's inscription, unto teaching for David himself, when he burned up Mesopotamia in Syria, and Syria Sobal, and turned Joab, and smote Edom, in the valley of salt-pits twelve thousand.* We
 1 Tim. 2, 5. vide
 2 Sam. 8. read of these things in the books of the Reigns, that all those persons whom he hath named, were defeated by David, that is, Mesopotamia in Syria, and Syria Sobal, Joab^a, Edom.

^a He seems to take 'Joab' as in the name of David's officer, but of some accusative, as though it were not the conquered nation.

These things were done, and just as they were done, so there TITLE. they have been written, so they are read: let him read that will. Nevertheless, as the Prophetic Spirit in the Psalms' titles is wont to depart somewhat from the expression of things done, and to say something which in history is not found, and hence rather to admonish us that titles of this kind have been written not that we may know things done, but that things future may be prefigured; just as it was said that in the presence of Abimelech he 'changed his countenance, and let him go, and he departed;' Ps. 34. whereas the Scripture of the Reigns sheweth that he did this thing not in the presence of Abimelech, but in the presence of king Achish: 2 Sam. 21, 13. so also in this title we find something whereby we are advised of some other thing. For in that narrative of wars and mighty deeds of king David, where all these nations, of whom we 2 Sam. 8. have made mention, were defeated, that he burned up any place we read not. But here this thing is inserted for this especial reason, that there it is not written that he burned up Mesopotamia in Syria, and Syria Sobal. But now let us begin to examine these things after the significations of things future, and to bring out the dimness of shadows into the light of the word.

2. What is *to the end* ye know. For *the end of the law is Christ*. Those that are changed ye know. For who but they that from old life into new do pass? For far be it that here a blameable change should be understood. It is not like that whereby Adam was changed from righteousness to iniquity, and from delights to toil: but as they are changed to whom hath been said, *For ye were sometime darkness, but now light in the Lord*. But they are changed *into the title's inscription*. Ye know the title's inscription: a title was fixed upon the Cross of the Lord written, *This is the King of the Jews*: they are changed into this title's inscription, who into the kingdom of Christ do pass over from the kingdom of the devil. It is well that they are changed unto this title's inscription. But they are changed, as followeth, *unto teaching*. For when he had said, *In behalf of those that shall be changed unto the title's inscription*: he added, *for David himself unto teaching*: that is, are changed not for themselves, but for David himself, and are changed unto

PSALM teaching. For Christ is not King in such sort, as if in the
 L.X.
 world He were to reign; inasmuch as openly He said, *My*
 John 18,
 36. *kingdom is not of this world.* Therefore into His teaching
 let us pass over, if unto the writing of the title we would be
 changed, not for ourselves, but for David himself: so that
 2 Cor. 5,
 15. *they which live, no longer unto themselves may live, but unto*
Him That for them hath died and hath risen again. When
 therefore would Christ have changed us, unless He had done
 Luke 12,
 49. that which He spake of, *Fire I have come to send into the*
world? If therefore Christ came to send into the world
 fire, to wit to its health and profit, we must inquire not how
 He is to send the world into fire, but how into the world
 fire. Inasmuch as therefore He came to send fire into the
 world, let us inquire what is Mesopotamia which was burned
 up, what is Syria Sobal? The interpretations therefore of
 the names let us examine according to the Hebrew language,
 wherein first this Scripture was written. Mesopotamia¹
 they say is interpreted, *exalted calling.* Now the whole
 world by calling hath been exalted, Syria² is interpreted
lofty. But she which was lofty, burned up hath been and
 humbled. Sobal is interpreted *empty antiquity.* Thanks
 to Christ that hath burned her. Whenever old bushes are
 burned up, green places succeed; and more speedily and
 more plentifully, and more fully green, fresh ones spring out,
 when fire hath gone before them to the burning up of the
 old. Let not therefore the fire of Christ be feared, hay it
 Is. 40, 6. consumeth. *For all flesh is hay, and all the glory of man*
as flower of hay. He burneth up therefore those things
 with that fire. *And turned Joab.* Joab is interpreted
 enemy. There was turned an enemy, as thou wilt under-
 stand it. If turned unto flight, the devil it is: if converted to
 the faith, a Christian it is. How unto flight? From the
 John 12,
 31. heart of a Christian: *The Prince of this world,* He saith,
now hath been cast out. But how can a Christian turned to
 the Lord be an enemy turned? Because he hath become a
 believer that had been an enemy. *Smote Edom.* Edom is
 interpreted *earthly.* That earthly one ought to be smitten.
 For why should one live earthly, that ought to live heavenly?
 There hath been slain therefore life earthly, let there live life
 heavenly. *For as we have borne the image of the earthly,*

1 Cor.
15, 49.

let us bear also the image of Him that is from Heaven. See VER. 1. Coloss. 3, 5. it slain: *Mortify your members which are upon earth.* But when he had smitten Edom, he smote *twelve thousand in the valley of salt-pits.* Twelve thousand is a perfect number, to which perfect number also the number of the twelve Apostles is ascribed: for not to no purpose is it, but because through the whole world was to be sent the Word. But the Word of God, which is Christ, is in clouds, that is, in the preachers of truth. But the world of four parts doth consist. The four parts thereof are exceeding well known to all, and often in the Scriptures they are mentioned: they are the same as the names of the four winds, East, West, North, and South. To all these four parts was sent the Word, so that in the Trinity all might be called. The number twelve four times three do make. With reason therefore twelve thousand earthly things were smitten, the whole world was smitten: for from the whole world was chosen out the Church, mortified from earthly life. Why *in the valley of salt-pits?* A valley is humility: salt-pits signify savour. For many men are humbled, but emptily and foolishly, in empty oldness they are humbled. One suffereth tribulation for money, suffereth tribulation for temporal honour, suffereth tribulation for the comforts of this life; he is to suffer tribulation and to be humbled: why not for the sake of God? why not for the sake of Christ? why not for the savour of salt? Knowest thou not that to thee hath been said, *Ye are the salt of earth,* Matt. 5, and, *If the salt shall have been spoiled, for no other thing will it be of use, but to be cast out?* 13. A good thing it is therefore wisely to be humbled. Behold now are not heretics being humbled? Have not laws been made even by men to condemn them, against whom divine laws do reign, which even before had condemned them? Behold they are humbled, behold they are put to flight, behold persecution they suffer, but without savour; for folly, for emptiness. For now the salt hath been spoiled: therefore it hath been cast out, to be trodden down of men. We have heard the title of the Psalm, let us hear also the words of the Psalm.

3. Ver. 1. *God, Thou hast driven us back, and hast destroyed us.* Is that David speaking that smote, that burned up, that defeated, and not they to whom He did these things,

PSALM LX. that is to say, their being smitten and driven back, that were evil men, and again their being made alive and returning in order that they might be good men? That destruction indeed That David made, strong of hand, our Christ, whose figure that man was bearing; He did those things, He made this destruction with His sword and with His fire: for both Luke 12, 49. He brought into this world. Both *Fire I am come to* Mat. 10, 34. *send into the world*, thou hast in the Gospel: and, *A sword I have come to send into the earth*, thou hast in the Gospel. He brought in fire, whereby might be burned up Mesopotamia in Syria, and Syria Sobal: He brought in a sword whereby might be smitten Edom. Now again this destruction was made for the sake of ‘those that are changed unto the title’s inscription.’ Hear we therefore the voice of them: to their health smitten they were, being raised up let them speak. Let them say, therefore, that are changed into something better, changed unto the title’s inscription, changed unto teaching for David himself; let them say, *God, Thou hast driven us back, and hast destroyed us: angry Thou hast been, and hast had mercy on us.* Thou hast destroyed us, in order that Thou mightest build us; Thou hast destroyed us that were ill builded, hast destroyed empty oldness; in order that there may be a building unto a new man, building to abide for everlasting. D deservedly *angry Thou hast been, Thou hast had mercy on us.* Thou wouldest not have had mercy, unless Thou hadst been angry. Thou hast destroyed us in Thy anger: but Thy anger against our oldness hath been, in order that the oldness might be destroyed. But Thou hast had mercy upon us because of newness, because of those that are changed unto the title’s inscription: because even if our outward man is wasted, yet our inward man is renewed from day to day.

2 Cor. 4, 16.

4. Ver. 2. *Thou hast moved the earth, and hast troubled it.* How hath the earth been troubled? In the conscience of sinners. Whither go we? whither flee we, when this sword hath been brandished, ‘*Do penance, for near hath drawn the kingdom of Heaven?*’ *Thou hast moved the earth, and hast troubled it. Heal the crushings¹ thereof, for moved it hath been.* Unworthy it is to be healed, if moved it hath not been: but thou speakest, preachest,

Mat. 3, 2.

1 contri-
tiones.

threatenest us with God, of coming judgment holdest not thy peace, of the commandment of God thou warnest, from these things thou abstainest not; and he that heareth, if he feareth not, if he is not moved, is not worthy to be healed, Another heareth, is moved, is stung, smiteth the breast. sheddeth tears: *Heal the crushings thereof, for moved it is.*

5. After these things, the earthly one smitten, oldness burned up, man changed into something better, those made light that were darkness, there followeth that which elsewhere hath been written, *My son, drawing near to the service of God, stand in righteousness and fear, and prepare thy soul for temptation.* Eccelus. 2, 1. The first labour is, that thou shouldest be displeasing to thyself, that sins thou shouldest battle out, that thou shouldest be changed into something better: the second labour, in return for thy having been changed, is to bear the tribulations and temptations of this world, and amid them to hold on even unto the end. Of these things therefore when he was speaking, while pointing out such things, he addeth what? (Ver. 3.) *Thou hast shewn to Thy people hard things:* to Thy people now, made tributary after the victory of David. *Thou hast shewn to Thy people hard things.* Wherein? In persecutions which the Church of Christ hath endured, when so much blood of martyrs was spilled. *Thou hast shewn to Thy people hard things. Thou hast given us to drink of the wine of goading.* *Of goading* is what? Not of killing. For it was not a killing that destroyeth, but a medicine that smarteth¹. *Thou¹ lit. 'burneth.'* *hast given us to drink of the wine of goading.*

6. Wherefore this? (Ver. 4.) *Thou hast given to men fearing Thee, a sign that they should flee from the face of the bow.* Through tribulations temporal, he saith, Thou hast signified to Thine own to flee from the wrath of fire everlasting. For, saith the Apostle Peter, *Time it is that Judgment begin with the House of God.* 1 Pet. 4, 17. And exhorting the Martyrs to endurance, when the world should rage, when slaughters should be made at the hands of persecutors, when far and wide blood of believers should be spilled, when in chains, in prisons, in tortures, many hard things Christians should suffer, in these hard things, I say, lest they should faint, Peter saith to them, *Time it is that Judgment begin*

PSALM
LX.
1 Pet. 4,
18.

with the House of God; and if a beginning there be with us, what sort of end shall be to them that believe not the Gospel of God? and if a just man scarce shall be saved, where shall the sinner and the ungodly man appear? What therefore is to be in the Judgment? The bow is bended, still in menacing posture it is, not yet in aiming. And see what there is in the bow: is there not an arrow to be shot forward? The string however is stretched back in a contrary direction to that in which it is to be shot; and the more the stretching thereof hath gone backward, with the greater swiftness it starteth forward. What is it that I have said? The more the Judgment is deferred, with so much the greater swiftness it is to come. Therefore even for temporal tribulations to God let us render thanks, because He hath given to His people a sign, that they should flee from the face of the bow: in order that His faithful ones having been exercised in tribulations temporal, may be worthy to avoid the condemnation of fire everlasting, which is to find out all them that do not believe these things. Thou hast given to men fearing Thee a sign that they should flee from the face of the bow.

7. Ver. 5. *That Thy beloved may be delivered: save me with Thy right hand, and hearken unto me. With Thy right hand save me, Lord: so save me as that at the right hand I may stand. Save me with Thy right hand: not any safety temporal I require, in this matter Thy Will be done.*

Rom. 8,
26.

For a time what is good for us we are utterly ignorant: for 'what we should pray for as we ought we know not:' but *save me with Thy right hand*, so that even if in this time I suffer sundry tribulations, when the night of all tribulations hath been spent, on the right hand I may be found among the

Mat. 25,
33.

sheep, not on the left hand among the goats. *Save me with Thy right hand, and hearken unto me.* Because now I am

Ps 22.2.

deserving that which Thou art willing to give; not 'with the words of my transgressions' I am crying through the day, so that Thou hearken not, and 'in the night so that Thou hearken not, and that not for folly to me,' but truly for my warning, by adding savour from the valley of salt-pits, so that in tribulation I may know what to ask: but I ask life everlasting; therefore hearken unto me, because Thy right

hand I ask. Let therefore Your Love understand, how every faithful man having in heart the Word of God with fear, VER.
6. fearing Judgment to come, living commendably, so that because of him the holy name of his Lord be not evil spoken of, imploreth many things after the world's way and is not hearkened unto; but for life everlasting always is hearkened unto. For what man would not ask for health, when he is sick? And yet perchance to be sick is good for him. It may be that on this point thou art not hearkened to: nevertheless, thou art not hearkened to at thy desire, in order that thou mayest be hearkened to for thy profit. But truly when this thing thou askest, that God should give to thee life everlasting, that God should give to thee the kingdom of Heaven, that He should give to thee at the right hand of His Son to stand, when He shall have come to judge the earth, without care be thou, thou shalt receive, if now thou receivest not: for not yet hath come the time that thou shouldest receive. Thou art hearkened unto and knowest not: what thou askest is doing, even if thou knowest not wherein it is doing. In the root the thing is, not yet in fruit. *Save me with Thy right hand, and hearken unto me.*

8. Ver. 6. *God hath spoken in His Holy One.* Why fearest thou that there come not to pass that which God hath spoken? If thou shouldest have any friend stern and wise, how wouldest thou say? He hath spoken these things, there must needs come to pass that which he hath spoken: the man is stern, no levity he useth, not easily from his resolution is he moved aside, that which he hath promised is stedfast. But nevertheless a human being he is, that sometimes willet to do that which he hath promised, and is not able. Of God there is not any thing that thou mayest fear; that truthful He is, is certain; that Almighty He is, is certain; to deceive thee He is not able, He hath means whence He may perform. Why then fearest thou lest thou be beguiled? It is needful that thou beguile not thine own self, and that thou persevere even unto the end, when He is to give that which He hath promised. *God hath spoken in His Holy One.* In what Holy One of His? *God was in* ^{2 Cor. 5,} *Christ reconciling the world to Himself.* In that Holy One, ^{19.} of whom elsewhere ye have heard, "*O God, in the Holy One* ^{Ps. 77,} ^{13.}

PSALM
LX.

is Thy way." *God hath spoken in His Holy One. I will rejoice and will divide Sichima.* Because *God hath spoken* this thing, it will be done: the voice of the Church is, *God hath spoken in His Holy One*; she saith not the words which God hath spoken, but because *God hath spoken in His Holy One*; nor can there be done any thing, except after the manner that God hath spoken; in consequence those things come forth: *I will rejoice, and I will divide Sichima, and the valley of tabernacles I will measure out.* Sichima is interpreted shoulders. But according to history, Jacob

Gen. 35,
4.

hid the idols in Sichima which he had from Syria, where for a long time he had dwelled, and at length was coming from thence. But tabernacles he made there because of his sheep

¹Succoth

and herds, and called the place Tabernacles¹. And these I will divide, saith the Church. What is this, *I will divide Sichima*? If to the story where the idols were hidden is the reference, the Gentiles it signifieth; I divide the Gentiles.

²Thess.
3, 2.

I divide, is what? *For not in all men is there faith.* I divide, is what? Some will believe, others will not believe: but nevertheless let them not fear that believe, among them that

Mat. 25,
33.

believe not. For divided they are even now in faith, hereafter there shall be divided in the Judgment, sheep on the right hand, goats on the left. Behold we find in what manner the Church divideth Sichima. How doth it divide the shoulders, according to the interpretation of the name? The shoulders are divided, in order that their sins may burthen some men, while others may take up the burden of Christ. For godly shoulders He was requiring when He

Mat. 11,
30.

said, *For My yoke is gentle, and My burden is light.* Another burden oppresseseth and loadeth thee, but Christ's burden relieveth thee: another burden hath weight, Christ's burden hath wings. For even if thou pull off the wings from a bird, thou dost remove a kind of weight; and the more weight thou hast taken away, the more on earth it will abide. She that thou hast chosen to disburden lieth there: she flieth not, because thou hast taken off a weight: let there be given back the weight, and she flieth. Such is Christ's burden: let men carry it, and not be idle: let them not be heeded that will not bear it; let them bear it that will, and they

shall find how light it is, how sweet, how pleasant, how ravishing unto Heaven, and from earth how transporting: ^{VER.}
I will divide Sichina, and the valley of tabernacles I will 7.
measure out. Perchance because of the sheep of Jacob, the valley of tabernacles is to be understood of the nation of the Jews, and the same is divided: for they have passed from thence that have believed, the rest have remained without.

9. Ver. 7. *Mine is Galaad.* These names are read in the Scriptures of God. Galaad hath the voice of an interpretation of its own and of a great Mystery: for it is interpreted the heap of testimony. How great a heap of testimony in the Martyrs? *Mine is Galaad*, mine is a heap of testimony, mine are the true Martyrs. Let others die for their ancient emptiness saltless, do they belong to the heap of testimony? *For even if I shall have given up my body so that I be* ^{1 Cor.}
burned, but have not love, it profiteth me nothing. ^{13, 3.} But when in a certain place the Lord was admonishing of keeping peace, He put salt before: *Have, He saith, in yourselves* ^{Mark 9,}
salt, and peace have ye among yourselves. ^{50.} Therefore, *mine is Galaad*; but Galaad, that is, a heap of witness, in great tribulation evidently hath been made. Then meanly esteemed was the Church among men, then reproach on Her a Widow was being thrown, because Christ's She was, because the sign of the Cross on her brow She was wearing: not yet was there honour, censure there was then: when therefore not honour, but censure there was, then was made a heap of witness; and through the heap of witness was the Love of Christ enlarged; and through the enlargement of the Love of Christ, were the Gentiles possessed. There followeth, *And mine is Manasses*; which is interpreted forgotten. For to Her had been said, *Confusion for ever-* ^{Is.54, 4.}
lasting Thou shalt forget, and of the reproach of Thy widowhood Thou shalt not be mindful. There was therefore a confusion of the Church once, which now hath been forgotten: for of Her confusion and of the *reproach* of Her widowhood now She is not mindful. For when there was a sort of confusion among men, a heap of witness was made. Now no longer doth any even remember that confusion, when it was a reproach to be a Christian, now no one remembereth, now all have forgotten, now *Mine is Manasses, and Ephraim*

PSALM *the strength of My head.* Ephraim is interpreted fruitful-
 LX. ness. Mine, he saith, is fruitfulness, and this fruitfulness is
 the strength of My Head. For My Head is Christ. And
 John 12, whence is fruitfulness the strength of Him? Because unless
 24. a grain were to fall into the earth, it would not be multiplied,
 alone it would remain. Fall then to earth did Christ in His
 Passion, and there followed fruit-bearing in the Resurrection.
And Ephraim is the strength of My Head. He was hanging
 and was being despised: the grain was within, it had powers
 to draw after it all things. How in a grain do numbers of
 seeds lie hid, something abject it appeareth to the eyes, but
 1 vis a power¹ turning into itself matter and bringing forth fruit
 2 virtus is hidden; so in Christ's Cross virtue² was hidden, there
 appeared weakness. O mighty grain! Doubtless weak is He
 that hangeth, Doubtless before Him that people did wag the
 Mat. 27, head, Doubtless they said, *If Son of God He is, let Him*
 40. *come down from the Cross.* Hear the strength of Him: that
 1 Cor. 1, which is a weak thing of God, is stronger than men. With
 25. reason so great fruitfulness hath followed: it is mine, saith
 the Church.

10. Ver. 7. *Juda is my king: Moab the pot of my hope.*
 'Juda is my king:' what Juda? He that is of the tribe of
 Gen. 49, Juda. What Juda, but He to whom Jacob himself said,
 8. 'Juda, thy brethren shall praise thee,' *Juda is my king.*
 What therefore should I fear, when Juda my king saith,
 Mat. 10, 'Fear not them that kill the body?' *Juda is my king: Moab*
 28. *the pot of my hope.* Wherefore *pot*? Because tribulation.
 Wherefore *of my hope*? Because there hath gone before
 Juda my king. For where He hath gone before, why fearest
 thou to follow? Where hath He gone before? Through
 tribulations, through straits, through reproaches. Fenced
 was the way, but only before He passed along: now that He
 hath passed along, follow, now the way is open by His
 Ps. 141, passing along. Single I am, He saith, but *until that I pass*
 10. *along:* single is the grain, but until it pass along: when it
 hath passed along, there will follow fruitfulness. *Juda is my*
king. Therefore because *Juda is my king: Moab is the pot*
of my hope. Moab is perceived in the Gentiles. For that
 Gen. 19, nation was born of sin, that nation was born of the daughters
 37. of Lot, who lay with their father drunken, abusing a father.

Better were it to have remained barren, than thus to have become mothers. But this was a kind of figure of them that abuse the law. For do not heed that law in the Latin language is of the feminine gender: in Greek of the masculine gender it is: but whether it be of the feminine gender in speaking, or of the masculine, the expression maketh no difference to the truth. For law hath rather a masculine force, because it ruleth, is not ruled. But moreover, the Apostle Paul saith what? *Good is the law, if any one use it lawfully.* But those daughters of Lot unlawfully used their father. But in the same manner as good works begin to grow when a man useth well the law: so arise evil works, when a man ill useth the law. Furthermore, they ill using their father, that is, ill using the law, engendered the Moabites, by whom are signified evil works. Thence the tribulation of the Church, thence the pot boiling up. Of this pot in a certain place of prophecy is said, *A pot heated by the North wind.* Whence but by the quarters of the devil, who hath said, *I will set my seat at the North?* The chiefest tribulations therefore arise against the Church from none except from those that ill use the law. What then? Is the Church hence to fall off: and because of a pot, that is, abundance of offences, will She not persevere even unto the end? Hath not Juda Her King foretold this unto Her! Doth He not say to Her, *Because iniquity shall abound, the love of many shall grow cold?* With boiling pot love groweth cold. Wherefore the rather dost not thou, O love, against the pot grow warm? Art thou ignorant that to thee hath been said, when of that abundance of offences Thy King was speaking, *He that shall have persevered unto the end, the same shall be saved?* Persevere therefore even unto the end against the pot of offences. The pot of iniquity is hot, but mightier is the flame of love. Be not conquered, but persevere even unto the end. Why fearest thou the Moabites, the evil works of them that ill use the law? For why? Did not Juda thy king, that hath gone before, endure such men? Knowest thou not that the Jews by ill using the law slew Christ? Therefore hope¹ thou; and where thy king hath gone before, follow. Say, *Juda is my king.* And for that ^{1 speed} *Juda is my king, Moab hath been made what? The pot of* ^{thou,} ^{old Edit.}

VER.
7.

1 Tim.
1, 8.

Jerem.
1, 13.

Is. 14,
13.

Mat. 24,
12.

^{PSALM LX.}
^{Rom. 5,}
^{3.} *my hope*, not of my consuming. See in tribulations the pot of hope, hear the Apostle: *But also we glory*, he saith, *in tribulation*. The pot there is already, but attend to this man, and see whether he explaineth the pot of hope. *Knowing that tribulation worketh patience, but patience probation, probation hope*. If tribulation patience, patience probation, probation hope, and the pot is the tribulation which worketh hope: with good reason, '*Moab is the pot of my hope.*' '*But hope confoundeth not.*' And why? Dost thou boil against the pot? Yea evidently, *For the love of God hath been shed abroad in our hearts through the Holy Spirit that hath been given unto us*.

11. Ver. 8. *Into Idumæa I will stretch out my shoe*. The Church speaketh, *I will come through even unto Idumæa*. Let tribulations rage, let the world boil with offences, *I will stretch out my shoe even unto Idumæa*, even unto those very persons, that lead an earthly life, (for Idumæa is interpreted earthly,) even unto these same, *even unto Idumæa, I will stretch out my shoe*. Of what thing the shoe except of the Gospel? *How beautiful the feet of them that tell of peace, that tell of good things, and the feet shod unto the preparation of the Gospel of peace*. In a word, since tribulation worketh patience, but patience probation, probation hope, the pot shall not consume me: for *the love of God hath been shed abroad in our hearts through the Holy Spirit that hath been given unto us*. Let us not cease to preach the Gospel, let us not cease to tell of the Lord. *Even unto Idumæa I will stretch out my shoe*. Do not even the very earthly men serve? Even if with earthly desires they are bound, yet Christ they adore. In these times we see, brethren, how many earthly men do perpetrate frauds for the sake of gain, for frauds perjuries; on account of their fears they consult fortune-tellers, astrologers: all these men are Edomites, earthly; and nevertheless all these men adore Christ, under His own shoe they are; now even unto Idumæa is stretched out His shoe. *To Me Allophyli have been made subject*. Who are *Allophyli*? Men of other race, not belonging to My race. *They have been made subject*, because many men adore Christ, and are not to reign with Christ. *To Me Allophyli have been made subject*.

Rom.
10, 15.
Ephes.
6, 15.

Rom. 5,
3. &c.

12. Ver. 9. *Who will lead Me down into the city of standing round?* What is the city of standing round? If ye remember already, I have made mention thereof in another Psalm, wherein hath been said, *And they shall go around the city.* For the city of standing round is the compassing around of the Gentiles, which compassing around of the Gentiles in the middle thereof had the one nation of the Jews, worshipping one God: the rest of the compassing around of the Gentiles to idols made supplication, demons they did serve. And mystically it was called the city of standing round; because on all sides the Gentiles had poured themselves around, and had stood around that nation which did worship one God. *Who will lead me down into the city of standing around?* Who, but God? This is meant to express, even as He shall lead down through those clouds, whereof hath been said, *The voice of Thy thunder is in the wheel.* The wheel itself is the city of standing round, which hath been called a wheel, that is, the round world. *Who will lead me down into the city of standing around? who will lead me down even unto Idumæa?* that is, so that I may reign even over earthly men, so that even they may venerate Me, that of Me are not, that will not learn of Me.

13. *Who will lead me down even unto Idumæa?* (Ver. 10.) *Wilt not Thou, O God, That hast driven us back? And wilt not Thou, O God, march forth in our powers?* Wilt not Thou lead us down, That hast driven us back? But wherefore 'hast driven us back?' Because Thou hast destroyed us. Wherefore hast destroyed us? Because angry Thou hast been, and hast had pity on us. Thou therefore wilt lead down, That hast driven back; Thou, O God, that wilt not march forth in our powers, wilt lead down. What is, *wilt not march forth in our powers?* The world is to rage, the world is to tread us down, there is to be a heap of witness, builded of the spilled blood of martyrs, and the raging heathen are to say, *Where is the God of them?* Then *Thou wilt not march forth in our powers:* against them Thou wilt not shew Thyself, Thou wilt not shew Thy power, such as Thou hast shewn in David, in Moses, in Joshua the son of Nun, when to their might the Gentiles yielded, and when the

VER.
9. 10.
vid. Ps.
59. Part
1. Sect.
15.

Ps. 77,
18.

v. 1.

Ps. 79,
10.

PSALM
LX. slaughter had been ended, and the great laying waste repaired, into the land which Thou promisedst Thou leddest in Thy people. This thing then Thou wilt not do, *Thou wilt not march forth in our powers*, but within Thou wilt work. What is, *wilt not march forth?* Wilt not shew Thyself. For indeed when in chains the Martyrs were being led along, when they were being shut up in prison, when they were being led forth to be mocked, when to the beasts they were exposed¹, when they were being smitten with the sword, when with fire they were being burned, were they not despised as though forsaken, as though without helper? In what manner was God working within? in what manner within was He comforting! in what manner to these men was He making sweet the hope of life everlasting? in what manner was He not forsaking the hearts of them, where the man was dwelling² in silence, well if good, ill if evil? Was He then by any means forsaking, because He was not marching forth in the powers³ of them? By not marching forth in the powers of them, did He not the more lead down the Church even unto Idumæa, lead down the Church even unto the city of standing round? For if the Church chose to war and to use the sword, She would seem to be fighting for life present: but because she was despising life present, therefore there was made a heap of witness for the life that shall be.

14. Thou therefore, O God, that wilt not march forth in our powers, (ver. 11.) *Give to us aid from tribulation, and vain is the safety of man.* Go now they that salt have not, and desire safety temporal for their friends, which is empty oldness. *Give to us aid:* from thence whence Thou wast supposed to forsake, thence succour. *Give to us aid from tribulation, and vain is the safety of man.*

15. Ver. 12. *In God we will do valour⁴, and Himself to nothing shall bring down our enemies.* We will not do valour with the sword, not with horses, not with breast-plates, not with shields, not in the mightiness of an army, not abroad. But where? Within, where we are not seen. Where within? *In God we will do virtue:* and as if abjects, and as if trodden down, men as if of no consideration we shall be, but *Himself to nothing shall bring down our enemies.* In a word, this thing hath been done to our

¹ subri-
geban-
tur.

² Oxf.
Mss.
' dwell-
eth.'
³ or
' hosts'
(virtuti-
bus)

⁴ virtu-
tem.

enemies. Trodden down have been the Martyrs: by suffering, by enduring, by persevering even unto the end, in God VER. 11. 12. they have done valour. Himself also hath done that which followeth: to nothing He hath brought down the enemies of them. Where are now the enemies of the Martyrs, except perchance that now drunken men with their cups do persecute those, whom at that time phrensied men did use with stones to persecute?

PSALM LXI.

LAT.
LX.—
EXPOSITION.
—*Sermon to the Commonalty.*

1. THE above Psalm with your Love we have undertaken to consider. Short it is, the Lord will be with us, to enable us to speak sufficiently and briefly upon it. As far as Himself shall have aided that biddeth us to speak, so will I be to the willing subservient, as that I be not to them that are dull, tedious, nor to (so) few, overmuch, nor to the engaged, burdensome. The title of it doth not detain us. For it is *Unto the end, in hymns, to David himself. In hymns, to wit in praises. Unto the end, to wit unto Christ. For the end of the law is Christ, for righteousness to every* Rom.10, *one that believeth. And David himself as no other ought* ^{4.} we to understand than the same Who came out of the seed of David, so that He might be Man among men, and might Mat. 1, make men equal to angels. But the voice in this Psalm (if ^{1.} we are among the members of Him, and in the Body, even as upon His exhortation we have the boldness to trust) we ought to acknowledge to be our own, not that of any foreigner. But I have not so called it our own, as if it were of those only that are now in presence; but our own, as being of us that are throughout the whole world, that are from the East even unto the West. And in order that ye may know it thus to be our voice, He speaketh here as if one Man: but He is not One Man; but even as One, the Unity is speak-

ing. But in Christ we all are one man: because of this
 PSALM LXI. One Man the Head is in Heaven, and the members are yet
 toiling on earth: and because they are toiling see what He
 saith¹.

¹ or,
 'they
 say'
 Mss.

2. Ver. 1. *Hearken, O God, to my supplication, give heed to my prayer.* Who saith? He, as if One. See whether one: (ver. 1.) *From the ends of the earth to Thee I have cried, while my heart was being vexed.* Now therefore not one: but for this reason one, because Christ is One, of Whom all we are the members. For what one man crieth from the ends of the earth? There crieth not from the ends of the earth any but that inheritance, of which hath been said to

Ps. 2, 8. the Son Himself, *Demand of Me, and I will give to Thee the nations for Thine inheritance, and for Thy possession the boundaries of the earth.* This therefore Christ's possession, this Christ's inheritance, this Christ's Body, this Christ's one Church, this the Unity which we are, is crying from the ends of the earth. But is crying what? That whereof I have spoken above, *Hearken, O God, to my supplication, give heed to my prayer: from the ends of the earth to Thee I have cried.* That is, this thing to Thee I have cried: *from the ends of the earth*, that is, every where.

3. But wherefore have I cried this thing? *While my heart was being vexed.* He sheweth himself to be throughout all nations in the whole round world, in great glory, but in great tribulation. For our life in this sojourning cannot be without temptation: because our advance is made through our temptation, nor does a man become known to himself unless tempted, nor can he be crowned except he shall have conquered, nor can he conquer except he shall have striven, nor can he strive except he shall have experienced an enemy, and temptations. This Man therefore is being vexed, that from the ends of the earth is crying, but nevertheless He is not forsaken. For ourselves who are His Body He hath willed to prefigure also in that His Body wherein already He hath both died and hath risen again, and into Heaven hath ascended, in order that whither the Head hath gone before, thither the members may be assured that they shall follow. Therefore us He did transfer by a figure into Himself, when He willed to be tempted of Satan. But now

there was being read in the Gospel, how the Lord Jesus VER.
 Christ in the wilderness was being tempted of the devil. 3.
 Christ entirely was tempted of the devil. For in Christ Matt. 4,
 thou wast being tempted, because Christ of thee had for ^{1.}
 Himself flesh, of Himself for thee salvation; of thee for
 Himself death, of Himself for thee life; of thee for Himself
 revilings, of Himself for thee honours; therefore of thee for
 Himself temptation, of Himself for thee victory. If in Him
 tempted we have been, in Him we overcome the devil.
 Dost thou observe that Christ was tempted, and dost thou
 not observe that He conquered? Acknowledge thyself in
 Him tempted, and in Him acknowledge thyself conquering.
 He was able from Himself to keep away the devil: but if
 He were not tempted, to thee that must be tempted the
 lesson of conquering He had failed to give. Therefore it is
 no wonder, if that Man being set amid temptations is crying
 from the ends of the earth. But wherefore is he not being
 conquered? *On the Rock Thou hast exalted me.* Now
 therefore here we perceive who is crying from the ends
 of the earth. Let us call to mind the Gospel: *Upon this* Mat. 16,
Rock I will build My Church. Therefore She crieth from ^{18.}
 the ends of the earth, whom He hath willed to be builded
 upon a Rock. But in order that the Church might be
 builded upon the Rock, who was made the Rock? Hear
 Paul saying: *But the Rock was Christ.* On Him therefore 1 Cor.
 builded we have been. For this reason that Rock whereon ^{10, 4.}
 we have been builded, first hath been smitten with winds, Matt. 7,
 flood, rain, when Christ of the devil was being tempted. ^{24.}
 Behold on what firmness He hath willed to stablish thee.
 With reason our voice is not in vain, but is hearkened unto:
 for on great hope we have been set: *On the Rock Thou
 hast exalted me.*

4. Ver. 3. *Thou hast led me down, because Thou hast been
 made my hope.* If He had not been made our own hope, He
 would not have led us down. He leadeth down as being a
 Leader, and on Himself leadeth as being the Way, and to
 Himself leadeth home as being the Country. He leadeth
 us down therefore. Wherefore? Because He hath been
 made our hope. Whence hath been made our hope? Be-
 hold, in the same manner as ye have heard that He was

tempted, that He suffered, that He rose again, even so He

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LXI.

hath been made our hope. For what do we say to ourselves when we read of these things? God indeed will not destroy us for whose sake He hath sent His Son, to be tempted, to be crucified, to die, to rise again: for truly God doth not

Rom. 8, 32. despise us, for whose sake His own Son He hath not spared, but for us all hath delivered Him up. Thus therefore He

hath been made our hope. In Him thou seest both thy labour and thy reward; labour in His Passion, reward in His resurrection. Thus therefore He hath been made our hope. For we have two lives; but one wherein we are, the other for which we hope. That wherein we are is known to us: that for which we hope is to us unknown. Endure that wherein thou art, and thou shalt have that which not yet thou hast. How dost thou endure? So that thou be not conquered by temptations. By His labours, temptations, sufferings, by His death, Christ hath pointed out to thee the life wherein thou art: by His Resurrection hath pointed out to thee the life wherein thou shalt be. For we had known man be born and die; man rising and living for everlasting we had not known: He took upon Him that which thou knewest, and shewed to thee that which thou knewest not. For this reason therefore He was made our hope in tribula-

Rom. 5, 3-5. tions, in temptations. See the Apostle saying: *Not this alone, but we glory also in tribulations*, he saith, *knowing that tribulation worketh patience, patience probation, probation hope, but hope confoundeth not: for the love of God hath been shed abroad in our hearts through the Holy Spirit that hath been given to us.* Therefore Himself hath been

Rom. 8, 24. &c. made our hope That hath given to us the Holy Spirit, and we walk now by hope; for we should not walk, unless we hoped. The Apostle Himself saith what? *For that which a man seeth, why doth he hope for? But if that which we see not we hope for, by patience we wait for it.* And again, *For by hope we have been saved.*

5. *Thou hast led me down, because Thou hast been made my hope: a tower of strength from the face of the enemy.* My heart is vexed, saith that Unity from the ends of the earth, and I toil amid temptations and offences: the heathen envy, because they have been conquered; the heretics lie in

wait, hidden in the cloak of the Christian name : within in the Church itself the wheat suffereth violence from the chaff: amid all these things when my heart is vexed, I will cry from the ends of the earth. But there forsaketh me not the Same that hath exalted me upon the Rock, in order to lead me down even unto Himself, because even if I labour, while the devil through so many places and times and occasions lieth in wait against me, He is to me a tower of strength, to whom when I shall have fled for refuge, not only I shall escape the weapons of the enemy, but even against him securely I shall myself hurl whatever darts I shall please. For Christ Himself is the tower, Himself for us hath been made a tower from the face of the enemy, who is also the Rock whereon hath been builded the Church. Art thou taking heed that thou be not smitten of the devil? Flee to the Tower; never to that Tower will the devil's darts follow thee: there thou wilt stand protected and fixed. But in what manner shalt thou flee to the Tower? Let not a man, set perchance in temptation, in body seek that Tower, and when he shall not have found it, be wearied, or faint in temptation. Before thee is the Tower: call to mind Christ, and go into the Tower. How dost thou call to mind Christ, in order that thou mayest go into the tower? Whatever thou sufferest, meditate how He first hath suffered, and meditate with what end He suffered, to wit, that He should die and should rise again. For such an end do thou also hope, as in Him hath gone before, and thou hast gone into the Tower by not assenting to the enemy. For if thou shalt have assented to the enemy, then unto thee hath reached the dart of him fighting against thee. Do thou rather against him hurl weapons, wherewith he may be smitten, wherewith he may be conquered. These weapons are what? The words of God, thy faith, that same hope of thine, good works. I say not, so stay in that Tower as to be idle there, and let it suffice for thee that the enemy's weapons reach thee not: do there something, let not thy hands be at rest: good works of thine are swords that slay the enemy.

6. Ver. 4. *A sojourner I will be in Thy tabernacle even unto ages.* Ye see how he, of whom we have spoken, is he that crieth. Which of us is a sojourner even unto ages?

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LXI.

For a few days here we live, and we pass away: for sojourners here we are, inhabitants in Heaven we shall be. Thou art a sojourner in that place where thou art to hear the voice of the Lord thy God, "Remove." For from that Home everlasting in the Heavens no one will bid thee to remove. Here therefore a sojourner thou art. Whence also is said in Ps. 39, another Psalm, *A sojourner I am with Thee and a stranger, as all my fathers were.* Here therefore sojourners we are; John¹⁴, there the Lord shall give to us mansions everlasting: *Many are*, He saith, *the mansions in My Father's house.* Those mansions not as though to sojourners He will give, but as though to citizens to abide for everlasting. Here however, brethren, because for no small time the Church was to be on this earth, but because here shall be the Church even unto ¹seculi. the end of the world¹: therefore here He hath said, *A* ²secula. *dweller I will be in Thy tabernacle even unto ages*². Let the enemy rage, as he will, let him fight against me, lyings in wait for me let him make ready, with offences let him beset me, and make my heart to be vexed; *A sojourner I will be in Thy tabernacle even unto ages.* The Church shall not be conquered, she shall not be rooted up, nor yield to temptations of whatever sort, until there come this world's end, and from this temporal habitation that everlasting one receive us, whereunto He shall lead us home That hath been made our hope. *A sojourner I will be in Thy tabernacle even for ages.* If for a long time thou art to be a *sojourner*, (suppose to Him we were saying this,) thou must then toil on earth amid so great temptations: for if a few days were the Church's time here, speedily there would be an end to the tempter's lyings in wait. Well, of a few days thou wouldest choose that the temptations should be: but how would She gather together all Her sons, unless for a long time She were to be here, unless even unto the end She were to be prolonged? Do not envy the rest of mankind that hereafter shall be: do not, because thou hast already passed over, wish ³many to cut down the bridge of mercy³: be it here even for ever. And what of temptations, which needs must abound, by how much the more offences come? For Himself saith, *because* Mat.²⁴, *iniquity hath abounded, the love of many shall wax* 12. *cold.* But that Church, which crieth from the ends of the

earth, is in these circumstances whereof he speaketh in continuation. *But he that shall have persevered even unto the end, the same shall be saved.* But whence shalt thou persevere? What are thy powers amid so great offences, amid so great temptations, amid so great fightings? With what powers dost thou conquer an enemy, whom thou seest not? Canst thou anywise with thine own? Nay, and inasmuch as even *unto ages* that sojourner shall be here, what hope hath he that he may endure? (Ver. 4.) *I shall be covered up in the veiling of Thy wings.* Behold the reason why we are in safety amid so great temptations, until there come the end of the world, and ages everlasting receive us; namely, because we are covered up in the veiling of His Wings. There is heat in the world, but there is a great shade under the wings of God. *I shall be covered up in the veiling of Thy wings.*

VER.
4—6.

7. Ver. 5. *For Thou, O God, hast hearkened to my prayer.* What prayer? That wherewith he beginneth: *Hearken, O God, to my supplication, give heed unto my prayer: from the ends of the earth to Thee I have cried.* This to Thee I have cried from the ends of the earth. Therefore I shall be covered up in the veiling of Thy wings, because Thou hast hearkened to my supplication. We are admonished therefore, brethren, not to cease praying, so long as it is the time of temptations. *Thou hast given inheritance to men fearing Thy name.* Let us continue therefore in the fear of God's name: the eternal Father deceiveth us not. Sons labour, that they may receive the inheritance of their parents, to whom when dead they are to succeed: are we not labouring to receive an inheritance from that Father, to whom not dying we succeed; but together with Him in the very inheritance for everlasting are to live? *Thou hast given inheritance to men fearing Thy name.*

8. Ver. 6. *Days upon days of the King Thou shalt add to the years of Him.* This is therefore the King of whom we are the members. A King Christ is, our Head, our King. Thou hast given to Him days upon days; not only those days in that time that hath end, but days upon those days without end. *I will dwell, he saith, in the house of the Lord, for length of days.* Wherefore for length of days, but

Ps. 27, 4.

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LXI.

because now is the shortness of days? For every thing which hath an end, is short: but of this King are days upon days, so that not only while these days pass away, Christ reigneth in His Church, but the Saints shall reign together with Him in those days which have no end. There one day there is, and many days there are. Inasmuch as there are many days, I have said just now, *For length of days*: inas-

Ps. 2, 7.

much as there is one day, thus is understood, *My Son Thou art, I this day have begotten Thee*. Of one day He hath spoken as *this day*: but that day is not set in the middle between yesterday and to-morrow, nor is the beginning thereof the end of yesterday, nor the end thereof the beginning of to-morrow. For years of God have been also spoken

Ps. 102,
27.

of: *But Thou art the very Same, and Thy years shall not fail*. In the same manner as years, so days, so one day. Whatsoever thou wilt thou sayest of eternity. Whatever thou wilt thou sayest for this reason, because whatever thou shalt have said, it is too little that thou hast said. For thou must needs say somewhat, to the end that there may be something whereby thou mayest meditate on that which cannot be told. *Days upon days of the King Thou shalt add to the years of Him, even unto the day of generation and of generation*. Of this generation and of the generation that shall be: of this generation which is compared to the moon, because as the moon is new, waxeth, is full, waneth, and vanisheth, so are these mortal generations; and of the generation wherein we are born anew by rising again, and shall abide for everlasting with God, when now no longer we are like the moon, but like that of which saith the

Mat. 13,
43.

Lord, *Then the righteous shall shine like the sun in the kingdom of their Father*. For the moon by a figure in the Scriptures is put for the mutability of this mortal state. There-

Luke 10,
30.

fore to Jericho was he going down that fell among robbers: because the city Jericho is a Hebrew name, and is interpreted in Latin by moon. He was going down therefore as though from immortality to mortality; and fittingly in the journey was he wounded by robbers and left half dead, even that Adam out of whom is the whole human race. *Therefore days upon days of the King Thou shalt add to the years of Him, even unto the day of generation, of generation mortal*

I take it: of what other generation hath he made mention? VER.
7.
Hear, of what.

9. Ver. 7. *He shall abide for everlasting in the sight of God; according to what, or because of what? His mercy and truth who shall seek for Him?* He saith also in another place, *All the ways of the Lord are mercy and truth,* Ps. 25,
10. *meu seeking His testament and His testimonies.* Large is the discourse of truth and mercy, but shortness we have promised. Briefly hear ye what is truth and mercy: because no small thing is that which hath been said, *All the ways of the Lord are mercy and truth.* Mercy is spoken of, because our merits God regarded not, but His own goodness, in order that He might forgive us all our sins, and might promise life everlasting: but truth is spoken of, because He faileth not to render those things which He hath promised. Let us acknowledge it here, and let us do it; so that, just as to us God hath shewn forth His mercy and His truth, mercy in forgiving our sins, truth in shewing forth His promises; so also, I say, let us execute mercy and truth, mercy concerning the weak, concerning the needy, concerning even our enemies; truth in not sinning, and in not adding sin upon sin. For he that counteth much on the mercy of God, hath suffered to steal into his mind the making God unjust, and the thinking that if he shall have continued a sinner, and shall have chosen not to depart from his iniquities, He will come, and will set him in that place, where He setteth His servants that to Him are obedient. And will it be just, that He should set thee, continuing in sins, in that place where He is to set them that have departed from sins? Wilt thou be unjust in such sort as to make God also unjust? Why wilt thou then turn God unto thy will? Do thou be turned unto the will of God. Who is therefore he that doeth this, save one out of those few, of whom is said, *He that shall have continued unto the end, the same shall be saved?* With reason here also *His mercy and truth who shall seek for Him?* Why is there *'for Him?'* *Who shall seek,* would be sufficient. Why hath he added, *for Him,* but because many men seek to learn His mercy and truth in His books? And when they 2 Cor. 5,
15. have learned, for themselves they live, not for Him; their Philip.
2, 21. own things they seek, not the things which are of Jesus

PSALM
LXI.

Christ: they preach mercy and truth, and do not mercy and truth. But by preaching it, they know it: for they would not preach it, unless they knew it. But he that loveth God and Christ, in preaching the mercy and truth of the Same, doth himself seek her for Him, not for himself: that is, not in order that himself may have by this preaching temporal advantages, but in order that he may do good to His members, that is, His faithful ones, by ministering with truth of that which he knoweth: in order that he that liveth no longer for himself may live, but for Him that for all men hath died. *His mercy and truth who will seek for Him?*

2 Cor. 5,
15.

10. Ver. 8. *So I will play music to Thy name, that I may render my voics from day unto day.* If thou playest music to the name of God, play not for a time. Wilt thou for ever play? wilt thou for everlasting play? Render to Him thy vows from day unto day. What is, render to Him thy vows from day unto day? From this day unto that day. Continue to render vows in this day, until thou come to that day: that is, *He that shall have continued even unto the end, the same shall be saved.*

Mat. 24,
13.

LAT.
LXI.

PSALM LXII.

—
EXPOSITION.
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Sermon to the people.

1. THE delight of divine sayings, and the pleasantness of understanding the Word of God, while Himself that giveth the sweetness aideth our earth to give her fruit, do invite both us to speak and you to hear. I see that you hear without weariness, and I rejoyce in the palate of your heart, wherefrom that which is wholesome is not rejected, but with eagerness it is taken in and profitably is retained. Let us speak therefore to you to-day also, as far as the Lord alloweth, of that Psalm which but now we have sung. The title of it is, *Unto the end, in behalf of Idithun, a Psalm to David himself.* I recollect that already¹ to you hath been explained

¹ On
Ps. 39.

what Idithun is. For according to the interpretation of the Hebrew tongue, as to us it hath come down, in Latin VER.
1. Idithun is translated, *leaping over them*. Therefore he that is singing doth leap over certain men, on whom from above he looketh down. Let us see how far he hath leaped over, and whom he hath leaped over, and in what place, though he hath leaped over certain men, he is situate, whence as from a kind of spiritual and secure position he may behold what is below, (not so looking back as that he fall, but so that he that hath leaped over may stir up the indolent to follow,) and may extol the place, at which by leaping over he hath arrived. For this man that leapeth over is above something in such sort as that he is under some one: whence first to us he hath desired to intimate the Person under whom he is protected, in order that his having passed over, may not be for pride but for advancement.

2. He being set, I say, in a certain fortified place, doth say, (ver. 1.) *Shall not my soul be subject to God?* For he had heard, *He that doth exalt himself shall be humbled; and he that humbleth himself shall be exalted:* Mat. 23,
12. and fearful lest by leaping over he should be proud, not elated by those things which were below, but humble because of Him that was above; to envions men, as it were threatening to him a fall, who were grieved that he had leaped over, he hath made answer, *Shall not my soul be subject to God?* Why is it that for me as it were leaping over ye seek for snares? either by assaulting ye would throw me down, or by leading astray ye would deceive me. Do I so remember what I am above, as that I am forgetful, whom I am below? *Shall not my soul be subject to God?* Howsoever much I may draw near, howsoever much I may ascend, howsoever much I leap over, under God I shall be, not against God. Safely therefore I mount above other things, when He that is above all things doth hold me under Him. *Shall not my soul be made subject to God? For from Himself is my salvation. For Himself is my God and my salvation, my taker up, I shall not be moved more.* I know Who is above me, I know Who stretcheth forth His mercy to men that know Him, I know under the covering of Whose wings I should hope: *I shall not be moved more.* Ye are striving indeed, he saith to

PSALM LXII.
 Ps. 36,
 11. certain, leaping over those very persons to whom he speaketh: ye indeed are striving that I should be moved, but *let there not come to me the foot of pride*. For, for this cause cometh about that which also in the same Psalm followeth, *nor let the hand of sinners remove me*: to which agreeth, *I shall not be moved more*. For to that which there hath been said, *nor let the hand of sinners remove me*, there answereth here, *I shall not be moved more*. But to that which there hath been said, *Let not there come to me the foot of pride*, there answereth here, *Shall not my soul be made subject to God?*

Ps. 90,
 1. 3. Therefore, down from the higher place fortified and protected, he, to whom the Lord hath been made a refuge, he, to whom is God Himself for a fortified place, hath regard to those whom he hath leaped over, and looking down upon them speaketh as though from a lofty tower: for this also hath been said of Him, *A Tower of strength from the face of the enemy*: he giveth heed therefore to them, and saith, *How long do ye lay upon a man?* By insulting, by hurling reproaches, by laying wait, by persecuting, ye lay upon a man burthens, ye lay upon a man as much as a man can¹ bear: but in order that a man may bear, under him is He that hath made man. *How long do ye lay upon a man?* If to a man ye look, *slay ye, all of you*. Behold, lay upon, rage, *slay ye, all of you*. *As though a wall bowed down, and as a fence smitten against*; lean against, smite against, as if going to throw down. And where is, *I shall not be moved more?* But wherefore? *I shall not be moved more?* Because Himself is God my Saving One, my taker up, therefore ye men are able to lay burdens upon a man; can ye anywise lay upon God, Who protecteth man?

4. Ver. 3. *Slay ye, all of you*. What is that size of body in one man so great as that he may be slain by all? But we ought to perceive our person, the person of the Church, the person of the Body of Christ. For one Man with His Head and Body is Jesus Christ, the Saviour of the Body and the Members of the Body: two in one Flesh, and in one voice, and in one passion, and, when iniquity shall have passed over, in one rest. The sufferings therefore of Christ are not in Christ alone; nay, there are not any save in Christ. For if Christ thou understandest to be Head and Body, the sufferings

¹ some
 Mss.
 cannot.

Gen. 2,
 24.
 Ephes.
 5, 31.

of Christ are not, save in Christ: but if Christ thou understand of Head alone, the sufferings of Christ are not in Christ alone. For if the sufferings of Christ are in Christ alone, to wit in the Head alone; whence saith a certain member of Him, Paul the Apostle, *In order that I may supply what are wanting of the oppressions of Christ in my flesh?* If therefore in the members of Christ thou art, whatsoever man thou art that art hearing these words, whosoever thou art that dost not hear these words: (but however, thou dost hear, if in the members of Christ thou art:) whatsoever thing thou sufferest from those that are not in the members of Christ, was wanting to the sufferings of Christ. Therefore it is added because it was wanting; thou fillest up the measure, thou causest it not to run over: thou sufferest so much as was to be contributed out of thy sufferings to the whole suffering of Christ, that hath suffered in our Head, and doth suffer in His members, that is, in our own selves. Unto this our common republic, as it were each of us according to our measure payeth that which we owe, and according to the powers which we have, as it were a quota¹ of sufferings we contribute. The store-house² of all men's sufferings will not be completely made up, save when the world shall have been ended. *How long do ye lay upon man?* Whatever the Prophets have suffered from the blood of just Abel even unto the blood of Zacharias, hath been laid upon man, because there have preceded the advent of the Incarnation of Christ certain members of Christ: as in the birth of a certain one, though not yet the head came forth, there came forth the hand, but yet to the head was joined even the hand. Do not therefore think, brethren, that all just men, that have suffered the persecution of ungodly men, even those that have come before the Lord's Advent to foretell the Lord's Advent, belonged not to the members of Christ. Far be it that he should not belong to the members of Christ, who belongeth to the City which for King hath Christ. That alone is Jerusalem heavenly, the holy City. The King of this City is Christ: for Himself saith to Her, "*Mother, Sion*" a man will say. He saith to Her, "Mother;" but as Man. For "*Mother Sion*" a man will say, and Man He was made in Her, and Himself the Most Highest hath

VER.
3.

Coloss.
1, 24.

¹ 'cano-
nem.'
² 'pari-
atoria.'

Mat. 23,
35.

Gen. 38,
27—28.

Ps. 87,

⁵.
Old Lat.

PSALM LXII. founded Her. This King therefore of Her, that hath founded Her, the Most Highest, Himself, in Her was made man most lowly. Himself therefore, before the Advent of His Incarnation, hath sent before Him certain of His Members, after whom foreshewing Himself to come there came also Himself, joined together with them. Reflect upon the similitude of that man that was born: how hand before head coming forth, is both with the head and under the head. For in reference to Christ it was said, when the excellence of the first people was being praised, and the natural branches broken off were grieved over: *Of whom is the Adoption, he saith, and the testaments, and the establishment of the law; of whom are the fathers, and out of whom is Christ after the flesh, Who is above all, God blessed for ever.* Out of whom is Christ after the flesh, as though out of Sion, because Man He was made in Her: because Christ is above all, God blessed for ever, because Himself hath founded Her, the Most Highest. Out of whom is Christ after the flesh, the Son of David; Who is above all, God blessed for ever, the Lord of David. That whole City therefore is speaking, from the blood of righteous Abel even to the blood of Zacharias. Thence also hereafter from the blood of John, through the blood of the Apostles, through the blood of Martyrs, through the blood of the faithful ones of Christ, one City speaketh, one man saith, *How long do ye lay upon a man? Slay ye all of you.* Let us see if ye efface, let us see if ye extinguish, let us see if ye remove from the earth the name thereof, let us see if ye peoples do not meditate of empty things, saying, *When shall She die, and when shall perish the name of Her? As though She were a wall bowed down, and a fence smitten against,* lean ye against Her, smite against Her. Hear from above: (ver. 2.) *My taker up, I shall not be moved more:* for as though a heap of sand I have been smitten against that I might fall, and the Lord hath taken me up.

5. Ver. 4. *Nevertheless, mine honour they have thought to drive back:* conquered while they slay men yielding, by the blood of the slain multiplying the faithful, yielding to these and no longer being able to kill; *Nevertheless, mine honour they have thought to drive back.* Now because a Christian

cannot be killed, pains are taken that a Christian should be dishonoured. For now by the honour of Christians the hearts of ungodly men are tortured: now that spiritual Joseph, after his selling by his brethren, after his removal from his home into Egypt as though into the Gentiles, after the humiliation of a prison, after the made-up tale of a false witness, after that there had come to pass that which of him was said, *Iron passed through the soul of him*: now he is honoured, now he is not made subject to brethren selling him, but corn he supplieth to them hungering. Conquered by his humility and chastity, uncorruptness, temptations, sufferings, now honoured they see him, and his honour they think to check. For in their thoughts is this, *The sinner shall see*; for he cannot but see, since *a City cannot be hid that is set upon a hill*. *The sinner, I say, shall see, and be angry; with his teeth he shall gnash, and shall pine away*. There lurketh in the heart and is hidden by the brow their venom, while they rage and are indignant. Therefore here also of the thoughts of them he speaketh, *Mine honour*, he saith, *they have thought to drive back*. For they dare not in words to profess what they think. Let us wish for them good things, even if they wish¹ evil things. *Judge them, O God, let them fall down from their thoughts*. For what is better for them, what more profitable, than that they should fall from thence where they stand ill, in order that they too being amended may be able to say, *Thou hast set my feet upon a Rock*.

6. Ver. 4. *Nevertheless, they have thought mine honour to drive back*. Is it all against one man, or one man against all; or all against all, or one against one? Meanwhile, when he saith, *ye lay upon a man*, it is as it were upon one man: and when he saith, *Slay all ye*, it is as if all men were against one man: but nevertheless it is also all against all, because also all are Christians, but in One. But why must those divers errors hostile to Christ be spoken of as all together? Are they also one? Truly them also as one I dare to speak of: because there is one City and one city, one People and one people, King and king. One City and one city is what? Babylon one, Jerusalem one. By whatsoever other mystical names besides She is called, yet One

VER.
4.

Gen. 37,
36; 39,
20.

Ps. 105,
18.

Gen. 42,
5.

Ps. 112,
10.

Matt. 5,
14.

¹ some
Miss.

think,
Ps. 5, 10.

Ps. 40, 2.

PSALM LXII. City there is and one city; over this the devil is king, over that Christ is King. For I remark the Gospel in a certain place, and there moveth me that which I think doth move

Mat. 22, 10. you too. After that there were bidden many men to the marriage, good and bad, and the marriage was filled with them that sat at meat: (for the servants that were sent forth, as had been commanded, did bid both good men and bad men :) and the King came in to view them that were at meat, and He found a man not having a marriage garment, and He said to him that which ye know: *Friend, whence hast thou come hither, not having a marriage garment? But he was speechless:* and He commanded him to be bound hands and feet, and to be cast into outer darkness. Thus there was removed from the banquet, and sent into punishment, some man or other in so great a multitude of guests. But yet the Lord, to shew that one man to be one body which consisteth of many, when He commanded him to be cast out, and to be

Mat. 22, 14. sent into condign punishment, hath added forthwith, *For many are called, but few are chosen.* What is this? What is this? Thou hast called together crowds, there hath come a huge multitude, Thou hast preached, hast spoken, they

Ps. 40, 5. have been ‘multiplied above number,’ filled is the marriage with guests, there is cast forth thence one man alone, and Thou sayest, *For many are called, but few are chosen.* Why not rather, All called, many chosen, one cast forth? If He had said, For many are called, and more chosen, but few rejected: in the few perchance nearer the truth we should perceive that one man. But now he saith that one hath been cast forth thence, and he addeth, *For many are called, but few chosen.* Who are chosen, but they that have continued? One having been cast forth, those that were chosen have continued. How is it that when one hath been cast forth out of many, few are chosen, except because in that one are many? All men that earthly things do mind, all men that do choose earthly felicity before God, all men that

Philip. 2, 21. seek their own things, not the things which are of Jesus Christ, to that one city belong, which is called Babylon mystically, and which hath for king the devil. But all men who mind those things which are above, who on heavenly things do meditate, who with carefulness live in the world

that they may not offend God, who are careful not to sin, who if sinning are not ashamed to confess, humble, mild, holy, just, godly, good, all these to that one City do belong, which for King hath Christ. For the former on earth as it were is the greater in age, not by elevation, not by honour. For the former city was first born, the latter city was after born. For that began from Cain, this from Abel. These two Bodies, serving under two kings, to their several cities belonging, are opposed to one another even unto the end of the world, until there be made out of the mixture a severing, and some be set on the right, others on the left, and it be said to the former, *Come, ye blessed of My Father, receive the kingdom which for you hath been prepared from the beginning of the world*: but to the latter, *Go ye into fire everlasting, that hath been prepared for the devil and his angels*. For Christ saith this, *Come, ye blessed of My Father, receive the kingdom that for you hath been prepared from the beginning of the world*, as King of His City, victorious over all things. But to those that are set on the left hand, as though to a city of unrighteous men, *Go ye*, He saith, *into fire everlasting*, doth He by any means sever from them their king? No. For He hath added, *That hath been prepared for the devil and his angels*.

7. Give heed, brethren, give heed, I entreat you. For it delighteth me yet to speak a few words to you of this beloved City. For *most glorious things of Thee have been spoken, City of God*. And, *if I forget Thee, O Jerusalem, let mine own right hand forget me*. For dear is the one Country, and truly but one Country, the only Country: besides Her whatsoever we have, is a sojourning in a strange land. I will say therefore that which ye may acknowledge, that of which ye may approve: I will call to your minds that which ye know, I will not teach that which ye know not. *Not first*, saith the Apostle, *that which is spiritual, but that which is natural*¹, afterwards *that which is spiritual*. Therefore the former city is greater by age, because first was born Cain, and afterwards Abel: but in these the elder shall serve the younger. The former greater by age, the latter greater in dignity. Wherefore is the former greater by age? Because *not first that which is spiritual, but that which is natural*.

VER.
4.

Mat. 25,
34.

Mat. 25,
41.

Ps. 87, 3.

Ps. 137,
5.

1 Cor.
15, 46.

¹ or,
animal

Gen. 4,
1. 2.

Gen. 25,
23.

1 Cor.
15, 46.

PSALM LXII. Wherefore is the latter greater in dignity? Because *the elder shall serve the younger*. But *Cain builded a city*, so we have read: before there was any city, in the beginning of things human, Cain builded a city. Doubtless thou wouldest perceive that already there had been born many men out of those two men, and out of those whom they had begotten, so that there was a meet and convenient number, to have impressed upon it the name of city¹. Cain therefore builded a city where a city was not. There was builded also afterward Jerusalem, the kingdom of God, the Holy City, the City of God; and set in the form as it were of a shadow signifying things future. Perceive ye therefore the great mystery, and bear in mind what I have quoted before, *Not first that which is spiritual, but that which is natural, afterwards the spiritual*; for this reason therefore Cain first builded a city, and in that place he builded where no city was. But when Jerusalem was being builded, it was not builded in a place where there was not a city, but there was a city at first which was called Jebus, whence the Jebusites. This having been captured, overcome, made subject, there was builded a new city, as though the old were thrown down; and it was called Jerusalem, vision of peace, City of God. Each one therefore that is born of Adam, not yet doth belong to Jerusalem: for he beareth with him the offshoot² of iniquity, and the punishment of sin, having been consigned to death, and he belongeth in a manner to a sort of old city. But if he is to be in the people of God; his old self will be thrown down, and he will be builded up new. For this reason therefore Cain builded a city where there was not a city. For from mortality and from naughtiness every one setteth out, in order that he may be made good hereafter.

Josh. 18,
28.

² 'tra-
ducem'

Rom. 5, 19. *For as by the disobedience of one man many were made sinners, so by the obedience of One Man many shall be made just.* And all we in Adam do die: and each one of us of Adam was born. Let him pass over to Jerusalem, he shall be thrown down old, and shall be builded new. As though to conquered Jebusites, in order that there may be builded up Jerusalem, is said, *Put ye off the old man, and put on the new*. And now to them builded in Jerusalem, and shining by the light of Grace, is said, *Ye have been*

1 Cor. 15, 22.

Colos. 3, 9. 10. Eph. 4, 22, 24. Ephes. 5, 8.

sometime darkness, but now light in the Lord. The evil city VER. therefore from the beginning even unto the end doth run on, 4. and the good City by the changing of evil men is builded up.

8. And these two cities are meanwhile mingled, at the end to be severed; against each other mutually in conflict, the one for iniquity, the other for the truth. And sometimes this very temporal mingling bringeth it to pass that certain men belonging to the city Babylon, do order matters belonging to Jerusalem, and again certain men belonging to Jerusalem, do order matters belonging to Babylon. Something difficult I seem to have propounded. Be ye patient, until it be proved by examples. *For all things* in the old 1 Cor. people, as writeth the Apostle, *in a figure used to befall them:* 10, 11. *but they have been written for our amendment, upon whom the end of the world hath come.* Regard therefore that people as also set to intimate an after people; and see then what I say. There were ¹great kings in Jerusalem: it is a 1Magni, known fact, they are enumerated, are named. They all Ben. were, I say, wicked citizens of Babylon, and they were conj. ordering matters of Jerusalem: all men from thence to be 'Mali,' dissevered at the end, to no one but to the devil do belong. Again we find citizens of Jerusalem to have ordered certain matters belonging to Babylon. For those three children, Nabuchodonosor, overcome by a miracle, made the ministers Dan. 2, of his kingdom, and set them over his Satraps; and so there 18; 3, were ordering the matters of Babylon citizens of Jerusalem. 30. Observe now how this is being fulfilled and done in the Church, and in these times. All they of whom hath been said, *What things they say do ye, but what things they do,* Mat. 22, *do not,* are citizens of Babylon, ordering the commonwealth 3. of the City Jerusalem. For if they were ordering nothing of the City Jerusalem, whence *What things they say do ye?* Whence, *In the chair of Moses they sit?* Again, if citizens they are of Jerusalem Herself, that shall reign for everlasting with Christ, whence, *What things they do, do not ye,* except because they too are to hear, *Depart from Me, all ye* Lukel 13, *that work iniquity?* 27. It is therefore a thing known to you, that the citizens of the evil city do order certain doings of the good City. Let us see if now also citizens of the good

PSALM LXII. City do order certain doings of the evil city. Every earthly commonwealth, sometime assuredly to perish, whereof the kingdom is to pass away, when there shall come that kingdom, whereof we pray, *Thy kingdom come*; and whereof hath been foretold, *And of His kingdom shall be no end*: an earthly commonwealth, I say, hath our citizens conducting the affairs of it. For how many faithful, how many good men, are both magistrates in their cities, and are judges, and are generals, and are counts, and are kings? All that are just and good men, having not any thing in heart but the most glorious things, which of Thee have been said, City of God. And as if they are doing bond-service¹ in the city which is to pass away, even there by the doctors of the Holy City they are bidden to keep faith with those set over them, *whether with the king as supreme, or with governors as though sent by God for the punishment of evil men, but for the praise of good men*: or as servants, that to their masters they should be subject, even Christians to Heathens, and the better should keep faith with the worse, for a time to serve, for everlasting to have dominion. For these things do happen until iniquity do pass away. Servants are commanded to bear with masters unjust and capricious: the citizens of Babylon are commanded to be endured by the citizens of Jerusalem, shewing even more attentions, than if they were citizens of the same Babylon, as though fulfilling the, *He that shall have exacted of thee a mile, go with him other twain*. This whole city dispersed, spread abroad, mingled, He addresseth in these words, and saith, (ver. 3.) *How long do ye lay upon a man? Slay all ye, both ye that are without as though thorns in the hedges, or as though trees unfruitful in the woods, and ye that are within as though tares, or as though chaff, all ye as many as ye are, severed, mingled, to be endured, to be severed, slay all ye, as though against a wall bowed down, and a fence smitten down*. (Ver. 4.) Nevertheless, *mine honour they have thought to drive back*. They have not spoken, but yet they have thought. *Have thought to drive back mine honour*.

9. *I have run in thirst*^a. For they were rendering evil things for good things: for them was I thirsting: mine

^a Thus Septuag.; E. V. 'Their delight is in lies.'

honour they thought to drive back: I was thirsting to bring them over into my body. For in drinking what do we, but send into our members liquor that is without, and suck it into our body? Thus did Moses in that head of the calf. The head of the calf is a great sacrament. For the head of the calf was the body of ungodly men, in the similitude of a calf eating hay, seeking earthly things: because all flesh is hay. It was therefore, as I have said, the body of ungodly men. Moses being angered cast it into the fire, ground it to powder, in water scattered it, to drink to the people he gave it; and the anger of the Prophet became handmaid to a prophecy. For that body is thrown into the fire of tribulations, and by the word of God is ground to powder. For little by little they relinquish the unity of that body. For like as it were a garment, so by time it is wasted. And each one that is made a Christian is severed from that people, and as it were from the lump he is ground off. Combined they hate, broken off they believe. And what now is more evident, than that into that City Jerusalem, of which the people Israel was a type, by Baptism men were to be made to pass over? Therefore in water it was scattered, in order that for drink it might be given. For this even unto the end this man thirsteth; he runneth and thirsteth. For many men He drinketh, but never will He be without thirst. For thence is, *I thirst, woman, give Me to drink.* That Samaritan woman at the well found the Lord thirsting, and by Him thirsting she was filled: she first found Him thirsting, in order that He might drink her believing. And when He was on the Cross, *I thirst,* He said, although they gave not to Him that for which He was thirsting. For for themselves He was thirsting: but they gave vinegar, not new wine, wherewith are filled up the new bottles, but old wine, but old to its loss. For old vinegar also is said of the old men, of whom hath been said, *For to them is no changing;* namely, that the Jebusites should be overthrown, and Jerusalem be builded.

VER.
4.

Exod.
32, 20.

Ps. 106,
20.
Is. 40, 6.

John 4,
7.

John 19,
28.
Matt. 9,
17.

Ps. 55,
19.
2Sam. 5,
9.

10. So also the Head of this body even unto the end from the beginning runneth in thirst. And as if to Him were being said, Why in thirst? what is wanting to Thee, O Body of Christ, O Church of Christ? in so great honour, in so great exaltation, in so great height also even in this world

PSALM LXII. established, what is wanting to Thee? There is fulfilled
Ps. 72, that which hath been foretold of Thee, *There shall adore*
11. *Him all kings of the earth, all nations shall serve Him.* For
 what therefore dost Thou thirst? for what dost Thou thirst?
 with so many peoples art Thou not satisfied? Of what
 peoples dost Thou speak? *With their mouth they were*
Mat. 22, *blessing, with their heart they were cursing.* ‘*Many called,*
14. *but few chosen.*’ A woman suffering with an issue of blood
Mark 5, touched the border of His garment, and was made whole:
27. and when the Lord was admiring her touching, because He
 had perceived from Himself virtue to have gone forth, to wit
 for healing the woman, He said, *Who hath touched Me?*
 And the wondering disciples, *Multitudes throng Thee, and*
Thou sayest, Who hath touched Me? And He, *Some*
one hath touched Me? As though He were saying, One
 woman hath *touchèd*, *multitudes throng.* They that at
 Jerusalem’s festivals fill up the Churches, at Babylon’s
 festivals fill up the theatres: and for all they serve, honour,
 obey Her—not only those very persons that bear the Sacra-
 ments of Christ, and hate the commandments of Christ, but
 also they, that bear not even the mere Sacraments, Heathen
 though they be, Jews though they be,—they honour, praise,
 proclaim, *but with their mouths they were blessing.* I heed
 not the mouth, He knoweth That hath instructed me, *with*
their heart they were cursing. In that place they were
 cursing, where *mine honour they thought to drive back.*

11. What dost Thou, O Idithun, Body of Christ, leaping
 over them? What dost Thou amid all these things? What
 wilt Thou? wilt faint? wilt Thou not persevere even unto
Mat. 10, the end? wilt Thou not hearken, *He that shall have per-*
22. *severed even unto the end, the same shall be saved,* though for
Mat. 24, that iniquity aboundeth, the love of many shall wax cold?
12. And where is it that Thou hast leaped over them? where is
Philip. it that Thy conversation is in Heaven? But they cleave
3, 20. unto earthly things, as though earthborn they mind the
Gen. 3, earth, and are earth, the serpent’s food. What dost thou
14. amid these things? Howbeit although they do these things,
 although they think of these things, although they smite
 against, although they bear against me as if bowed down,
 although they perceive me now erect, and mine honour they

think to drive back, although with their mouth they bless, and with their heart curse, although they lie in wait where they can, slander where they can: (ver. 5.) *Nevertheless, to God my soul shall be made subject.* And who would endure so great things, either open wars, or secret lyings-in-wait? Who would endure so great things amid open enemies, amid false brethren? Who would endure so great things? Would a man? and if a man would, would a man of himself? I have not so leaped over that I should be lifted up, and fall: *To God my soul shall be made subject: for from Himself is my patience.* What patience is there amid so great scandals, except that *if for that which we do not see we hope, through patience we look for it?* There cometh my pain, there will come my rest also; there cometh my tribulation, there will come my cleansing also. For doth gold glitter in the furnace of the refiner? In a necklace it will glitter, in an ornament it will glitter: let it suffer however the furnace, in order that being cleansed from dross it may come into light. This is the furnace, there is there chaff, there gold, there fire, into this bloweth the refiner: in the furnace burneth the chaff, and the gold is cleansed; the one into ashes is turned, of dross the other is cleansed. The furnace is the world, the chaff unrighteous men, the gold just men; the fire tribulation, the refiner God: that which therefore the refiner willeth I do; wherever the Maker setteth me I endure it. I am commanded to endure, He knoweth how to cleanse. Though there burn the chaff to set me on fire, and as if to consume me: that into ashes is burned, I of dross am cleansed. Wherefore? Because *to God my soul shall be made subject: for from Himself is my patience.*

12. What to thee is He, from whom is thy patience. (Ver. 6.) *For Himself is my God and My Saving One, my Taker up, I will not remove hence.* Because *Himself is my God*, therefore He calleth me: *and my Saving One*, therefore He justifieth me: *and my Taker up*, therefore He glorifieth me. For here I am called and am justified, but there I am glorified; and from thence where I am glorified, *I will not remove.* For a sojourner I am with Thee on earth as all my fathers were. Therefore from my lodging I shall remove, from my Heavenly home I shall not remove.

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13. Ver. 7. *In God is my salvation and my glory.* Saved I shall be in God, glorious I shall be in God: for not only saved, but also glorious, saved, because a just man I have been made out of an ungodly man, by Him justified; but glorious, because not only justified, but also honoured. For

Rom. 8, *those whom He hath predestinated, those also He hath called.* Calling them, what hath He done here? *Whom He hath called, the same also He hath justified; but whom He hath justified, the same also He hath glorified.* Justification therefore to salvation belongeth, glorifying to honour. How glorifying to honour belongeth, it is not needful to discuss. How justification belongeth to salvation, let us seek some proof. Behold there cometh to mind out of the Gospel: there were some who to themselves were seeming to be just men, and they were finding fault with the Lord because He admitted to the feast sinners, and with publicans and sinners was eating; to such men therefore priding themselves, strong men of earth very much lifted up, much glorying of their own soundness, such as they counted it, not such as they

Matt. 9, had, the Lord answered what? *They that are whole need not a Physician, but they that are sick.* Whom calleth He whole, whom calleth He sick? He continueth and saith,

Matt. 9, *I have not come to call just men, but sinners unto repentance.* He hath called therefore 'the whole' just men, not because the Pharisees were so, but because themselves they thought so to be; and for this reason were proud, and grudged sick men a physician, and being more sick than those, they slew the Physician. He hath called whole, however, righteous men, sick, the sinners. My being justified therefore, saith that man that leapeth over, from Himself I have: my being glorified, from Himself I have: *For God is my salvation and my glory.* My salvation, so that saved I am: my glory, so that honoured I am. This thing hereafter: now what?

Rom. 8, perfect justification and salvation. *For by hope we are saved: but hope which is seen, is not hope.* Until I shall

Matt. 13, come to that glorifying, when *the righteous shall shine in the kingdom of their Father as the sun;* meanwhile now amid temptations, amid iniquities, amid scandals, amid open assaults and crafty talkings, amid them that with their

mouth bless, and with their heart curse, amid them that ^{VER.} 'mine honour think to drive back,' here is what? *God of* ^{8.} *my help*: for He giveth help to men striving. To men striving against whom? *Our wrestling is not against flesh* ^{Ephes.} *and blood, but against principalities and powers.* ^{6, 12.} *God* therefore is *of my help, and my hope is in God.* Hope it is, so long as that is not yet which hath been promised, and that is believed which is not yet seen: but when it shall have come, there shall be salvation and glorifying: while these things are deferred, however, we are not forsaken: for *God is of my help, and my hope is in God.*

14. Ver. 8. *Hope ye in Him, all the council of the people.* Imitate ye Idithun, leap over your enemies; men fighting against you, stopping up your way, men hating you, leap ye over: *Hope in Him all the council of the people: pour out before Him your hearts.* Do not yield to them that say to you, *Where is your God? My tears, he saith, have been* ^{Ps. 42,} *made for me bread day and night, while it is said to me,* ^{3, 4.} *day by day, Where is thy God? Upon these things I have meditated, and have poured out over me my soul.* I have called to mind what I hear, *Where is thy God?* I have remembered these things, and have poured out over me my soul, seeking my God, 'I have poured out over me my soul,' that to Him I might attain, not within myself did I abide. Therefore, *hope in Him all the council of the people. Pour out before Him your hearts,* by imploring, by confessing, by hoping. Do not keep back your hearts within your hearts: *Pour out before Him your hearts.* That perisheth not which ye pour out. For He is my Taker up. If He taketh up, why fearest thou to pour out? *Cast upon the Lord thy* ^{Ps. 55,} *care, and hope in Him.* What fear ye amid whisperers, ^{22.} ^{Rom. 1,} slanderers hateful to God, where they are able openly ^{29. 30.} assailing, where they are unable secretly lying in wait, falsely praising, truly at enmity, amid them what fear ye? *God is our Helper.* Do they anywise equal God? Are they anywise stronger than He? *God is our Helper,* be ye without care. '*If God is for us, who is against us?*' *Pour out* ^{Rom. 8,} *before Him your hearts,* by leaping over unto Him, by lifting ^{31.} up your souls: *God is our Helper.*

15. And now having been set in a fortified place, in a

PSALM tower of strength from the face of the enemy, have pity on
 LXII. those of whom ye were afraid: for ye ought to run in thirst:
 look down therefore upon them, now that ye are in that place
 stablished, and say ye,

Ver. 9. *Nevertheless, vain are the sons of men, and liars*
 Ps. 4, 2. *are the sons of men.* “*Sons of men, how long are ye heavy*
in heart?” Sons of men vain, sons of men liars, sons of men
wherefore do ye love vanity and seek lying? With pity
 say these things, and be wise. If ye have leaped over, if
 Luke 6, ye love your enemies, if ye desire to throw down in order
 35. that ye may build up, if Him ye love That ‘judgeth in
 Ps. 110, the nations, and filleth up places that are fallen:’ so to them
 6. say ye these things, not hating them, not rendering evil for
 Rom. 12, evil.
 17.

Liars are the sons of men in the balances, in order that
they may deceive, being at one because of vanity. Certainly
 many men there are: behold there is that one man, that one
 Mat. 22, man that was cast forth from the multitude of guests. They
 11. conspire, they all seek things temporal, and they that are
 carnal things carnal, and for the future they hope them, who-
 soever do hope: even if because of variety of opinions they
 are in division, nevertheless because of vanity they are at
 Mat. 12, one. Divers indeed are errors and of many forms, and the
 25. kingdom against itself divided shall not stand: but alike in
 Mat. 25, all is the will vain and lying, belonging to one king, with
 41. whom into fire everlasting it is to be thrown headlong—*these*
men because of vanity are at one.

16. And for them see how He thirsteth, see how He runneth
 in thirst. He turneth therefore Himself to them, thirsting
 for them: (ver. 10.) *Do not hope in iniquity.* For my hope
 is in God. *Do not hope in iniquity.* Ye that will not draw
 near and pass over, *do not hope in iniquity.* For I that have
 Rom. 9, leapt over, my hope is in God: and is there anywise iniquity
 14. with God? *Do not hope in iniquity.* This thing let us do,
 that thing let us do, of that thing let us think, thus let us
 adjust our lyings in wait; *Because of vanity being at one.*
 Thou thirstest: they that think of those things against thee are
 given up by those whom thou drinkest, *Do not hope in vanity.*
 Vain is iniquity, nought is iniquity, mighty is nothing save
 righteousness. Truth may be hidden for a time, conquered it

cannot be. Iniquity may flourish for a time, abide it cannot. *Do not hope upon iniquity : and for robbery be not covetous.* VER.
10.

Thou art not rich, and wilt thou rob? What findest thou? What lovest thou? O losing gains! Thou findest money, thou lovest righteousness. *For robbery be not covetous.*

Poor I am, I have nothing. Therefore wilt thou rob? What thou robbest thou seest: by whom thou art robbed seest thou not? Knowest thou not thine enemy goeth about, like a roaring lion, and seeketh what he may rob? That prey ^{1 Pet. 5,} which thou desirest to rob is in a trap: thou seizest and art ^{8.} seized. For robbery therefore be not covetous, O poor man, ^{1 Tim. 6,} but fix thy desires upon God, *That giveth to us all things* ^{17.} *abundantly for enjoyment.* He shall feed thee That hath made thee. Shall He That feedeth a robber not feed an innocent man? He shall feed thee That *maketh His sun to* ^{Matt. 5,} *rise upon good men and evil men, and raineth upon just men* ^{45.} *and unjust men.* If He feedeth men that are to be condemned, shall He not feed men that are to be delivered? Therefore for robbery be not covetous. This hath been said to a poor man, that perchance will rob somewhat out of necessity. Let the rich man come forth: I have no necessity, he saith, to rob: to me nothing is wanting, all things abound. And do thou too hear: *if riches flow, upon them set not the heart.* The former hath not, the latter hath: let not the former seek to rob that which he hath not, let not the latter set heart upon that which he hath. *If riches flow,* that is, if they overflow, run as though from a fountain, *upon them set not the heart:* do not on thyself rely, do not in that place fix thyself: certainly even this fear thou, namely, *if riches flow.* Seest thou not that if there the heart thou shalt have set, thou also wilt flow? Rich thou art, and behold no longer thou covetest further to have, because many things thou hast: hear, *Charge the rich men of this world not to be* ^{1 Tim. 6,} *highminded.* And what is, *upon them set not the heart?* ^{17.} *Nor hope in the uncertainty of riches.* Therefore *if riches flow, set not upon them the heart,* in riches do not trust, rely not, hope not, lest it be said, *Behold a man that hath not set God for his* ^{Ps. 52, 8.} *Helper, but hath hoped in the multitude of his riches, and hath prevailed in his vanity.* Therefore, vain sons of men, lying sons of men, neither rob, nor, if there flow riches, set

PSALM heart upon them: no longer love vanity, and seek lying.
 LXII. For *blessed is the man who hath the Lord God for his hope,*
 Ps.40,4. *and who hath not had regard unto vanities, and lying follies.*

Ye would deceive, ye would commit a fraud, what bring ye in order that ye may cheat. Deceitful balances. For *lying*, he saith, *are the sons of men in the balances*, in order that they may cheat by bringing forth deceitful balances. By a false balance ye beguile men looking on: know ye not that one is he that weigheth, Another He that judgeth of the weight? He seeth not, for whom thou weighest, but He seeth That weigheth thee and him. Therefore neither fraud nor robbery covet ye any longer, nor on those things which

Luke12, ye have set your hope: I have admonished, have foretold,
 15. saith this Idithun.

S. Aug.
 'habet.'

17. What followeth? (Ver. 11, 12.) *Once hath God spoken, these two things I have heard, that power is of God, and to Thee, O Lord, is mercy, for Thou shalt render to each one after his works.* There hath spoken Idithun, he hath sounded from the high place, to which he hath leapt over, he hath heard there somewhat, and hath spoken to us: but I am somewise troubled in that thing which he hath said to us, brethren, and until with you I share either the trouble or, it may be, my breathing again, I would have you attentive. For we have brought the Psalm to an end by the help of the Lord: after these words which we are about to say, there remaineth nothing further for us to explain of this. Therefore strive with me, that we may be able to understand this: and if I shall not have been able, and any one of you understandeth that which I am not able; I shall rejoice rather than envy. Truly it is difficult to trace out in what way hath been placed first: *Once hath God spoken*: and secondly, when once He hath spoken, how I *two things have heard*. For if he had said, '*Once hath God spoken*, this one thing I have heard:' he would seem to have cut off half of this inquiry, so that we should simply inquire what is *Once hath God spoken*. But now we are going to inquire both what is, *Once hath God spoken*: and what is, *These two things I have heard*, though once He hath spoken.

18. *Once hath God spoken*. What sayest thou, Idithun? If thou that hadst leapt over them art saying, *Once He hath*

spoken; I turn to another Scripture and it saith to me, *In* ^{VER. 11. 12.} *many quarters and in many ways formerly God hath spoken* ^{Heb. 1,} *to the fathers in the prophets.* What is, *Once hath God* ^{1.} *spoken?* Is He not the God that in the beginning of man- ^{Gen. 3,} kind spake to Adam? Did not the Selfsame speak to Cain, ^{17.} ^{Gen. 4,} to Noe, to Abraham, to Isaac, to Jacob, to all the Prophets, ^{6. &c.} and to Moses? One man Moses was, and how often to him spake God? Behold even to one man, not once but oftentimes God hath spoken. Secondly, He hath spoken to the Son when standing here, *Thou art My beloved Son.* God hath ^{Matt. 3,} ^{17.} spoken to the Apostles, He hath spoken to all the Saints, even though not with voice sounding through the cloud, nevertheless in the heart where He is Himself Teacher ^{1.} ^{Magis-ter} ^{Ps.85,8.} Whence that one saith, *I will hear what speaketh in me the Lord God, for He shall speak peace to His people.* What is therefore, *Once hath God spoken?* Much hath that man leapt over in order to arrive at that place, where once God hath spoken. Behold briefly I have spoken to your Love. Here among men, to men oftentimes, in many ways, in many quarters, through creatures of many forms God hath spoken: by Himself once God hath spoken, because One Word God hath begotten. This Idithun, therefore, leaping over them, had leapt over with the glance of the mind, mighty and potent and surpassing, had leapt over the earth, and whatever in the earth there is; air, all the clouds out of which God hath spoken many things, and oftentimes, and to many men: had leapt over also all Angels with the glances of Faith. For this man leaping over was not held fast by earthly things, but like a flying eagle was borne beyond all the mist ² whereby is covered the whole earth. For the Wisdom ² ^{nebulam} ^{Ecclus.} saith, *And with mist I have covered the whole earth:* he ^{24, 3.} arriveth at something clear, leaping over the whole creation, and seeking God, and pouring out over himself his soul, he arriveth at the Beginning, and at the Word, God with God; and he findeth of One Father, One Word; and he hath seen how once God hath spoken, hath seen the Word by whom have been made all things, and in whom at the same time are all things, not diverse, not severed, not unequal. For it ^{John 1,} ^{3.} could not be but that God did Himself know that which by the Word He made: but if that which He made He knew,

PSALM in Him there was that which was made before it was made.

LXII. For if in Him was not that which was made before it was made, how knew He that which He made? For thou canst not say that God made things He knew not. God therefore hath known that which He hath made. And how knew He before He made, if there cannot be known any but things made? But by things made there cannot be known any but things previously made, by thee, to wit, who art a man made in a lower place, and set in a lower place: but before that all these things were made, they were known by Him by Whom they were made, and that which He knew He made. Therefore in that Word by Which He made all things, before that they were made, were all things; and after they have been made there are all things; but in one way here, in another there, in one way in their own nature wherein they have been made, in another in the art by which they have been made. Who could explain this? We may endeavour: go ye with Idithun, and see.

19. Now therefore as we have been able, we have said in what way *God hath spoken once*: let us see in what way '*these two things he hath heard*.' *These two things I have heard*. Perchance it is not a consequence, that he should have heard these two things alone; but, *these two things*, he saith, *I have heard*; certain two things which to us must needs be said, he hath heard. He hath heard perchance many other things, but it is not needful that they be said to

John 16, us. For even the Lord saith, *Many things I have to say to*

12. *you, but ye cannot bear them now*. What is therefore, *These two things I have heard*? These two things which to you I am about to say not of myself to you I say, but what things I have heard I say. *Once hath God spoken*: One Word hath He, the Only-begotten God. In that Word are all things, because by the Word were made all things. One

Coloss. Word hath He, *in Whom all the treasures of wisdom and*

2, 3. *knowledge are hidden*. One Word He hath, *once hath God spoken*. *These two things*, which to you I am about to say, these I have heard: not of myself I speak, not of myself I

John 8, say: to this belongeth the *I have heard*. But the friend of

29. the Bridegroom standeth and heareth Him, that he may

John 8, speak the truth. For he heareth Him, lest by speaking a

44.

lie, of his own he should speak: lest thou shouldest say, ^{VER.} Who art thou that sayest this thing to me? whence dost ^{11. 12.} thou say this to me? I have heard these two things, and I ^{John 8,} that speak to thee that I have heard these two things, am ^{44.} one who also doth know that once God hath spoken. Do not despise a hearer saying to thee certain two things for thee so necessary; him, I say, that by leaping over the whole creation hath attained unto the Only-begotten Word of God, where he hath learned that *once God hath spoken*.

20. Let him therefore now say certain two things. For greatly to us belong these two things. (Ver. 11, 12.) *For power is of God, and to Thee, O Lord, is mercy*. Are these the two things, power and mercy? These two evidently: perceive ye the power of God, perceive ye the mercy of God. In these two things are contained nearly all the Scriptures. Because of these two things are the Prophets, because of these two, the Patriarchs, because of these the Law, because of these Himself our Lord Jesus Christ, because of these the Apostles, because of these all the preaching and spreading of the word of God in the Church, because of these two, because of the power of God, and His mercy. His power fear ye, His mercy love ye. Neither so on His mercy rely, as that His power ye despise: nor so the power fear ye, as that of mercy ye despair. With Him is power, with Him mercy. This ^{Ps.75,7.} man He humbleth, and that man He exalteth: this man He humbleth with power, that man He exalteth in mercy. *For* ^{Rom. 9,} *if God, willing to shew wrath and to prove His power, hath* ^{22.} *in much patience borne with the vessels of wrath, which have been perfected unto perdition—thou hast heard of power: inquire for mercy—and that He might make known, He saith, His riches unto the vessels of mercy*. It belongeth therefore to His power to condemn unjust men. And to Him who would say, What hast thou done? *For thou, O* ^{Rom. 9,} *man, who art thou that should make answer to God?* ^{20.} Fear therefore and tremble at His power: but hope for His mercy. The devil is a sort of power; oftentimes however he wisheth to hurt, and is not able, because that power is under power. For if the devil could hurt as much as he would; no one of just men would remain, nor could any one of the faithful be on earth. The same through his vessels smiteth against, as

PSALM LXII. it were, a wall bowed down : but he only smiteth against, so far as he receiveth power. But in order that the wall may not fall, the Lord will support: for He that giveth power to the tempter, doth Himself to the tempted extend mercy. For according to measure the devil is permitted to tempt.

Ps.80,5. And, *Thou wilt give us to drink in tears in a measure.* Do not therefore fear the tempter permitted to do somewhat: for thou hast a most merciful Saviour. So much he is permitted to tempt as is profitable for thee, that thou mayest be exercised, mayest be proved; in order that by thyself thou mayest be found out, that knowest not thyself. For where, or from whence, ought we to be secure, except by this power and mercy of God? After that Apostolic saying, *Faithful is God, that doth not suffer you to be tempted above that which ye are able.*

Rom. 13, 1. 21. Therefore *power is of God: 'for there is no power but of God.'* Do not say, 'And why doth He give to him a great power?' And, 'let Him not give power. Hath He justice that giveth power?' Unjustly thou canst murmur,

Rom. 9, 14. He cannot lose justice. *Is there anywise injustice with God? Far be it.* This thing fix in heart, this thing from thy thought let not the enemy chase away. God may do something so as that thou mayest not know wherefore He doeth it: unjustly however He cannot do, with Whom iniquity there is not. For behold thou censurest God as if it were for injustice: (I am discussing with thee a question, attend to me a little:) thou couldest not censure injustice, except it were by seeing justice. Censurer of iniquity he cannot be that discerneth not justice, wherewith when compared he censureth iniquity. For whence knowest thou that this thing is unjust, unless thou know what is just? For what if this also is just, which thou callest unjust? "Far be it," thou sayest, "unjust it is:" and thou criest out as if with seeing eyes, seeing this thing to be unjust, by some rule indeed of justice, with which comparing that which thou seest to be crooked, and perceiving it not to tally with the straightness of the rule, thou findest fault; like an artizan, severing straight from crooked. Therefore I ask thee, this thing to be just, whence seest thou? Where, I say, seest thou this just thing, after seeing which, thou censurest an

unjust thing? Whence is that something, wherewith thy soul is imbued, (though in many ways being in the dark,) that something which gleameth upon thy mind, whence this thing is pronounced just? Is it possible that it hath not its fountain? From thyself hast thou that which is just, and canst thou to thyself give justice? No one giveth to himself that which he hath not. Therefore when thou art unjust, thou canst not be just, except by turning thee to a certain abiding justice, wherefrom if thou withdrawest, thou art unjust; to which if thou drawest near, thou art just. If thou withdraw, It decreaseth not, if thou draw near, It increaseth not. Where is therefore that justice? Seek in earth: far be it. For not gold or precious stones thou art seeking, when thou art seeking justice. Seek in the sea; seek in the clouds, seek in the stars: seek in Angels, thou findest it in them, but themselves also from the Fountain drink it. For the justice of Angels is in them all, but from One it is received. Look back therefore, mount over, go to that place where once God hath spoken, and there thou wilt find the Fountain of justice, where is the fountain of life. *For with Thee is the fountain of life.* For if out of a little dew thou wouldest judge what is just and what is unjust; is there any wise iniquity with God, from Whom to thee as it were from a fountain floweth justice, in so far as thou tastest of what is just, because in many ways unjustly thou dost but mistaste? God hath therefore the fountain of justice. Do not there seek iniquity, where is light without shadow. But plainly the reason may escape thee. If the reason escapeth thee, consider thy ignorance, see what thou art: attend to these two things, *For power is of God, and to Thee, O Lord, is mercy.* *Seek not things too mighty for thee, and things too high for thee examine not, but what things the Lord hath commanded thee, on those things think alway.* Because to these two things which God hath commanded thee belong those two things, *For power is of God, and to Thee, O Lord, is mercy.* Fear not the enemy: so much he doeth as he hath received power to do, Him fear thou That hath the chief power: Him fear, That doeth as much as He willeth, and That doeth nothing unjustly, and whatever He shall have done, is just. We might suppose something or other to be

VER.
 11. 12.

Ps. 36, 9.

Rom. 9.

14.

Eccles.

3, 21.

PSALM unjust: inasmuch as God hath done it, believe it to be
LXII. just.

22. Therefore, thou sayest, if any one slay an innocent man, doeth he justly or unjustly? Unjustly certainly. Wherefore doth God permit this? See first that thou owe
Is. 58,7. not this debt: *break to the hungry thy bread, and the homeless needy man take thou into thy house: if thou shalt have seen a naked man, clothe him.* For this is thy justice, for
Isa. 1, 16—18. this thing the Lord hath commanded thee: *Wash you, be ye clean, take away naughtinesses from your hearts, and from the sight of Mine eyes: learn to do good, judge for the fatherless and the widow: and come and let us dispute, saith the Lord.* Thou desirest to dispute before that thou doest any thing in consideration whereof thou mayest be worthy to dispute, why God hath permitted this. The counsel of God to tell to thee, O man, I am not able: this thing however I say, both that the man hath done unjustly that hath slain an innocent person, and that it would not have been done unless God permitted it: and though the man hath done unjustly, yet God hath not unjustly permitted this. Let the reason lie concealed in that person whoever it be, for whose sake thou art moved, whose innocence doth much move thee. For to thee speedily I might make answer. He would not have been slain unless he were guilty: but thou thinkest him innocent. I might speedily say this to thee. For thou couldest not examine his heart, sift his deeds, weigh his thoughts, so that thou couldest say to me, unjustly he was slain. I might easily therefore make answer: but there is forced upon my view a certain Just One, without dispute just, without doubt just, Who had no sin, slain by sinners, betrayed by a sinner; Himself Christ the Lord, of
Ps. 69,4. Whom we cannot say that He hath any iniquity, for *those things which He robbed not He paid*, is made an objection to my answer. And why should I speak of Christ? 'With thee I am dealing,' thou sayest. And I with thee. About Him thou proposest a question, about Him I am solving the question. For therein the counsel of God we know, which except by His own revealing we should not know: so that when thou shalt have found out that counsel of God, whereby He hath permitted His innocent Son to be slain by unjust men, and such a counsel as pleaseth thee, and such a counsel as cannot

displease thee, if thou art just, thou mayest believe that in other things also by His counsel God doeth the same, but it escaped thee. Ah! brethren, need there was of the blood of a just one to blot out the handwriting of sins; need there was of an example of patience, of an example of humility; need there was of the Sign of the Cross to beat down the devil and his angels; need for us there was of the Passion of our Lord; for by the Passion of the Lord redeemed hath been the world. How many good things hath the Passion of the Lord done! And yet the Passion of this Just One would not have been, unless unrighteous men had slain the Lord. What then? is this good thing which to us hath been granted by the Lord's Passion to be ascribed to the unjust slayers of Christ? Far be it. They willed, God permitted. They guilty would have been, even if only they had willed it: but God would not have permitted it, unless just it had been. They willed to slay: suppose that they had not been able: unjust they would have been, man-slayers they would have been; who would doubt it? For *the Lord questioneth the just and the ungodly man*: and *in the thoughts of the ungodly man questioning shall be*. God doth scrutinize what each man hath willed, not what he was able to do. Therefore if they had willed, and had not been able and had not slain, unjust they would have continued, to thee Christ's Passion would not have been given: an ungodly man therefore willed to do it to complete his condemnation; he was permitted, in order that to thee it might be granted: that he willed, is ascribed to the iniquity of the ungodly man; that he was permitted to do, is ascribed to the power of God. He therefore unjustly willed, God justly permitted. Accordingly, my brethren, both Judas the foul traitor to Christ, and the persecutors of Christ, malignant all, ungodly all, unjust all, are to be condemned all: and nevertheless the Father His own proper Son hath not spared, but for the sake of us all He hath delivered Him up. Order if thou art able; distinguish if thou art able (these things): render to God thy vows, which thy lips have uttered: see what the unjust hath here done, what the Just One. The one hath willed, the Other hath permitted: the one unjustly hath willed, the Other justly hath permitted. Let unjust will be condemned, just permission be glorified.

V ER.
11. 12.

Ps. 11, 5.

Wisd. 1,

9.

Rom. 8,

32.

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For what evil thing hath befallen Christ, in that Christ hath died? Both evil were they that evil willed to do, and yet nothing of evil did He suffer on Whom they did it. Slain was mortal flesh, slaying death by death, giving a lesson of patience, sending before an example of Resurrection. How great good things of the Just One were wrought by the evil things of the unjust! This is the great mystery¹ of God: that even a good thing which thou doest He hath Himself given it to thee, and by thy evil He doeth good Himself. Do not therefore wonder, God permitteth, and in judgment permitteth: He permitteth, and in measure, number, weight, He permitteth.

Rom. 9, 14. With Him is not iniquity: do thou only belong to Him; on Himself thy hope set thou, let Himself be thy Helper, thy Salvation: in Him be there the fortified place, the tower of strength, thy refuge let Himself be, and He will not suffer thee to be tempted above that which thou art able to bear, but will make with the temptation also an escape, that thou mayest be able to support it: so that His suffering thee to bear temptation, be His power; His suffering not any more on thee to be done than thou art able to bear, be His mercy: *for power is of God, and to Thee, O Lord, is mercy, because Thou wilt render to each one after his works.*

Ps. 61, 3. 1 Cor. 10, 13.

After treating of the Psalm, when an astrologer was pointed out among the people about him, he added:

23. That thirst of the Church, would fain drink up that man also whom ye see. At the same time also, in order that ye may know how many in the mixed multitude of Christians with their mouth do bless, and in their heart curse, this man having been a Christian and a believer returneth as a penitent, and being terrified by the power of the Lord, turneth him to the mercy of the Lord. For having been led astray by the enemy when he was a believer, long time he hath been an astrologer, led astray, leading astray, deceived, deceiving, he hath allured, hath beguiled, many lies he hath spoken against God, That hath given to men power of doing that which is good, and of not doing that which is evil. He used to say, that one's own will did not adultery, but Venus; one's own will did not manslaying, but Mars; and God did not what is just, but Jupiter; and many

other blasphemous things, and not light ones. From how many Christians do ye think he hath pocketed money? VER. 11. 12.
 How many from him have bought a lie, to whom we used to say, *Sons of men, how long are ye dull of heart, wherefore love ye vanity, and seek a lie?* Ps. 4, 2. Now, as of him must be believed, he hath shuddered at his lie, and being the allurer of many men, he hath perceived at length that by the devil he hath himself been allured, and he turneth to God a penitent. We think, brethren, that because of great fear of heart it hath come to pass. For what must we say? If out of a heathen an astrologer were converted, great indeed would be the joy: but nevertheless it might appear, that, if he had been converted, he was desiring the clerical office in the Church. A penitent he is, he seeketh not any thing save mercy alone. He must be recommended therefore both to your eyes and hearts. Him whom ye see in hearts love ye, with eyes guard ye. See ye him, mark ye him, and whithersoever he shall have gone his way, to the rest of the brethren that now are not here, point him out: and such diligence is mercy; lest that leader astray drag back¹ his heart and take it by storm. Guard ye him, let there not escape you his conversation, his way: in order that by your testimony it may be proved to us that truly to the Lord he hath been turned. For report will not be silent about his life, when to you he is thus presented both to be seen and to be pitied. Ye know in the Acts of the Apostles how it is written, that many lost men, that is, men of such arts, and followers of naughty doctrines, brought unto the Apostles all their books; and there were burned so many volumes, that it was the writer's task to make a valuation of them, and write down the sum of the price. This truly was for the glory of God, in order that even such lost men might not be despaired of by Him that knew how to seek that which had been lost. Therefore this man had been lost, is now sought, found, led hither, he bringeth with him books to be burned, by which he had been to be burned, so that when these have been thrown into the fire, he may himself pass over into a place of refreshment. Know ye that he, brethren, once knocked at the Church door before Easter: for before Easter he began to ask of the Church Christ's medicine. But because the

¹al. 'return to.'

^{Acts 19, 19.}

^{Luke 15, 32.}

PSALM LXII. art wherein he had been practised is of such sort as that it was suspected of lying and deceit, he was put off that he might not tempt; at length however he was admitted, that he might not more dangerously be tempted. Pray for him through Christ. Straightway to-day's prayer pour out for him to the Lord our God. For we know and are sure, that your prayer effaceth all his impieties. The Lord be with you.

LAT.
LXII.

PSALM LXIII.

—
EXPOSITION.
—

Sermon to the Commonalty.

1. FOR the sake of those that perchance are as yet unskilled in the name of Christ; for as much as from every quarter He doth gather men together, Who for all men hath given His Blood, we must say in few words something which both they gladly may hear that know, and they may learn that know not. Those Psalms which we sing, before that our Lord Jesus Christ was born of the Virgin Mary, by the dictation of the Spirit of God were spoken and written down. For David was king among the nation of the Jews, which nation alone did worship One God, that hath made Heaven and earth, the sea and all things which in them are, whether the things which are seen, or the things which are not seen. But the rest of the nations either did worship idols, which with their hands they had made, or the creation of God, not the Creator Himself, that is, either sun, or moon, or stars, or sea, or mountains, or trees. For all these things God hath made; and would have Himself to be praised in them, not them to be worshipped instead of Himself. In

Rom. 1, this same nation of Jews, I say, David was king, of whose
3. seed was born our Lord Jesus Christ of the Virgin Mary;

because from him the Virgin Mary derived her lineage, who
Luke 2, did bear Christ: and so were these Psalms spoken: and
4. there was prophesied in them Christ to come after many years: and there was spoken of by those Prophets, that lived before our Lord Jesus was born of the Virgin Mary,

whatsoever was to be in our times, which now we read of TITLE. and see: and much we rejoice, that our Hope hath been foretold by holy men, who saw not that thing fulfilled, but in the Spirit saw it as future: and we now read, and hear from readers, we discourse of those things; and as they are in the Scriptures, so we see them now fulfilled throughout the whole world. For this who would not rejoice? Who would not hope for those things to come which not yet have come, because of those things which being now so many, have been fulfilled? For now, brethren, ye see, how the whole world, the whole earth, all nations, all regions run unto the name of Christ, and believe in Christ. Truly ye see this thing, after what sort every where are overthrown the vanities of the heathen, ye see this thing, evident it is to you. Is this too a thing we have read to you from a book, and not one that is doing before your eyes? This whole thing therefore which ye see come to pass before your eyes, was written of, countless revolutions of years before, by those men whom now we read, when already we see those things fulfilled. But forasmuch as those things also have been written which have not yet come; how our Lord Jesus Christ is to come to judge, Who at first came that He might be judged; (for He came at first humble, hereafter He is to come exalted; He came that He might shew an example of patience, hereafter He is to come that He may judge all men according to their deserts, whether good men, or evil men;) because, I say, not yet hath come this thing which we hope for, namely, that Christ is to come as the Judge of quick and of dead, we ought to believe it. The small part which remaineth let us believe is to come, when already we see so many things which then were future, now completed. For fool is he that will not believe the few things which remain, when he seeth so many things to be fulfilled, which then were not, when they were being foretold.

2. This Psalm therefore is spoken in the Person of our Lord Jesus Christ, both Head and Members. For that One Person that was born of Mary, and suffered and was buried, and rose again, and ascended into Heaven, and at the right hand of the Father now sitteth and intercedeth for us, is our Head. If He is the Head, we are the members: the whole Church of

PSALM
LXIII.

Him which every where is spread abroad, is the Body of the Same, whereof He is Himself the Head. For not only the believers that now are, but they also that have been before us, and that after us are to be even unto the end of the world, do all belong to His Body: of which Body Himself is the Head, That hath ascended into Heaven. Because therefore now we know Head and Body, He is Head, we Body. When we hear the voice of the Same, both from the Head we ought to hear it, and from the Body too: because whatever He hath suffered, therein we also have suffered: because that which we also suffer in ourselves, Himself also suffereth. In like manner as if the head suffer any thing, is the hand able to say that it suffereth not? or if the hand suffereth any thing, is the head able to say that it suffereth not? or if the foot suffereth any thing, is the hand able to say that it suffereth not? Whenever one member of ours suffereth any thing, all the members haste to succour the member which is suffering. If therefore when He suffered, we in Him did suffer, and He now hath ascended into Heaven, and sitteth on the right hand of the Father: whatever His Church suffereth in the tribulations of this world, in temptations, in necessities, in difficulties, (for thus She must needs be instructed, in order that with fire like gold She may be purged,) Himself suffereth. We prove this thing, how we in Him have suffered, by the Apostle saying, *But if dead ye are with Christ, why yet as though living about this world do ye decree?* Also he saith, *that our old man hath been crucified together with Him, that the body of sin might be made void.* If therefore in Him we are dead, in Him also we have risen again. For the same Apostle saith, *But if ye have risen again with Christ, taste those things which are above, those things which are above seek ye, where Christ is on the right hand of God sitting.* If therefore in Him we are dead, and in Him have risen again, and if Himself in us dieth, and in us riseth again; (for Himself is the Oneness of Head and Body;) not without reason the voice of the Same is our voice, and our voice is also the voice of the Same. Let us hear therefore the Psalm, and Christ speaking therein let us perceive.

3. This Psalm hath the Title, *For David Himself, when he was in the desert of Idumæa.* By the name of Idumæa

Coloss.
1, 18.

vide
1 Cor.
12, 26.

Coloss.
2, 20.

Rom. 6,
6.

Coloss.
3, 1.

is understood this world. For Idumæa was a certain nation of men going astray, where idols were worshipped. In no good sense is put this Idumæa. If not in a good sense it is put, it must be understood that this life, wherein we suffer so great toils, and wherein to so great necessities we are made subject, by the name of Idumæa is signified. Even here is a desert where there is much thirst, and ye are to hear the voice of One now thirsting in the desert. But if we acknowledge ourselves as thirsting, we shall acknowledge ourselves as drinking also. For he that thirsteth in this world, in the world to come shall be satisfied, according to the Lord's saying, *Blessed are they that hunger and thirst after righteousness, for the same shall be satisfied.* Therefore in this world we ought not to love fulness. Here we must thirst, in another place we shall be filled. But now in order that we may not faint in this desert, He sprinkleth upon us the dew of His word, and leaveth us not utterly to dry up, so that there should not be in our case any seeking of us again, but that we may so thirst as that we may drink. But in order that we may drink, with somewhat of His Grace we are sprinkled: nevertheless we thirst. And what saith our soul to God?

4. Ver. 1. *God, my God, unto Thee from the light I watch.* What is to watch? It is, not to sleep. What is to sleep? There is a sleep of the soul; there is a sleep of the body. Sleep of body we all ought to have: because if sleep of body is not taken, a man fainteth, the body itself fainteth. For our frail body cannot long sustain a soul watching and on the stretch on active works; if for a long time the soul shall have been intent on active pursuits, the body being frail and earthly holdeth her not, sustaineth her not for ever in activity, and fainteth and falleth. Therefore God hath granted sleep to the body, whereby are recruited the members of the body, in order that they may be able to sustain the soul watching. But of this let us take heed, namely, that our soul herself sleep not: for evil is the sleep of the soul. Good is the sleep of the body, whereby is recruited the health of the body. But the sleep of the soul is to forget her God. Whatsoever soul shall have forgotten her God, sleepeth. Therefore the Apostle saith to certain persons

VER.
1.

1 Sam.
21, 7.
see on
Ps. 52.
§. 4.

Matt. 5,
6.

PSALM LXIII. that forgot their God, and being as it were in sleep, did act the follies of the worship of idols—(For so are they that worship idols, as they that see in slumbers empty visions: but if the soul of the same persons do wake up, she understandeth by whom she hath been made, and worshippeth not that which herself hath made)—The Apostle, I say, saith to certain persons, *Rise, thou that sleepest, and rise up from the dead, and Christ shall enlighten thee.* Was the Apostle waking up one sleeping in body? Nay, but he was waking a soul sleeping, in as much as he was waking her, in order that she might be lightened by Christ. Therefore as to these same watchings saith this man, *God, my God, unto Thee from the light I watch.* For thou wouldest not watch of thyself, unless there should arise thy Light, to wake thee from sleep. For Christ lighteneth souls, and maketh them to watch: but if His light He taketh away, they slumber. For Ps.13,3. for this cause to Him there is said in another Psalm, *Lighten mine eyes, that I may never slumber in death.* Or if from Him being turned away they slumber, He is a present light to them, and they are not able to see, because they sleep. In like manner also is he that sleepeth in body during the day; now the sun hath arisen, now is the day grown hot, and he is as it were in the night, because he watcheth not that he may see the day that is already risen; so in certain men, when Christ is now present, when the truth hath now been preached, there is yet a sleep of the soul. To those men therefore, if ye watch, ye will be saying daily, *Rise, thou that sleepest, and rise up from the dead, and Christ shall enlighten thee.* For your life and your manners ought to watch in Christ, in order that those Heathen men sleeping may perceive, and at the sound of your watchings may be awakened, and may themselves shake off sleep, and may begin in Christ with you to say, *O God, my God, unto Thee from the light I watch.*

Ephes.
5, 14.

5. Ver. 2. *My soul hath thirsted for Thee.* Behold that desert of Idumæa. See how here he thirsteth: but see what good thing is here, *Hath thirsted for Thee.* For there are they that thirst, but not for God. For every one that willeth any thing to be granted to him, is in the heat of longing;

¹ *quanta* the longing itself is the thirst of the soul. And see ye what ¹

longings there are in the hearts of men: one longeth for gold, another longeth for silver, another longeth for possessions, another inheritance, another abundance of money, another many herds, another a wife, another honours, another sons. Ye see those longings, how they are in the hearts of men. All men are inflamed with longing, and scarce is found one to say, *My soul hath thirsted for Thee*. For men thirst for the world: and perceive not themselves to be in the desert of Idumæa, where their souls ought to thirst for God. Say we therefore, *My soul hath thirsted for Thee*: say all we, because in the harmony of Christ all were one soul: let this same soul thirst in Idumæa.

6. *Hath thirsted for Thee*, he saith, *my soul: in how many ways for Thee my flesh also?* A small thing it is that my soul hath thirsted, my flesh also hath thirsted. Consider if the soul thirsteth for God, in what manner doth the flesh also thirst for God? For when the flesh thirsteth, for water¹ it thirsteth: when the soul thirsteth, for the Fountain of Wisdom it thirsteth. From that very Fountain shall be made drunken our souls, as saith another Psalm, *They shall be made drunken with the fruitfulness of Thy House, and with the flood of Thy delights Thou shalt give them to drink*. Wisdom therefore must be thirsted after, righteousness must be thirsted after. With it we shall not be satisfied, with it we shall not be filled, save when this life shall have been ended, and we shall have come to that which God hath promised. For God hath promised equality with Angels: and now the Angels thirst not as we do, they hunger not as we do; but they have the fulness of truth, of light, of immortal wisdom. Therefore blessed they are, and out of so great blessedness, because they are in that City, the Heavenly Jerusalem, afar from whence we now are sojourning in a strange land, they observe us sojourners, and they pity us, and by the command of the Lord they help us, in order that to this common country sometime we may return, and there with them sometime with the Lord's fountain of truth and eternity we may be filled. Now therefore let our soul thirst: whence doth our flesh also thirst, and this in many ways? *In many ways for Thee*, he saith, *my flesh also*. Because to our flesh also is promised Resurrection. As to our soul

V ER.
2.

¹ Oxf.
f Mss. 'for
this
water'
Ps. 36, 8.

Luke 20,
36.

PSALM
LXIII.

is promised blessedness, so also to our flesh is promised resurrection. Resurrection of the flesh of such sort is promised to us: hear ye, and learn, and hold fast what is the hope of Christians, on account of which we are Christians. For not to this end are we Christians, that we may seek for ourselves earthly felicity, which oftentimes both robbers and wicked men have. For the sake of another felicity we are Christians, which then we shall receive, when that whole life of this world shall have passed away. Therefore is promised to us resurrection of the flesh also; and such a resurrection of the flesh is promised, as that this flesh which now we bear, shall rise again at the last. And let it not seem to you a thing incredible. For if God hath made us that were not, is it a great thing for Him to make again us that were? Therefore let not this seem to you to be incredible, because ye see dead men as it were decaying, and passing into ashes and into dust. Or if any dead man be burned, or if dogs tear him in pieces, do ye think that from this he will not rise again? All things which are dismembered, and into a sort of dust do decay, are entire with God. For into those elements of the world they pass, whence at first they have come, when we were made: we do not see them; but yet God will bring them forth, He knoweth whence, because even before we were, He created us from whence He knew. Such a resurrection of the flesh therefore to us is promised, as that, although it be the same flesh, that now we carry, which is to rise again, yet it hath not the corruption which now it hath. For now because of the corruption of frailty, if we eat not, we faint and are hungry; if we drink not, we faint and are thirsty; if long time we watch, we faint and sleep; if long time we sleep, we faint, therefore we watch; if long time we eat and drink, though for refreshment we may eat and drink, the very prolonged refreshment is a cause of fainting; if long time we stand, we are wearied, therefore we sit; and if long time we sit, there also are we wearied, and therefore we rise up. Secondly, see how without any standing is our flesh: for infancy passeth away into boyhood, and thou seekest infancy, and infancy is not, for now instead of infancy is boyhood: again this same also passeth into youth, thou seekest boyhood and findest not: the young man becometh

a middle aged man, thou seekest the young man and he is not : the middle aged man becometh an old man, thou seekest a middle aged man and findest not : and an old man dieth, thou seekest an old man and findest not : our age therefore standeth not still : every where is weariness, every where faintness, every where corruption. Observing what a hope of resurrection God promiseth to us, in all those our manifold faintings we thirst for that incorruption : and so our flesh manifoldly doth thirst for God. In this Idumæa, in this desert, manifoldly as it toileth, so manifoldly doth it thirst ; manifoldly as it is wearied, so manifoldly doth it thirst for that unwearying incorruption.

7. Nevertheless, my brethren, the flesh of a good Christian and a believer even in this world for God doth thirst : for if the flesh hath need of bread, if it hath need of water, if it hath need of wine, if it hath need of money, if this flesh hath need of a beast, from God it ought to seek it, not from demons and idols and I know not what powers of this world. For there are certain who when they suffer hunger in this world, leave God and ask Mercury or ask Jove to give unto them, or her whom they call ‘Heavenly’, or any the like demons : not for God their flesh thirsteth. But they that thirst for God, every where ought to thirst for Him, both soul and in flesh : for to the soul also God giveth His bread, that is the Word of Truth : and to the flesh God giveth the things which are necessary, for God hath made both soul and flesh. For the sake of thy flesh thou askest of demons : hath God made the soul, and the demons made the flesh ? He that hath made the soul, the Same hath made the flesh also : He that hath made both of them, the Same feedeth both of them. Let either part of us thirst for God, and after labour manifold let either simply be filled.

8. But where thirsteth our soul, and our flesh manifoldly, not for any one but for Thee, O Lord, that is our God ? it thirsteth where ? *In a land desert, and without way, and without water.* Of this world we have spoken, the same is Idumæa, this is the desert of Idumæa, whence the Psalm hath received its title. *In a land desert.* Too little it is to

VER.
2.

Oxf.
Mss.
'Deo.'

* Ed. Ben. refers to Tertullian Apol. xxiii. where ‘Virgo Cœlestis’ is represented as ‘promising rain,’ and St. Aug. de Civ. Dei, ii. 4. where the

same goddess is mentioned as worshipped together with Berecynthia, the mother of the gods.

PSALM LXIII. say *desert*, where no man dwelleth; it is besides, both *without way, and without water*. O that the same desert had even

a way: O that into this a man running, even knew where he might thence get forth! He seeth no man to his comfort, he seeth no way whereby he may be free from the desert place. Therefore in that place he taketh lodging. O that there were even water, whence he might be refreshed, that from thence cannot get forth. Evil is the desert, horrible, and to be feared: and nevertheless God hath pitied us, and hath made for us a

John 14, way in the desert, Himself our Lord Jesus Christ: and hath
6. made for us a consolation in the desert, in sending to us preachers of His Word: and hath given to us water in the

John 4, desert, by fulfilling with the Holy Spirit His preachers, in
14. order that there might be created in them a well of water springing up unto life everlasting. And, lo! we have here all things, but they are not of the desert. Therefore what properly belongs to the desert this Psalm hath first noticed, in order that when thou too hadst heard in what evil case thou wast, whatever consolations thou mightest have here, either of associates, or of way, or of water, thou shouldst not ascribe to the desert, but to Him That hath deigned to visit thee in the desert.

9. Ver. 3. *Thus in a holy thing I have appeared to Thee, that I might see Thy power and Thy glory.* At first 'my soul thirsted, and my flesh manifoldly for Thee in a desert, and in a land without way, and without water,' and *thus in a holy thing I have appeared to Thee that I might see Thy power and Thy glory.* Unless a man first thirst in that desert, that is in the evil wherein he is, he never arriveth at the good, which is God. But *I have appeared to Thee*, he saith, *in a holy thing.* Now in a holy thing is there great consolation. *I have appeared to Thee*, is what? In order that Thou mightest see me: and for this reason Thou hast seen me, in order that I might see Thee. *I have appeared to Thee, that I might see.* He hath not said, *I have appeared to Thee that Thou mightest see:* but, *I have appeared to Thee, that I might see Thy power and Thy glory.* Whence also the Apostle, *But now*, he saith, *knowing God, nay*
Gal. 4, *having been known of God.* For first ye have appeared to
9. God, in order that to you God might be able to appear. *That*

I might see Thy power and Thy glory. In truth in that forsaken place, that is, in that desert, if as though from the desert a man striveth to obtain enough for his sustenance, he will never see the power of the Lord, and the glory of the Lord, but he will remain to die of thirst, and will find neither way, nor consolation, nor water, whereby he may endure in the desert. But when he shall have lifted up himself to God, so as to say to Him out of all his inward parts, *My soul hath thirsted for Thee; how manifoldly for Thee also my flesh!* lest perchance even the things necessary for the flesh of others he ask, and not of God, or else long not for that resurrection of the flesh, which God hath promised to us: when I say, he shall have lifted up himself, he will have no small consolations.

VER.
2.

10. Behold, brethren, in like manner as our flesh, so long as it is mortal, so long as it is frail, before that resurrection hath those comforts whereby we live, as bread, water, fruits, wine, oil: (if all these comforts and succours forsake us, even to continue we are unable;) though not yet this flesh hath received that perfect soundness, wherein it will suffer no difficulty, no need: so also our soul, while here it is in this flesh, amid the temptations and dangers of this world, is still weak; but hath moreover those same comforts of the Word, comforts of prayer, comforts of discourse: these things are to our soul as those to our flesh. But when our flesh shall have risen again, so that no longer of these we have need, it will have a kind of position and condition of its incorruption: so also our soul will have to its food Himself the Word of God, by Which were made all things. ^{John 1,} Nevertheless, thanks to God, Who now in this desert forsaketh us not, either in giving to us what is necessary for the flesh, or in giving to us what is necessary for the soul: and when by any necessities He instructeth us, He willeth that we should love Him the more; lest perchance through fulness we be corrupted, and forget Him. He withdraweth from us sometimes the things which are necessary, and grindeth us down; in order that we may know that Father and Lord He is, not only when comforting, but also when chastening. For He is preparing us for a certain inheritance ^{1 Oxf.} incorruptible and great. If one cask, or one vessel ^{1 of thine,} ^{Mss.} ^{‘chair.’}

PSALM LXIII. or whatever thou hast in thy house, thou art intending to leave to thy son, and that he may not lose it, thou instructest him, and if with the whip for correction thou chastenest him, that he may not lose that nothing of thine, which he is himself also to leave here, even as thou dost; wilt thou not have our Father also to instruct us with the whippings even of necessities or tribulations, Who is going to give us such an inheritance as cannot pass away? For as our inheritance God will give us Himself, so that Himself we may possess, and by Himself we may be possessed for everlasting.

11. Therefore in a holy thing let us appear to God, that He may appear to us: let us appear in holy longing, that He may appear to us in the power and glory of the Son of God. For to many He hath not appeared: let them be in the Holy One, that He may appear to them also. For many think Him to have been only man; because He is preached as having been born of man, crucified and dead, as having walked on earth, having eaten and having drunk, and as having done all other things that are human; and they think Him to have been such an one as are the rest of men. But ye have heard but now when the Gospel was John¹⁰, being read in what terms He hath notified His Majesty: *I and My Father are One*. Behold how great a Majesty and how great an Equality with the Father hath come down to the flesh because of our infirmity. Behold how greatly beloved we have been, before that we loved God. If before that we loved God, so much by Him we were beloved, as that His Son, Equal with Himself, He made a Man for our sake, what doth He reserve for us now loving Him? Therefore many men think it to be a very small thing that the Son of God hath appeared on earth; because they are not in the Holy One, to them hath not appeared the power of the Same and the glory of the Same: that is, not yet have they a heart made holy, whence they may perceive the eminence of that virtue, and may render thanks to God, nor that to which for their own sakes so great an One came, unto what a nativity, unto what a Passion, they are not able to see, His glory and His power¹.

¹ The construction here seems imperfect.
² Lat. above.

12. Ver. 4. *For better is Thy mercy than² lives*. Many are the lives of men, but one life God promiseth: and He giveth

not this to us as if for our merits but for His mercy. For what good thing have we done, to merit this? Or what good deeds of ours have gone before, that God should give to us His Grace? Hath He found righteousnesses to crown and not transgressions to forgive? Nay, it would not have been unjust if He had willed to punish the transgressions which He hath forgiven. For what is so just a thing, as that a sinner should be punished? Though a just thing it be, that a sinner should be punished; it hath belonged to the mercy of Him not to punish a sinner but to justify him, and of a sinner to make a just man, and of an ungodly man to make a godly man. Therefore *His mercy is better than lives*. What lives? Those which for themselves men have chosen. One hath chosen for himself a life of business, another a country life, another a life of usury, another a military life; one this, another that. Divers are the lives, but *better is Thy life than our lives*. Better is that which Thou givest to men amended, than that which perverse men choose. One life Thou givest, which should be preferred to all our lives, whatsoever in the world we might have chosen. *For better is Thy mercy than lives: my lips shall praise Thee*. My lips would not praise Thee, unless before me were to go Thy mercy. By Thy gift Thee I praise, through Thy mercy Thee I praise. For I should not be able to praise God, unless He gave me to be able to praise Him. *For better is Thy mercy than lives: my lips shall praise Thee*.

13. Ver. 5. *So I will speak good of Thee in my life, and in Thy name I will lift up my hands.* ‘*So I will speak good of Thee in my life.*’ Now in my life which to me Thou hast given, not in that which I have chosen after the world with the rest among many lives, but that which Thou hast given to me through Thy mercy, that I should praise Thee. *So I will speak good of Thee in my life*. What is *so*? That to Thy mercy I may ascribe my life wherein Thee I praise, not to my merits. *And in Thy name I will lift up my hands*. Lift up therefore hands in prayer. Our Lord hath lifted up for us His hands on the Cross, and stretched out were His hands for us, and therefore were His hands stretched out on the Cross, in order that our hands might be stretched out unto good works: because His Cross hath brought us

PSALM LXIII. mercy. Behold, He hath lifted up hands, and hath offered for us Himself a Sacrifice to God, and through that Sacrifice have been effaced all our sins. Let us also lift up our hands to God in prayer: and our hands being lifted up to God shall not be confounded, if they be exercised in good works. For what doth he that lifteth up hands? Whence hath it been commanded that with hands lifted up we should pray to God? For the Apostle saith, *Lifting up pure hands without anger and dissension.* It is in order that when thou liftest up hands to God, there may come into thy mind thy works. For whereas those hands are lifted up that thou mayest obtain that which thou wilt, those same hands thou thinkest in good works to exercise, that they may not blush to be lifted up to God. *In Thy name I will lift up my hands.* Those are our prayers in this Idumæa, in this desert, in the land without water and without way, where for ^{John}14, us Christ is the Way, but not the way of this earth.

¹ Tim.
2, 8.

^{John}14,
6.

14. And what shall I say, when I shall lift up my hands ^b in Thy name? what shall I require? Ah! brethren, when ye lift up hands, ask what ye are to require! For from the Almighty ye require. Some great thing require ye, not such things as they require that not yet have believed. Ye see what sort of things are given even to ungodly men. Art thou to require from thy God money? Doth He not give it even to wicked men, that in Him believe not? What great thing therefore art thou to require, which He giveth to evil men also? But let it not displease thee that those things which He giveth to evil men also, are so trifling that even to evil men they are worthy to be given: in order that those things which can be given even to evil men may not seem to thee as if they were great things. God's indeed are all earthly gifts: but see, how those things which He giveth even to evil men, are not to be esteemed as any thing great. There is another thing which He reserveth for us. But let us think of those things which He giveth even to evil men, and hence let us perceive what thing He reserveth for good men. What things He giveth to evil men see ye: He giveth to them this light, see ye that both good men and evil men see it! the rain which cometh down upon the earth;

^b Oxf. Mss. add, 'and what shall I say when I lift them up?'

and from hence how great good things do spring? and thence is made distribution both to evil men and to good men, according to the Gospel saying, *That maketh His sun to rise upon good men and evil men, and raineth upon just men and unjust men.* Those gifts therefore which do spring either from rain, or from the sun, from our Lord indeed we ought to require, forasmuch as they are things necessary; but not those things alone, because those things are given both to good men and to evil men. What therefore ought we to require, when we lift up hands? For as best it could, the Psalm hath spoken this. What is it that I have said, *as best it could?* As best could human mouth unto human ears. For by means of human mouths these words have been spoken, and in certain figures they have been spoken, as all the weak, as all the babes could receive them. What hath he said? What hath he required? *In Thy name, he saith, I will lift up my hands.* As going to receive what? *As though with marrow and fatness my soul should be filled.* Do ye think that this soul hath longed for any fatness of flesh, my brethren? For he hath not longed for this as if it were some great matter, namely, that fat rams or fat hogs for him should be killed, or that he should come to some tavern, where he might find choice meats wherewith to fill himself. If we shall have supposed this, we are ¹worthy to hear those words. Therefore something spiritual we ought to perceive. Our soul hath a sort of fatness. For the souls which lack that wisdom, do grow thin; and become so utterly attenuated, as that in all good works they speedily fall short. Why do they speedily fall short in all good works? Because they have not the fatness of their fulness. Hear the Apostle, speaking of a fat soul, giving commandment that every one should work well. He saith what? *A cheerful giver God loveth.* Whence could a fat soul be fat, except by the Lord it were filled? And nevertheless howsoever fat here it be, what will it be in the world to come, where God will feed us? Meanwhile in this sojourning, what we shall be then, cannot even be told. And perchance that fulness we desire here when we lift up our hands, at the time of which with fatness we shall be so filled, that all our want shall utterly perish, and for nothing we shall long:

VER.
4. 5.Matt. 5,
45.¹ Some
Mss. un-
worthy.² Cor. 9,
7.

PSALM LXIII. forasmuch as the whole will be before us, whatever we long for here, whatever as a great matter we love here. Already our fathers are dead, but God liveth: here we could not always have fathers, but there we shall always have one living Father, when we have our father-land: whatever is our earthly land, there we cannot always be; and others must needs be born, and sons of elder citizens are born, to shut out from thence their fathers. For to this end a boy is born, to say to his elder, What doest thou here? It must needs be that they that succeed and are born should shut out them that have gone before them. There all we alike shall live: there will be no successor, because there will be no predecessor. What sort of country is that? But thou lovest here riches. God Himself shall be to thee thy riches. But thou lovest a good fountain. What is more passing clear than that wisdom? What more bright? Whatsoever is an object of love here, in place of all thou shalt have Him that hath made all things, *as though with marrow and fatness my soul should be filled: and lips of exultation shall praise Thy name.* In this desert, in Thy name I will lift up my hands: let my soul be filled as though with marrow and fatness, *and my lips with exultation shall praise Thy name.* For now is prayer, so long as there is thirst: when thirst shall have passed away, there passeth away praying and there succeedeth praising. *And lips of exultation shall praise Thy name.*

15. Ver. 7. *If I have remembered Thee upon my bed, in the dawns I did meditate on Thee:* (ver. 8.) *because Thou hast become my helper.* His 'bed' he calleth his rest. When any one is at rest, let him be mindful of God; when any one is at rest, let him not by rest be dissolved, and forget God: if mindful he is of God when he is at rest, in his actions on God he doth meditate. For the dawn he hath called actions, because every man at dawn beginneth to do something. What therefore hath he said? *If mindful I have been of Thee on my bed, in the dawns also I was meditating on Thee.* If therefore I was not mindful on my bed, in the dawn also I did not meditate on Thee. Can he that thinketh not of God when he is at leisure, in his actions think of God? But he that is mindful of Him when he is at rest, on the Same doth meditate when he is doing, lest in action

he should come short. Therefore he hath added what? VER.
8.
And in the dawnsings I was meditating on Thee: because Thou hast become my helper. For unless God aid our good works, they cannot be accomplished by us. And worthy things we ought to work: that is, as though in the light, since by Christ shewing the way we work. Whosoever worketh evil things, in the night he worketh, not in the dawn; according to the Apostle, saying, *They that are drunken, in the night are drunken; and they that sleep, in the night do sleep: let us that are of the day, be sober.* He exhorteth us that after the day we should walk honestly: *As in the day, honestly let us walk.* 1 Thes.
5, 7. 8.
 And again, *Ye, he saith, are sons of light, and sons of day; we are not of night nor of darkness.* Who are sons of night, and Rom. 13,
13.
1 Thess.
5, 5. sons of darkness? They that work all evil things. To such a degree they are sons of night, that they fear lest the things which they work should be seen: and the evil things which openly they work, for this reason openly they work, because many men work those things: the things which few men work, in secret they work: but they that work such things openly, are indeed in the light of the sun, but in the darkness of the heart. No one therefore in the dawn worketh, except him that in Christ worketh. But he that while at leisure is mindful of Christ, on the Same doth meditate in all his actions, and He is a helper to him in a good work, lest through his weakness he fail.

16. *And in the covering of Thy wings I will exult.* I am cheerful in good works, because over me is the covering of Thy wings. If thou protect me not, forasmuch as I am a chicken, the kite will seize me. For our Lord Himself saith in a certain place to that Jerusalem, a certain city, where He was crucified: *Jerusalem, He saith, Jerusalem, how often I have willed to gather together thy sons, as though a hen her chickens, and thou wouldest not?* Mat. 23,
37. Little ones we are: therefore may God protect us under the shadow of His wings. What when we shall have grown greater? A good thing it is for us that even then He should protect us, so that under Him the greater, alway we be chickens. For alway He is greater, however much we may have grown. Let no one say, let Him protect me while I am a little one: as if sometime he would attain to such magnitude, as should

Psalm LXIII. be self-sufficient. Without the protection of God, nought thou art. Alway by Him let us desire to be protected: then alway in Him we shall have power to be great, if alway under Him little we be. *And in the covering of Thy wings I will exult.*

17. Ver. 9. *My soul hath been glued on behind Thee.* See ye one longing, see ye one thirsting, see ye how he cleaveth to God. Let there spring up in you this affection. If already it is sprouting, let it be rained upon and grow: let it come to such strength, that ye also may say from the whole heart, *My soul hath been glued on behind Thee.* Where is that same glue? The glue itself is love. Have thou love, wherewith as with glue thy soul may be glued on behind God. Not with God, but behind God; that He may go before, thou mayest follow. For he that shall have willed to go before God, by his own counsel would live, and will not follow the commandments of God. Because of this even Peter was rebuked, when he willed to give counsel to Christ Who was going to suffer for us. For as yet Peter was weak, and knew not how great profit there was for mankind in the blood of Christ. Now the Lord, That had come to redeem us, and to give His blood a ransom for us, began to proclaim His Passion. Peter was alarmed for His Lord, as if He were about to die, Whom he would have had here alway to live just as he then saw Him: because being given up to his carnal eyes, by carnal affection about the Lord he

Mat. 16, was held fast; and he saith to Him, *Far be it from Thee,*
22. 23. *O Lord, be Thou merciful to Thyself.* And the Lord, *Go back behind Me, Satan: for thou savourest not the things which are of God, but the things which are of men.* Where-

¹He does not mean by this phrase to attribute a twofold personality to our Lord, as appears from his Retractions on Ps. 1. fore, the things which are of men? Because to go before Me thou desirest, go back behind Me, in order that thou mayest follow me: so that now following Christ he might say, *My soul hath been glued on behind Thee.* With reason he addeth, *Me Thy right hand hath taken up. My soul hath been glued on behind Thee, me Thy right hand hath taken up.* This Christ hath said in us: that is in the Man ¹Which He was bearing for us, Which He was offering for us, He hath said this. The Church also saith this in Christ, she saith it in Her Head: for she too hath suffered here great

persecutions, and by Her individual members even now he suffereth. For what man belonging to Christ is not vexed with divers temptations, and do not the devil and his angels daily strive with him, in order that he may be led astray by some lust, by some suggestion, either by promise of gain or fear of loss, or by promise of life or fear of death, either by the enmity of some great man, or the friendship of some great man? By every means the devil striveth in what way he may throw down: and in persecutions we live, and we have for our perpetual enemies, the devil and his angels: but let us not fear. The devil and his angels are as it were kites: under the wings of that Hen let us stay, and he is not able to touch us. For the Hen which protecteth us, is strong. Weak She is for our sake: but strong She is in Herself; our Lord Jesus Christ, the very Wisdom of God. Therefore the Church also saith this: *My soul hath been glued on behind Thee, Thy right hand hath taken me up.*

VER.
9.

18. Ver. 9. *But themselves in vain have sought my soul.* What have they done to me that have sought to destroy my soul? O that they were seeking my soul, so that they might believe with me: but they have sought my soul to destroy me. For they were not going to carry off the glue, wherewith my soul hath adhered behind Thee. For *who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or hunger, or nakedness, or sword?* Thy right hand hath taken me up. Therefore because of that glue, and because of Thy right hand most mighty, *in vain they have sought my soul.* As many as have persecuted or desire to persecute the Church, of them this may be understood: chiefly, however, let us take this of the Jews, who sought to destroy the Soul of Christ, both in Himself our Head Which they crucified, and in His disciples whom afterwards they persecuted. *They have sought my soul. They shall go unto the lower places of the earth.* Earth they were unwilling to lose, when they crucified Christ: into the lower places of the earth they have gone. What are the lower places of the earth? Earthly lusts. Better it is to walk upon earth, than by lust to go under earth. For every one that in prejudice of his salvation desireth earthly things, is under the earth: because earth he hath put before him, earth upon himself

Rom. 8,
35.

PSALM LXIII. he hath put, and himself beneath he hath laid. They there-

fore fearing to lose earth, said what of the Lord Jesus Christ,

when they saw great multitudes go after Him, forasmuch as
John 11, 48. He was doing wonderful things? *If we shall have let Him*

go alive, there will come the Romans, and will take away

from us both place and nation. They feared to lose earth,

and they went under the earth: there befel them even what

they feared. For they willed to kill Christ, that they might
Mat. 21, 43. not lose earth; and earth they therefore lost, because Christ

they slew. For when Christ had been slain, because the

Lord Himself had said to them, *The kingdom shall be taken*

from you, and shall be given up to a nation doing righteousness:

there followed them great calamities of persecutions: there

conquered them Roman emperors, and kings of the nations:

they were shut out from that very place where they crucified

Christ, and now that place is full of Christian praisers: it

hath no Jew, it hath been cleared of the enemies of Christ,

it hath been fulfilled with the praisers of Christ. Behold,

they have lost at the hands of the Romans the place, because

Christ they slew, who to this end slew, that they might not

lose the place at the hands of the Romans. Therefore,

They shall enter into the lower places of the earth.

19. Ver. 10. *They shall be delivered unto the hands of the*

sword. In truth, thus it hath visibly befallen them, they have

been taken by storm by enemies breaking in. *Portions of*

foxes they shall be. Foxes he calleth the kings of the world,

that then were when Judæa was conquered. Hear in order

that ye may know and perceive, that those he calleth foxes.

Luke 13, 32. Herod the king the Lord Himself hath called a fox. *Go ye,*

He saith, *and tell that fox.* See and observe, my brethren:

Christ as King they would not have, and portions of foxes

they have been made. For when Pilate the deputy governor

in Judæa slew Christ at the voices of the Jews, he said to

the same Jews, *Your King shall I crucify?* Because He was

called King of the Jews, and He was the true King. And

they rejecting Christ said, *We have no king but Cæsar.*

They rejected a Lamb, chose a fox: deservedly portions of

foxes they were made.

John 19, 15. 20. Ver. 11. *The King in truth*¹, is so written, because

they chose a fox, a King in truth they would not have. *The*

¹ *Rex vero*

King in truth: that is, the true King, to whom the title was inscribed, when He suffered. For Pilate set this title inscribed over His Head, *The King of the Jews*, in the Hebrew, Greek, and Latin tongues: in order that all they that should pass by might read of the glory of the King, and the infamy of the Jews themselves, who, rejecting the true King, chose the fox Cæsar. *The King in truth shall rejoice in God.* They have been made portions of foxes: *The King in truth shall rejoice in God.* He Whom they seemed to themselves as if to overcome, when they crucified Him, at the time when He was crucified did shed the ransom, wherewith He bought the round world. *The King in truth shall rejoice in God: every one shall be praised that sweareth in the Same.* Why shall every one be praised that sweareth in the Same? Because for himself he hath chosen Christ, not a fox: because when those Jews insulted, then He gave that whence they might be redeemed. To Himself therefore we belong, that hath redeemed us, that for us hath conquered the world, not with armed soldiery, but with despised Cross. *The King in truth shall rejoice in God: every one shall be praised that sweareth in the Same.* Who sweareth in Him? He that promiseth to Him his life, that voweth to Him and payeth, he that becometh a Christian: this is what he saith in, *Every one shall be praised that sweareth in the Same.* For stopped up is the mouth of men speaking unjust things. How many unjust things have the Jews spoken? How many evil things have spoken, not only the Jews, but also all men that for the sake of idols have persecuted the Christians? When they were raging against the Christians, they were thinking that they could make an end of Christians: while they were thinking that they could make an end, the Christians grew, and they themselves have been made an end of. *Stopped up is the mouth of men speaking unjust things.* No one dareth now openly to speak against Christ, now all men fear Christ. *For stopped up is the mouth of men speaking unjust things.* When in weakness the Lamb was, even foxes were bold against the Lamb. There conquered the Lion of the Rev. 5, tribe of Judah, and the foxes were silenced. *For stopped up is the mouth of men speaking unjust things.*^{5.}

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EXPOSITION.
—*Sermon to the Commonalty.*

WHILE keeping to-day the festival of the holy Martyrs' Passion, in the recollection of them let us rejoice, calling to mind what they suffered, and perceiving unto what they looked. For so great tribulations in the flesh they never would have endured, unless they had perceived with the mind a great rest. Over this Psalm, therefore, as beseemeth the aforesaid celebration, let us hastily pass. For yesterday many things your Love heard, and yet not even to-day have we been able to withhold our service from this festivity. Therefore though chiefly the Lord's Passion is noticed in this Psalm, neither could the Martyrs have been strong, unless they had beheld Him, That first suffered; nor such things would they have endured in suffering, as He did, unless they had hoped for such things in the Resurrection as He had shewed of Himself: but your Holiness knoweth that our Head is our Lord Jesus Christ, and that all that cleave unto Him are the members of Him the Head; and ye now have the voice of Him very well known to you, forasmuch as not from Head alone, but also from Body He speaketh, and the voices of Him either signify or foretel not only Himself the Lord Jesus Christ, that hath now ascended into Heaven, but also the members of Him about to follow their own Head: let us acknowledge here not only His voice, but also our own. And let no one say, that now-a-days in tribulation of passions we are not. For alway ye have heard this fact, how in those times the whole Church together as it were was smitten against, but now through individuals she is tried. Bound indeed is the devil, that he may not do as much as he could, that he may not do as much as he would: nevertheless, he is permitted to tempt as much as is expedient to men advancing. It is not expedient for us to be without temptations: nor should we beseech

God that we be not tempted, but that we be not 'led into temptation.'

VER.
1.

9. Ver. 1. Say we, therefore, ourselves also: *Hearken, O God, to my prayer, while I am troubled; from fear of the enemy deliver my soul.* Enemies have raged against the Martyrs: for what was that voice of Christ's Body praying? For this it was praying, to be delivered from enemies, and that enemies might not have power to slay them. Were they not therefore hearkened to, because they were slain; and hath God forsaken His servants of a contrite heart, and despised men hoping in Him? Far be it. For *who hath called upon God, and hath been forsaken; who hath hoped in Him, and hath been deserted by Him?* They were hearkened to therefore, and they were slain; and yet from enemies they were delivered. Others being afraid gave consent, and lived, and yet the same by enemies were swallowed up. The slain were delivered, the living were swallowed up. Thence is also that voice of thanksgiving, *Perchance alive they would have swallowed us up.* Many men were swallowed up, and alive they were swallowed up, many dead were swallowed up. They that thought the Christian faith to be vain, dead were swallowed up: but they who, knowing the preaching of the Gospel to be truth, knowing Christ to be the Son of God; and believing this, and holding this inwardly, nevertheless yielded to the pains, and to idols did sacrifice, alive were swallowed up. Those were swallowed up, because they were dead: but these because they were swallowed up are dead. For being swallowed up they could not live, although alive they were swallowed up. Therefore for this prayeth the voice of the Martyrs, *From fear of the enemy deliver Thou my soul:* not so that the enemy may not slay me, but that I may not fear an enemy slaying. For that to be fulfilled in the Psalm the servant prayeth, which but now in the Gospel the Lord was commanding. What but now was the Lord commanding? *Fear not them that kill the body, but the soul are not able to kill; but Him rather fear ye, that hath power to kill both body and soul in the hell of fire.* And He repeated, *Yea, I say unto you, fear Him.* Who are they that kill the body? Enemies. What was the Lord commanding? That they

Matt. 6,
13.

Eccelus.
2, 10.

Ps. 124,
3.

Matt.
10, 28.

Luke
12, 5.

PSALM LXIV. should not be feared. Be prayer offered, therefore, that He may grant what He hath commanded. *From fear of the enemy deliver my soul.* Deliver me from fear of the enemy, and make me submit to the fear of Thee. I would not fear him that killeth the body, but I would fear Him that hath power to kill both body and soul in the hell of fire. For not from fear would I be free: but from fear of the enemy being free, under fear of the Lord a servant.

3. Ver. 2. *Thou hast protected me from the gathering together of malignants, and from the multitude of men working iniquity.* Now upon Himself our Head let us look. Like things many Martyrs have suffered: but nothing doth shine out so brightly as the Head of Martyrs; in Him rather let us behold what they have gone through. Protected he was from the multitude of malignants, God protecting Himself, the Son Himself and the Manhood ¹ which He was carrying protecting His flesh: because Son of Man He is, and Son of God He is; Son of God because of the form of God, Son of Man because of the form of a servant: having in His power to lay down His life: and to take it again. To Him what could enemies do? They killed body, soul they killed not. Observe. Too little therefore it were for the Lord to exhort the Martyrs with word, unless He had enforced it by example. Ye know what a gathering together there was of malignant Jews, and what a multitude there was of men working iniquity. What iniquity? That wherewith they willed to kill the Lord Jesus Christ. *So many good works, He saith, I have shewn to you, for which of these will ye to kill Me?* He endured all their infirm², He healed all their sick, He preached the Kingdom of Heaven, He held not His peace at their vices, so that these same should have been displeasing to them, rather than the Physician by whom they were being made whole: for all these His remedies being ungrateful, like men delirious in high fever raving at the physician, they devised the plan of destroying Him that had come to heal them; as though therein they would prove whether He were indeed a man, that could die, or were somewhat above men, and would not suffer Himself to die. The word of these same men we perceive in the wisdom of Solomon: *with death most vile, say they, let us condemn Him; let us question Him, for there will be*

¹ Homine. see on Ps. 1. Retrs.

John 10, 18.

John 10, 32.

² Oxf. Mss. 'infirmities.'

Wisd. 2, 20, 18.

regard in the discourses of Him; for if truly Son of God He is, let Him deliver Him. Let us see therefore what was done. VER. 3.

4. Ver. 3. *For they have whet like a sword their tongues. 'Sons of men; their teeth are arms and arrows, and their tongue is a sharp sword,'* which saith another Psalm also; so also here, *They have whet like a sword their tongues.* Let not the Jews say, we have not killed Christ. For to this end they gave Him to Pilate the judge, in order that they themselves might seem as it were guiltless of His death. For when Pilate had said to them, *kill ye Him*; they replied, *For us it is not lawful to kill any one.* The iniquity of their deed upon a human judge they wished to lay: but did they deceive God the Judge? With regard to what Pilate did, in the very fact that he did it, he was somewise an accomplice, but in comparison with them he is himself much less guilty. For he strove as far as he could to deliver Him out of their hands. For to this end he scourged Him, and led Him forth to them. Not in persecution he scourged the Lord, but wishing to satisfy their fury, that even so they might at length be appeased, and might cease to wish to kill, when they saw Him scourged. He did this also. But when they persisted, ye know how he washed his hands, and said, that he himself did it not¹, that he was pure of the blood of that Man. He did it nevertheless. But if he is guilty because he did it though unwillingly, are they innocent who compelled him to do it? By no means. But he gave sentence against Him, and commanded Him to be crucified: and in a manner himself killed Him; ye also, O ye Jews, killed Him. Whence did ye kill Him? With the sword of the tongue: for ye did whet your tongues. And when did ye smite, except when ye cried out, *Crucify, Crucify?* John 18, 31.
John 19, 1.
1 Oxf. Miss. 'that he did it not.'
Mat. 27, 24.

5. But on this account we must not pass over that which hath come into mind, lest perchance the reading of the Divine Scriptures should disquiet any one. One Evangelist saith that the Lord was crucified at the sixth hour, and another at the third hour: unless we understand it, we are disquieted. And when the sixth hour was already beginning, Pilate is said to have sat on the judgment-seat: and in reality when the Lord was lifted up upon the tree, it was the Luke 23, 21.
John 19, 14.
Mark 15, 25.

PSALM LXIV. sixth hour. But another Evangelist, looking unto the mind of the Jews, how they wished themselves to seem guiltless of the death of the Lord, by his account proveth them guilty, saying, that the Lord was crucified at the third hour. But considering all the circumstance of the history, how many things might have been done, when before Pilate the Lord was being accused, in order that He might be crucified; we find that it might have been the third hour, when they cried out, *Crucify, Crucify*. Therefore with more truth they killed at the time when they cried out. The ministers of the magistrate at the sixth hour crucified, the transgressors of the law at the third hour cried out: that which those did with hands at the sixth hour, these did with tongue at the third hour. More guilty are they that with crying out were raging, than they that in obedience were ministering. This is the whole of the Jews' sagacity, this is that which they sought as some great matter. Let us kill and let us not kill: so let us kill, as that we may not ourselves be judged to have killed. *They have whetted like a sword their tongues.*

6. *They have bended the bow, a bitter thing.* The bow he calleth lyings in wait. For he that with sword fighteth hand to hand, openly fighteth: he that shooteth an arrow deceiveth, in order to strike. For the arrow smiteth, before it is foreseen to come to wound. But whom could the lyings in wait of the human heart escape? Would they escape our Lord Jesus Christ, Who had no need that any one should bear witness to Him of man? *For Himself knew what was in man,* as the Evangelist testifieth. Nevertheless, let us hear them, and look upon them in their doings as if the Lord knew not what they devise. *They have bended the bow, a deadly thing,* (ver. 4.) *in order that they may shoot in secret One unspotted.* The expression he used, *they have bended the bow,* is the same as, *in secret*: as if they were deceiving by lyings in wait. For ye know by what artifices they did this, how with money they bribed a disciple that clave to Him, in order that He might be betrayed to them, how they procured false witnesses; with what lyings in wait and artifices they wrought, *in order that they might shoot in secret one unspotted.* Great iniquity! Behold from a secret place there cometh an arrow, which striketh One unspotted, who had not even so much of spot as

John 2,
25.

Mat. 26,
14. 15.

could be pierced with an arrow. A Lamb indeed He is unspotted, wholly unspotted, alway unspotted; not one from whom spots have been removed, but that hath contracted not any spots. For He hath made many unspotted by forgiving sins, being Himself unspotted by not having sins. *That they may shoot in secret One unspotted.*

VER.
4. 5.

7. *Suddenly they shall shoot Him, and shall not fear.* O heart hardened, to wish to kill a Man that did raise the dead! *Suddenly*: that is, insidiously, as if unexpectedly, as if not foreseen. For the Lord was like to one knowing not, being among men knowing not what He knew not and what He knew: yea, knowing not that there was nothing that He knew not, and that He knew all things, and to this end had come in order that they might do that which they thought they did by their own power. *Suddenly they shall shoot Him, and shall not fear.*

8. Ver. 5. *They have confirmed to themselves malignant discourse.* ‘*Have confirmed:*’ there were done so great miracles, they were not moved, they persisted in the design of the evil discourse. He was given up to the judge: trembleth the judge, and they tremble not that to the judge have given Him up: trembleth power, and ferocity trembleth not: he would wash his hands, and they stain their tongues. But wherefore this? *They have confirmed to themselves malignant discourse.* How many things did Pilate, how many things that they might be restrained! What said he? what did he? But *they have confirmed to themselves malignant discourse*: “*Crucify, crucify.*” The repetition is the confirmation of the *malignant discourse*. Let us see in what manner *they have confirmed to themselves malignant discourse*. “*Your King shall I crucify?*” They said, “*We have no king but Cæsar alone.*” *They have confirmed to themselves malignant discourse.* He was offering for King the Son of God: to a man they betook themselves: worthy were they to have the one, and not have the Other. Further hear, in what manner *they confirmed malignant discourse*. “*I find not any thing in this Man,*” saith the judge, “*wherefore He is worthy of death.*” And they that *confirmed malignant discourse*, said, “*His blood be upon us and upon our sons.*” *They confirmed to themselves malignant discourse.* *Confirmed malignant discourse*, not to the Lord, but to *themselves*. For how not

Luke 23,

21.

John 19,

15.

Luke 23,

14. 20.

22.

Mat. 27,

25.

PSALM LXIV. to themselves, when they say, *Upon us and upon our sons?* That which therefore they confirmed, to themselves they confirmed: because the same voice is elsewhere, *They dug before my face a ditch, and fell into it.* Death killed not the Lord, but He death: but them iniquity killed, because they would not kill iniquity.

9. Doubtless, brethren, certain it is, that either thou killest iniquity, or art killed of iniquity. But do not seek to kill iniquity as though it were something without thee. To thyself look, see what fighteth with thee, and take heed lest it defeat thee: thy iniquity, thy enemy will not be slain: for it is without thyself, and against thyself thy soul rebelleth, not any other thing. With some part thou adherest to God, with some part thou pleasest thyself in the world. That wherewith thou pleasest thyself in the world fighteth against the mind which adhereth to God. Let it adhere, let it adhere, let it not faint, let it not give way, great help it hath. It conquereth that which in it rebelleth against itself, if it persevereth in fighting. There is sin in thy body, but let it not reign. *Let not therefore,* he saith, *sin reign in your mortal body, to obey the lusts thereof.* But if thou shalt not have obeyed; even if there be that which may persuade, that which may allure unto evil, by not obeying thou bringest it about that there reign not that which is, and thus it will come to pass hereafter that there be not that which was. When? When death shall be swallowed up into victory, when this corruptible shall have put on incorruption, in that case there shall not be that which may fight against thee, there shall not be any other thing which may delight thee but God. Therefore also those Jews hated the Lord, sovereignty did delight them. Certain men saw that by Him sovereignty was being taken away from them, and because of their delight they rebelled against the Lord: whereas, if they had rebelled against their evil delight, the very hatred they would have conquered, and they would not have been conquered by it, and the Lord would have been to them a Saviour, Who had come to make them whole. But now they fostered the fever: they fought against the Physician: whatsoever the fever suggested, they did: whatsoever on the other hand the Physician commanded they neglected. Therefore

Rom. 6, 12.

1 Cor. 15, 54.

they rather were killed, not the Lord : for in the Lord death was killed, in them iniquity lived : but because iniquity lived in them, they were dead. VER.
5. 6.

10. Ver. 5. *They told, in order that they might hide traps: they said, Who shall see them?* They thought they would escape Him, Whom they were killing, that they would escape God. Behold, suppose Christ was a man, like the rest of men, and knew not what was being contrived for Him : doth God also know not? O heart of man ! wherefore hast thou said to thyself, Who seeth me? when He seeth That hath made thee? *They said, Who shall see them¹?* God did see, Christ also was seeing : because Christ is also God. But wherefore did they think that He saw not? Hear the words following. ¹ ' eas
(the
traps,)
Oxf.
Mss.
' us.'

11. Ver. 6. *They have searched out iniquity, they have failed, searching searchings:* that is, deadly and acute designs. Let Him not be betrayed by us, but by His disciple : let Him not be killed by us, but by the judge : let us do all, and let us seem to have done nothing. And where is the cry of the tongue, Crucify, Crucify? So blind ye are, as deaf also to be. Feigned innocence is not innocence ; pretended equity is not equity, but double iniquity ; because both iniquity it is and pretence. Therein therefore those men *failed searching searchings.* By how much the more acutely they seemed to think it out for themselves, so much the more they failed ; because from the light of truth and equity into the depths of evil designs they were sunk. Justice hath a certain light of its own, it bedeweth and lighteneth a soul adhering to itself : but a soul turning away itself from the light of justice by how much the more it seeketh what it may find against justice, by so much the more from light it is thrust back, and in darkness it is sunk down. With reason therefore those men also, while searching out what they designed against the Just One, from justice were departing : and by how much the more from justice they were departing, by so much the more they were failing in *searching searchings.* Deep is their counsel for innocence : when Judas himself repented that he had betrayed Christ, and he threw down before them the money which they had given, they would not cast it into the treasury, and said, *Money of blood it is,* Luke
^{23, 21.}
John 19,
6.
Mat. 27,
5.

PSALM
LXIV.

let us not cast it into the treasury. What is the treasury? The chest of God into which were gathered those things which were cast for the need of the servants of God. O man, let thy heart be rather the chest of God, where may dwell the riches of God, where may be the coin of God, thy mind, I say, having the image of thy Emperor. If it be so, what a pretence of innocence was that, not to cast into the chest the money of blood; and the blood itself to cast upon the conscience!

¹ Oxf.
Mss.
'will
see.'

12. But what befel them? *They failed searching searchings.* Whence? Because he saith, *Who shall see them?* that is, that no one saw ¹ them. This they were saying, this among themselves they thought, that no one saw them. See what befalleth an evil soul: it departeth from the light of truth, and because itself seeth not God, it thinketh that itself is not seen by God. So also those men by departing went into darkness, in order that themselves might not see God: and they said, *Who seeth us?* He also saw whom they were crucifying: they in their failing neither saw that Son nor the Father. If therefore He also saw, why did He suffer Himself to be held by them, to be killed by them? Wherefore, if He saw, willed He that their counsels should prevail against Him? Wherefore? Because man He was for the sake of man, and being God hid in man, that had come to give an example of patience to men knowing not, therefore Himself knowing He endured all things.

Philip.
2, 6.

13. For what followeth? Ver. 6. *There shall draw near a man and a deep heart, and God shall be exalted.* They said, *Who shall see us?* They failed in searching searchings, evil counsels. There drew near a man to those same counsels, He suffered Himself to be held as a man. For He would not have been held except He were man, or have been seen except He were man, or have been smitten except He were man, or have been crucified or have died except He were man. There drew near a man therefore to all those sufferings, which in Him would have been of no avail except He were Man. But if He were not Man, there would not have been deliverance for man. There hath drawn near a Man *and a deep heart*, that is, a secret *heart*: presenting before human faces Man, keeping within God: concealing the *form of God*, wherein

He is equal with the Father, and presenting the form of a VER. servant, wherein He is less than the Father. For Himself 7. hath spoken of both : but one thing there is which He saith Philip. 2, 6. in the form of God, another thing in the form of a servant.

He hath said in the form of God, *I and the Father are one* : John 10, He hath said in the form of a servant, *For the Father is* 30. John 14, *greater than I*. Whence in the form of God saith He, *I* 28. *and the Father are one*? Because when He was in the form Philip. 2, 6. of God, He thought it not robbery to be equal with God.

Whence in the form of a servant saith He, *For the Father is greater than I*? Because He emptied Himself, taking the Philip. 2, 7. form of a servant. There drew near therefore a Man, and a deep heart, and God was exalted. Slain is the Man, and exalted is God. For His being slain was of human weakness, 2 Cor. His rising again and ascending was of power divine. 13, 4. *There shall draw near a Man and a deep heart,* heart secret, heart hidden : not shewing that which it knew, not shewing what it was.

They thinking that it was the whole which was seen, kill a Man in deep heart, and there is exalted God in heart divine : for by the power of His Majesty exalted He was. And whither went He exalted? To that place from whence He withdrew not humbled.

14. *There shall draw near a Man and a deep heart, and God shall be exalted.* For this reason now attend ye, my brethren, to the deep heart of the Man. Of what Man? *Mother Sion, a Man shall say ; and Man He was made in* Ps. 87, 5. *Her, and Himself the Most Highest hath founded her.* In that very city He was made Man, which He founded Himself, the same Most Highest that in Her was made Man.

Therefore *there hath drawn near a man and a deep heart.* Behold Man in a deep heart : see, as much as thou art able, if thou art able, God also in a deep heart. There drew near a Man : and because God He was, and because He was about to suffer willingly, and because He was about to give an example to the weak, as though God were about to suffer, but in man, but in the flesh, there followeth what? (Ver. 7.) *Arrows of infants have been made the strokes of them.* Where is that savageness? where is that roar of the lion, of the people roaring and saying, *Crucify, Crucify*? Where are the lyings Luke 23, in wait of men bending the bow? Have not *the strokes of* 21. John 10, 6.

PSALM LXIV. *them been made the arrows of infants?* Ye know in what manner infants make to themselves arrows of little canes. What do they strike, or whence do they strike? What is the hand, or what the weapon? what are the arms, or what the limbs? *Arrows of infants have been made the strokes of them.*

15. Ver. 8. *And the tongues of them have been made weak upon them.* Let them whet now their tongues like a sword, let them confirm to themselves malignant discourse.

¹or, strength-ened. Deservedly to themselves they have confirmed¹ it, because *the tongues of them have been made weak upon them.* Could Ps. 27, this be strong against God? '*Iniquity,*' he saith, '*hath lied to itself:*' *their tongues have been made weak upon them.*

12. (Vulg.) Behold, the Lord hath risen, That was killed. They were passing by before the Cross, or were standing and were looking upon Him, as so long before a Psalm had foretold:

Ps. 22, 16. *They have pierced My hands and My feet, they have told all My bones, but themselves have beheld and have looked upon*

Mat. 27, 40. *Me.* Then the head they wagged, saying, *If Son of God He is, let Him come down from the Cross.* They made trial in a manner whether He was Son of God; and as it were they found out that He was not, because, on their reviling Him, from the Cross He came not down: if He had come down from the Cross, Son of God He would have been. What thinkest thou of Him Who from the cross came not down, and from the tomb rose again? What therefore did they effect? But even if the Lord had not risen again, what would they have effected, except what the persecutors of the Martyrs have also effected? For the Martyrs have not yet risen again, and nevertheless they have effected nothing; of them not yet rising again we are now celebrating the natiivities. Where is the madness of their raging? *Arrows of infants have the strokes of them been made, and the tongues of them have been made weak upon them.* To what did they bring those their searchings, in which searchings they failed, so that even, when the Lord was dead and buried, they set guards at the tomb? For they said to Pilate, *That deceiver;* (by this name the Lord Jesus Christ was called, for the comfort of His servants when they are called deceivers;) they say therefore to Pilate, *That deceiver said when yet living, After*

three days I will rise again: command therefore that the sepulchre be guarded even unto the third day, lest perchance there come His disciples, and steal Him, and say to the people, He hath risen from the dead, and the last error shall be worse than the former. Pilate saith to them, Ye have a guard, go ye, keep it as ye know how. But they departing made fast the sepulchre, sealing the stone, and setting the guards. They set for guards soldiers at the sepulchre. At the earth quaking, the Lord rose again: such miracles were done about the sepulchre, that even the very soldiers that had come for guards were made witnesses, if they chose to tell the truth: but the same covetousness which had led captive a disciple, the companion of Christ, led captive also the soldier that was guard of the sepulchre. We give you, they say, money; and say ye, while yourselves were sleeping there came His disciples, and took Him away. Truly they failed searching searchings.

VER.
8.

Mat. 28,
12. 13.

What is it that thou hast said, O unhappy guile? Dost thou so far forsake the light of the counsel of godliness, and sinkest into the depths of craftiness, as to say this, *Say ye that while yourselves were sleeping, there came His disciples and took Him away?* Sleeping witnesses ye adduce: truly thou thyself hast fallen asleep, that in searching such devices hast failed. If they were sleeping, what could they see? if nothing they saw, how are they witnesses? But *they failed in searching searchings*: failed of the light of God, failed in the very completion of their designs: when that which they willed, nowise they were able to complete, surely they failed. Wherefore this? Because *there drew near a Man and a deep heart, and God was exalted*. For this reason afterwards when the resurrection of Christ had been made known, and the Holy Spirit came and filled with boldness certain disciples that feared, so that no longer fearing death, they dared to preach what they had seen, after God had been exalted in His Majesty, Who for our weakness' sake humble was judged; and when the heavenly trumpets began to sound forth Him to come as Judge, Whom at first they had seen judged, then *were troubled all men that saw them*. God being exalted, as I have said, Christ being preached, Jews were seen by certain Jews, were seen failing in their searchings.

Acts 2,
4.

PSALM
LXIV. For those men saw, in the name of Him that had been crucified and killed by their hands, so great miracles performed: they withdrew in heart from those that continued in ungodliness: the hard-heartedness of the others was displeasing to them, they sought counsel for their own salvation, and they said to the Apostles, ‘*What shall we do?*’ *There were troubled*, therefore, *all men that saw them*: that is, they that perceived how their tongues were made weak upon them, they that perceived how in all their evil searchings of designs every where they failed. Those men were troubled.

16. Ver. 9. *And every man feared.* They that feared not, were not even men. *Every man feared*; that is, every one using reason to perceive the things which were done. Whence they that feared not, must rather be called cattle, rather beasts savage and cruel. A lion ramping and roaring is that people as yet. But in truth every man feared: that is, they that would believe, that trembled at the judgment to come. *And every man feared: and they declared the works of God.* He that said, *From fear of the enemy deliver my soul*, was the *every man that feared*. From fear of the enemy he was being delivered, but to the fear of God was being made subject. He did not fear those that kill the body, but Him That hath power to cast both body and soul into Hell. They preached the Lord: for at first Peter feared, and feared the enemy, not yet was his soul delivered from the enemy. Having been questioned by the maid because he had been among His disciples, he denied the Lord thrice. The Lord rose again, confirmed the Pillar: now Peter preacheth without fear and with fear; without fear of them that kill the body, with fear of Him that both body and soul hath power of killing in the Hell of fire. *Every man feared; and they declared the works of God.* For those Apostles declaring the works of God the chief priests brought before them, and threatened them, saying, that in the name of Jesus they should not preach. And they said, “Tell us, whom it becometh us rather to obey, God or men?” What would they say? men rather than God? Without doubt they would answer nothing but, God rather. But they knew what things God commanded, and they despised the threatening priests. Because therefore *every man feared*, man terrified not: *and they declared the works*

v. 1.

Mat.10, 28.

Mat. 26, 69. 70.

Mat.10, 28.

Acts 4, 18.

of God. If man feareth, let not man terrify: for a man ought to fear Him by Whom man was made. That which is above men fear thou, and men shall not terrify thee. Death everlasting fear thou, and for that which is present thou wilt not care. That pleasure uncorrupt, and the rest without spot, desire thou: and one promising those gifts temporal, and the whole world, thou wilt deride. Love therefore and fear: love that which God promiseth, fear that which God threateneth: thou wilt neither be corrupted by that which man promiseth, nor wilt be frightened by that which he threateneth. *And every man hath feared: and they have declared the works of God, and His doings they have perceived.* What is, *His doings they have perceived?* Was it, O Lord Jesu Christ, that Thou wast silent, and like a sheep for a victim wast being led, and didst not open before the shearer Thy mouth, and we thought Thee to be set in smiting and in grief, and knowing how to bear weakness? Was it that Thou wast hiding Thy beauty, O Thou beautiful in form before the sons of men? Was it that Thou didst not seem to have beauty nor grace? Thou didst bear on the Cross men reviling and saying, *If Thou art the Son of God, let Him come down from the Cross.* What servant of Thine and beloved of Thine, perchance knowing Thy power, cried not out and said, O that now He would come down, and all these that revile would be confounded! But it was not so: He must needs have died for the sake of men to die, and must rise again for the sake of men alway to live. This thing they, that would have had Him come down from the Cross, perceived not: but when He rose again, and being glorified ascended into Heaven, they perceived the works of God. *They declared the works of God, and His doings they perceived.*

VER.
10.

Is. 53, 7.

ib. 4.

ib. 3.

Ps. 45, 2.

Is. 53, 2.

Mat. 27,

40.

Luke 24,
16. &c.

17. Ver. 10. *The just man shall rejoice in the Lord.* Now the just man is not sad. For sad were the disciples at the Lord's being crucified; overcome with sadness, sorrowing they departed, they thought they had lost hope. He rose again, even when appearing to them He found them sad. He held the eyes of two men that walked in the way, so that by them he was not known, and He found them groaning and sighing, and He held them until He had expounded the Scriptures, and by the same Scriptures had

PSALM LXIV. shewn that so it ought to have been done as it was done.
Luke24, 46. For He shewed in the Scriptures, how after the third day it behoved the Lord to rise again. And how on the third day would He have risen again, if from the Cross He had come down? Now ye that are sad in the way, if at the Jews reviling ye had seen the Lord come down from the Cross, how much would ye have been elated? Ye would have rejoiced that the mouths of the Jews He had so stopped. Await the design of the Physician: in that He descendeth, in that He willeth to be killed, He is compounding an antidote. Behold now He hath risen again, behold now He speaketh, not yet is He known, in order that the more joyfully He may be known. Afterwards He opened the eyes of them in the breaking of bread: they know Him, rejoice, cry out, *The just man shall rejoice in the Lord.* It was told one that was more hard-hearted, *The Lord hath been seen, the Lord hath risen again.* As yet he is sad, he believeth not. *Except I shall have put forth, he saith, my hand, and shall have touched the scars of the nails, I will not believe.* There is presented even the Body to be touched, he thrusteth the hand, handleth, crieth out, "*My Lord and my God.*" *The just man shall rejoice in the Lord.* Those just men therefore rejoiced in the Lord, that saw, touched, and believed: what of the just that now are? because they see not, because they touch not, rejoice they not in the Lord? And where is that voice of the Lord to Thomas himself, *Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and have believed?* Therefore let us all rejoice in the Lord, let us all after the faith be ONE JUST MAN, and let us all in one Body hold One Head, and let us rejoice in the Lord, not in ourselves: because our Good is not ourselves to ourselves, but He that hath made us. Himself is our good to make us glad. And let no one rejoice in himself, no one rely on himself, no one despair of himself: let no one rely on any man, whom he ought to bring in to be the partner of his own hope, not the giver of the hope.

18. Ver. 10. *The just man shall rejoice in the Lord, and shall hope in Him; and all men shall be praised that are right in heart.* Now because the Lord hath risen again,

now because He hath ascended into Heaven, now because He hath shewed that there is another life, now because it is evident that His counsels, wherein He lay concealed in deep heart, were not empty, because to this end That Blood was shed to be the price of the redeemed; now because all things are evident, because all things have been preached, because all things have been believed, under the whole of Heaven, *the just man shall rejoice in the Lord, and shall hope in Him; and all men shall be praised that are right in heart.* Who are the right in heart? Ah! my brethren, we are always saying¹, and good it is for you to know, who are the right in heart? They that all those things whatsoever in this life they suffer, do ascribe not to any ignorance, but to the counsel of God for their healing; and rely not on their own justice, so as to think that they unjustly suffer what they suffer, or that God is unjust, because he that sinneth more suffereth no more. See, brethren, these things we often speak of. Something thou feelest, either affecting the body, or the expenditure of thy property, or it is some bereavement of those most dear to thee: do not regard those whom thou knowest to be more wicked than thyself, (for perchance thou darest not to call thyself righteous, but thou knowest men worse than thyself,) both how they prosper in those respects, and are not chastised, so that the counsel of God should be displeasing to thee, and thou shouldest say, Grant I am a sinner, and for that reason I am chastened, why is he not chastened, in whom very great outrages I know? Whatsoever of evil I have done, have I by any means done so much as he? Perverted is thy heart. *How good is the God of Israel, but to men right in heart.* But thy feet are slipping, because thou art jealous of sinners, beholding the peace of sinners. Allow Him to heal: He knoweth what He doeth, that knoweth the wound. The other is not lanced. What if he is despaired of? what if thou art being lanced, because thou art not despaired of? Suffer therefore whatever thou sufferest, with right heart. God knoweth what to give to thee, what to withhold from thee. Let that which He giveth thee serve for comfort, not for corruption: and let what He withholdeth from thee serve for patience, not for blasphemy. But if thou blasphemest, and

VER.
10.

¹ Oxf.
Mss.
have
often
said.¹

Ps. 73,
¹

PSALM
LXIV. God is displeasing to thee, and thou art pleasing to thyself, of perverted and crooked heart thou art: and this is the worse, that the heart of God thou wouldest correct by thy heart, to make Him do what thou wilt have, whereas thou oughtest to do what He willeth. What then? Thou wouldest make crooked the heart of God which always is right, according to the depravity of thy own heart? How much better to correct thy heart by the rectitude of God? Hath not thy Lord taught thee this, of Whose Passion but now we were speaking?

Mat.26,
38. Was He not bearing thy weakness, when He said, *Sad is My soul even unto death?* Was He not figuring thyself in Him-

ib. 39. self, when He was saying, *Father, if it be possible, let there pass from Me this cup?* For the hearts of the Father and of the Son were not two and different: but in the form of a servant He carried thy heart, that He might teach it by His example. Now behold trouble found out as it were another heart of thine, which willed that there should pass away that which was impending: but God would not. God consenteth not to thy heart, do thou consent to the heart of God. Hear the voice of Himself: *Yet not what I will, but what Thou wilt, Father.*

19. *There shall be praised, therefore, all men right in heart.* What followeth? If *there shall be praised all men right in heart*, there shall be condemned the crooked in heart. Two things are set before thee now, choose while there is time. If of right heart thou shalt have been, at the right hand thou wilt be, and thou wilt be praised. In what

Mat. 25,
34. manner? *Come, ye blessed of My Father, receive the kingdom which for you hath been prepared from the beginning of the world.* But if of crooked heart thou shalt have been, if thou shalt have mocked God, if His Providence thou shalt have derided, if thou shalt have said in thy mind, truly God careth not for things human: if He did care for things human, would that robber have so much, and I innocent be in want? of crooked heart thou hast become, there will come that Judgment, there will appear all the reasons on account of which God doeth all these things: and thou, that wouldest not in this life correct thy heart by the rectitude of God, and prepare thyself for the right hand, where *there shall be praised all men right in heart*, wilt be on the left, where at that time

thou shalt hear, *Go ye into fire everlasting, that hath been prepared for the devil and his angels.* And will there be then time to correct the heart? Now therefore correct, brethren, now correct. Who doth hinder? Psalm is chanted, Gospel is read, Reader crieth, Preacher crieth; long-suffering is the Lord; thou sinnest, and He spareth; still thou sinnest, still He spareth, and still thou addest sin to sin. How long is God long-suffering? Thou wilt find God just also. We terrify because we fear; teach us not to fear, and we terrify no more. But better it is that God teach us to fear, than that any man teach us not to fear. For *every man hath feared, and they have declared the works of God.* May God count us among those that have feared and have declared. Because we fear, we declare to you, brethren. We see your eagerness to hear the word, and we see your wishes to demand it, we see your yearnings. The soil is well watered with rain, may it bear grain, not thorns: for grain the barn is prepared, fire for thorns. Dost thou know what to do with thy land, and doth not God know what to do with His servant? That which raineth upon a fruitful field is sweet, and that which raineth upon a thorny field is sweet. Doth it find fault with the rain, because it hath borne thorns? Will not that rain be witness in the Judgment of God, and say, sweet I have come upon all? Do thou therefore take heed what thou bringest forth, that thou mayest attend to what is being prepared for thee. Thou bringest forth grain, barn expect thou; bringest forth thorns, fire expect thou. But not yet hath come either the time of the barn or the time of the fire: now let there be preparation, and there will not be fear. In the name of Christ both we who speak are living, and ye to whom we speak are living: for amending our plan, and changing evil life into a good life, is there no place, is there no time? Can it not, if thou wilt, be done to-day? Can it not, if thou wilt, be now done? What must thou buy in order to do it, what specifics^a must thou seek? To what Indies must thou sail? What ship prepare? Lo, while I am speaking, change the heart; and there is done what so often and so long while is cried out for, that it be done, and which bringeth forth everlasting punishment if it be not done.

^a Symplasia, probably meaning 'com pounds;' older Ed. 'emplastra;' Oxf. and some other Mss. 'Templa Asiae,' 'Temples of Asia.'

EXPOSITION.

Sermon to the Commonalty.

THE voice of holy prophecy must be confessed in the very title of this Psalm. It is inscribed, *Unto the end, a Psalm of David, a song of Jeremiah and Ezekiel, on account of the people of transmigration when they were beginning to go forth.* How it fared with our fathers in the time of the transmigration to Babylon, is not known to all, but only to those that diligently study the Holy Scriptures, either by hearing or by reading. For the captive people Israel from the city of Jerusalem was led into slavery unto Babylon. But holy Jeremiah prophesied, that after seventy years the people would return out of captivity, and would rebuild the very city Jerusalem, which they had mourned as having been overthrown by enemies. But at that time there were prophets in that captivity of the people dwelling in Babylon, among whom was also the prophet Ezekiel. But that people was waiting until there should be fulfilled the space of seventy years, according to the prophecy of Jeremiah. It came to pass, when the seventy years had been completed, the temple was restored which had been thrown down: and there returned from captivity a great part of that people. But whereas the Apostle saith, *these things in figure happened unto them, but they have been written for our sakes, upon whom the end of the world hath come:* we also ought to know first our captivity, then our deliverance: we ought to know the Babylon wherein we are captives, and the Jerusalem for a return to which we are sighing. For these two cities, according to the letter, in reality are two cities. And the former Jerusalem indeed by the Jews is not now inhabited. For after the crucifixion of the Lord vengeance was taken upon them with a great scourge, and being rooted up from that place where, with impious licentiousness being infuriated, they had madly raged against their Physician, they have been dispersed throughout all nations, and that land hath been given to

2 Kings
24, 14.

Jerem.
25, 11;
29, 10.

1Cor.10,
11.

Christians: and there is fulfilled what the Lord had said to ^{TITLE.} them, *Therefore the kingdom shall be taken away from* ^{Mat.21,} *you, and it shall be given to a nation doing justice.* But ^{43.} when they saw great multitudes then following the Lord, preaching the kingdom of Heaven, and doing wonderful things, the rulers of that city said, *If we shall have let Him* ^{John 11,} *go, all men will go after Him, and there shall come the* ^{48.} *Romans, and shall take from us both place and nation.* That they might not lose their place, the Lord they killed; and they lost it, even because they killed. Therefore that city, being one earthly, of a certain city everlasting in the Heavens did bear the figure: but when that which was signified began more evidently to be preached, the shadow, whereby it was being signified, was thrown down: for this reason in that place now the temple is no more, which had been constructed for the image of the future Body of the Lord. We have the light, the shadow hath passed away: nevertheless, still in a kind of captivity we are: *So long as we are,* he saith, *in the* ^{2 Cor. 5,} *body, we are sojourning afar from the Lord.* ^{6.}

2. And see ye the names of those two cities, Babylon and Jerusalem. Babylon is interpreted confusion, Jerusalem vision of peace. Observe now the city of confusion, in order that ye may perceive the vision of peace; that ye may endure that, sigh for this. Whereby can those two cities be distinguished? Can we anywise now separate them from each other? They are mingled, and from the very beginning of mankind mingled they run on unto the end of the world. Jerusalem received beginning through Abel, Babylon through Cain: for the buildings of the cities were afterwards erected. That ^{Josh.18,} Jerusalem in the land of the Jebusites was builded: for at ^{28.} first it used to be called Jebus, from thence the nation of the Jebusites was expelled, when the people of God was delivered from Egypt, and led into the land of promise. But Babylon was builded in the most interior regions of Persia, which for a long time raised its head above the rest of nations. These two cities then at particular times were builded, so that there might be shewn a figure of two cities begun of old, and to remain even unto the end in this world, but at the end to be severed. Whereby then can we now shew them, that are mingled? At that time the Lord shall shew, when some He

PSALM shall set on the right hand, others on the left. Jerusalem
 LXV. on the right hand shall be, Babylon on the left. Jerusalem
 Mat. 25, is to hear, *Come, ye blessed of My Father, receive the kingdom*
 34. *which for you hath been prepared from the beginning of the*
 Mat. 25, *world.* Babylon is to hear, *Go ye into fire everlasting, that*
 41. *hath been prepared for the devil and his angels.* Nevertheless, we can bring forward something, as far as the Lord alloweth, whereby may be distinguished the godly believers even at this time, citizens of Jerusalem, from the citizens of Babylon. Two loves make up these two cities: love of God maketh Jerusalem, love of the world maketh Babylon. Therefore let each one question himself as to what he loveth: and he shall find of which he is a citizen: and if he shall have found himself to be a citizen of Babylon, let him root out cupidity, implant charity: but if he shall have found himself a citizen of Jerusalem, let him endure captivity, hope for liberty. For many citizens of holy mother Jerusalem were being held corrupted by the lusts of Babylon, and by the very corruption of lusts were made as it were citizens of that city, and many still are so, and many that are to be after us on this earth will be so: but the Lord, the Builder of Jerusalem, knoweth what citizens of His He hath predestinated, whom He seeth under the dominion of the devil, and who must be redeemed with the blood of Christ: the Same knoweth them before they know themselves. Under this figure then is sung this Psalm. In the title of which are set even two Prophets, who at that time were in the captivity, Jeremiah and Ezechiel, and they were singing certain things *when they were beginning to go forth.* He beginneth to go forth, that is beginning to love. For there go forth many men secretly, and the feet of them going forth are the heart's affections: but they go forth from Babylon. What is, from Babylon? From confusion. How do men go forth from Babylon, that is, from confusion? They that at first were confounded together with like lusts, begin by charity to be distinct: being now distinct, they are not confounded. Even if yet in body they are mingled, yet by holy longing they are severed; and because of the corporal mingling not yet they have gone forth, because of the affection of the heart they have begun to go forth. Now therefore let us

hear of, brethren, hear of, and sing of, and long for, that city whereof we are citizens. And what are the joys which are sung of to us? In what manner in ourselves is formed again the love of our city, which by long sojourning we had forgotten? But our Father hath sent from thence letters to us, God hath supplied to us the Scriptures, by which letters there should be wrought in us a longing for return: because by loving our sojourning, to enemies we had turned our face, and our back to our father-land. What then is here sung?

3. Ver. 1. *For Thee a hymn is meet, O God, in Zion.* That fatherland is Zion: Jerusalem is the very same as Zion; and of this name the interpretation ye ought to know. As Jerusalem is interpreted vision of peace, so Zion 'Beholding', that is, vision and contemplation. Some great inexplicable sight to us is promised: and this is God Himself that hath builded the city. Beauteous and graceful the city, how much more beauteous a Builder it hath! *For Thee a hymn is meet, O God,* he saith. But where? *In Zion*: in Babylon it is not meet. For when a man beginneth to be renewed, already with heart in Jerusalem he singeth, with the Apostle saying, *Our conversation is in the Heavens.* For *in the flesh though walking,* he saith, *not after the flesh we war.* Already in longing we are there, already hope into that land, as it were an anchor, we have sent before, lest in this sea being tossed we suffer shipwreck. In like manner therefore as of a ship which is at anchor, we rightly say that already she is come to land, for still she rolleth, but to land in a manner she hath been brought safe in the teeth of winds and in the teeth of storms; so against the temptations of this sojourning, our hope being grounded in that city Jerusalem causeth us not to be carried away upon rocks. He therefore that according to this hope singeth, in that city singeth: let him therefore say, *For Thee a hymn is meet, O God, in Zion.* *In Zion,* not in Babylon. But now there thou art yet in Babylon. There I am, saith that lover and that citizen: there I am; but in flesh, not in heart. But whereas of two things I have spoken, namely, that I am there in flesh not in heart, with the latter I sing, not with the former: for not in flesh I sing, but in heart. The flesh indeed sounding even the citizens of Babylon hear,

VER.
1.

¹ Specu-
lati

Philip.
3, 20.
² Cor.
10, 3.

PSALM but the heart's sound heareth the Builder of Jerusalem.
 LXV. Whence saith the Apostle, exhorting those same citizens to certain loving songs, and longings to return to that most fair city, the vision of peace, *Singing*, he saith, *and chanting Psalms in your hearts to the Lord*. What is, singing in your hearts? Sing not from thence where ye are, namely, in Babylon: but from thence sing, where above ye dwell. Therefore, *For Thee a hymn is meet, O God, in Sion*. In Sion for Thee a hymn is meet, not in Babylon. They that sing in Babylon are citizens of Babylon; even the hymn of God unmeetly they sing. Hear the voice of Scripture. '*Praise is not seemly in the mouth of a sinner.*' *For Thee a hymn is meet, O God, in Sion.*

Ephes.
5, 19.

Eccles.
15, 9.

4. *And to Thee shall there be paid a vow in Jerusalem.*

Here we vow, and a good thing it is that there we should pay. But who are they that here do vow and pay not?

Mat.24, They that persevere not even unto the end in that which they
 13. have vowed. Whence saith another Psalm, *Vow ye, and pay*
 Ps. 76, *ye unto the Lord your God: and, to Thee shall it be paid in*
 11. *Jerusalem*. For there shall we be whole, that is, entire in the resurrection of just men: there shall be paid our whole vow, not soul alone, but the very flesh also, no longer corruptible, because no longer in Babylon, but now a body heavenly and changed. What sort of change is promised?

1 Cor.
15, 51.
&c.

1 "not"
is want-
ing in
our text

For we all shall rise again, saith the Apostle, *but we shall not¹ all be changed*. But who shall be, himself hath said: *In the twinkling of an eye, at the last trump; for there shall sound the trumpet, and the dead shall rise again incorrupt, (that is, entire,) and we shall be changed*. But of what sort will be that change he continueth and saith: *for it must needs be that this corruptible put on incorruption, and that this mortal put on immortality: but when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying which hath been written, Death hath been swallowed up in victory. Where is, O death, thy sting?* For now while there begin in us the first-fruits of the mind, from whence is the longing for Jerusalem, many things of corruptible flesh do contend against us, which will not contend, when death shall have

been swallowed up in victory. Peace shall conquer, and war shall be ended. But when peace shall conquer, that city shall conquer which is called the vision of peace. On the part of death therefore shall be no contention. Now with how great a death do we contend! For thence are carnal pleasures, which to us even unlawfully do suggest many things: to which we give no consent, but nevertheless in giving no consent we contend. At first therefore the lust of the flesh hath led us following it, afterwards struggling against it hath dragged us; then after grace received it hath begun neither to lead nor to drag, but still to contend with us: after contention will be also victory. Now although it cometh against thee, let it not overcome thee: hereafter, when death shall have been swallowed up in victory, even from fighting it will desist. What hath been said? *The last enemy shall be destroyed, even death.* "I will pay my vow." What vow? As it were a holocaust. For a holocaust is then spoken of when fire consumeth the whole: a holocaust is a sacrifice where the whole is consumed: for ὅλον is translated whole, καῦσις burning. Holocaust is a whole burned. Let there seize us then a fire, a fire divine in Jerusalem: let us begin to burn with love, until the whole mortal thing be consumed, and let that which may have been¹ against us, go for a sacrifice unto the Lord. Whence elsewhere is said, *Deal kindly, O Lord, in Thy good will with Sion, that builded may be the walls of Jerusalem: then Thou shalt accept the sacrifice of righteousness, oblations, and holocausts.* For Thee a hymn is meet, O God, in Sion, and to Thee shall be paid a vow in Jerusalem. We ask here, whether perchance mention is made to us of the King of that same city; of our Lord and Saviour Jesus Christ; let us sing then until we arrive at more manifest tokens. For I could now say, that it is He to whom is said, *For Thee a hymn is meet, O God, in Sion; and to Thee shall be rendered a vow in Jerusalem.* But if I were to say it, I rather than the Scripture should be believed, and thus perchance I should not be believed. Let us hear the following words.

5. Ver. 2. *Hearken, he saith, to my prayer, unto Thee every flesh shall come.* And we have the Lord saying, that there was given to Him power over every flesh. That King

VER.
2.

1 Cor.
15, 26.

1 Oxf.
Mss.
was.
Ps. 51,
18. 19.

PSALM
LXV.

therefore began even now to appear, when there was being said, *Unto Thee every flesh shall come. To Thee*, he saith, *every flesh shall come.* Wherefore to Him shall *every* flesh come? Because flesh He hath taken to Him. Whither shall there come every flesh? He took the first-fruits thereof out of the womb of the Virgin; and now that the first-fruits have been taken to Him, the rest shall follow, in order that the holocaust may be completed. Whence then *every flesh*? Every man. And whence every man? Have all been foretold, as going to believe in Christ? Have not many ungodly men been foretold, that shall be condemned also? Do not daily many men not believing die in their own unbelief? After what manner therefore do we understand, *Unto Thee every flesh shall come*? By *every flesh* he hath signified *flesh of every kind*: out of every kind of flesh they shall come to Thee. What is, out of every kind of flesh? Have there come poor men, and have there not come rich men? Have there come humble men, and not come lofty men? Have there come unlearned men, and not come learned men? Have there come men, and not come women? Have there come masters, and not come servants? Have there come old men, and not come young men; or have there come young men, and not come youths; or have there come youths, and not come boys; or have there come boys, and have there not been brought infants? In a word, have there come Jews^a, (for thence were the Apostles, thence many thousands of men at first betraying, afterwards believing,) and have there not come Greeks; or have there come Greeks, and not come Romans; or have there come Romans, and not come Barbarians? And who could number all nations coming to Him, to Whom hath been said, *Unto Thee every flesh shall come? Hearken unto my prayer, unto Thee every flesh shall come.*

Acts 2,
41.

6. Ver. 3. *The discourses of unjust men have prevailed over us, and our iniquities Thou shalt propitiate^b.* What is, *the discourses of unjust men have prevailed over us, and our iniquities Thou shalt propitiate*? For as much as we were born on this earth, we found those unjust men, whom we have heard speaking. If I be able to explain what I mean, let

^a Oxf. Mss. 'have there not come Jews, (for &c.) or have there come Jews and not come Greeks &c.' ^b *propitiaberis*. One Ms. here, and many below, 'propitiabis.'

the attention of your Love aid me. Every man, in whatsoever place he is born, of that same land or region or city learneth the language, is habituated to the manners and life of that place. What should a boy do, born among Heathens, to avoid worshipping a stone, in as much as his parents have suggested that worship? from them the first words he hath heard, that error with his milk he hath sucked in; and because they that used to speak were elders, and the boy that was learning to speak was an infant, what could the little one do but follow the authority of elders, and deem that to be good, which they recommended? Therefore nations that are converted to Christ afterwards, and taking to heart the impieties of their parents, and saying now what the prophet Jeremias himself said, *Truly a lie our fathers have worshipped, vanity which hath not profited them*—when, I say, now they say this, they renounce the opinions and blasphemies of their unjust parents. But because, in being imbued with such-like opinions and blasphemies, they acted upon the persuasions of those men, who in proportion as in age they had precedence, so were thought to have precedence due to them in authority; now he desiring to return to Jerusalem from Babylon, confesseth and saith, *The discourses of unjust men have prevailed against us*. There have led us away men teaching evil things, citizens of Babylon they have made us, we have left the Creator, have adored the creature: have left Him by whom we were made, have adored that which we ourselves have made. For *the discourses of unjust men have prevailed over us*: but nevertheless they have not crushed us. Wherefore? *Our impieties Thou shalt propitiate.* Let your Love observe. *Our impieties Thou shalt propitiate*, is not said except to some priest offering somewhat, whereby impiety may be expiated and propitiated. For impiety is then said to be propitiated, when God is made propitious to the impiety. What is it for God to be made propitious to impiety? It is, His becoming forgiving, and giving pardon. But in order that God's pardon may be obtained, propitiation is made through some sacrifice. There hath come forth therefore, sent from God the Lord, One our Priest; He took upon Him from us that which He might offer to the Lord; we are speaking of those same first-fruits of the flesh from the womb of the Virgin. This holocaust He offered

VER.
3.

Jer. 16,
19.

PSALM to God. He stretched out His hands on the Cross, in order
 LXV. that He might say, *Let My prayer be directed as incense in*
 Ps. 141, 2. *Thy sight, and the lifting up of My hands an evening*
 Mat. 27, 46. *sacrifice.* As ye know, the Lord about eventide hung on
 the Cross: and our impieties were propitiated; otherwise
 they had swallowed us up: the discourses of unjust men
 had prevailed over us; there had led us astray preachers
 of Jupiter, and of Saturn, and of Mercury: *the discourses of*
ungodly men had prevailed over us. But what wilt Thou do?
 Heb. 9, 7. *Our impieties Thou wilt propitiate.* Thou art the priest,
 Thou the victim; Thou the offerer, Thou the offering.
 Heb. 6, 19. 20. Himself is the Priest, that now having entered into the
 places within the veil, alone there of those that have borne
 flesh, maketh intercession for us. For a figure of which
 thing, in that first people, and in that first temple, one priest
 used to enter into the Holy of Holies, all the people without
 used to stand: and he that alone entered into the parts
 within the veil, offered sacrifice for the people standing
 without. If it be understood rightly, the Spirit maketh alive:
 if it be not understood, the letter killeth. But now when
 2 Cor. 3, 6. the Apostle was being read ye heard, *The letter killeth, but*
the Spirit maketh alive. For what was being enacted in
 that people, the Jews knew not; nay, not even now do they
 2 Cor. 3, 15. know. For of them hath been said, *So long as Moses is*
being read, a veil is upon their heart. There the veil is a
 figure: but there shall be taken away the figure, and there
 shall appear truth in themselves. But when shall the veil be
 2 Cor. 3, 16. taken away? Hear the Apostle: *When thou shalt have*
passed over to the Lord, the veil shall be removed. Where-
 fore so long as they pass not over to the Lord, so long
 as they read Moses, a veil they have upon the heart. For
 this sacrament shone at that time the face of Moses, so as
 that the sons of Israel could not look stedfastly upon the
 face of him: (ye heard it but now when it was being read :)
 and a veil there was between the face of Moses speaking,
 and the people hearing the words. Through a veil they
 heard words, face they saw not. And what saith the Apostle?
 2 Cor. 3, 13. *So that the sons of Israel could not look stedfastly upon the*
face of Moses. They looked not stedfastly, he saith, *even*
unto the end. What is, *even unto the end?* Even until they

perceived Christ. For, saith the Apostle, *For the end of the law is Christ for righteousness unto every man believing.* There ^{VER. 4.} _{Rom. 10,} is indeed splendour in the face of Moses, but only as in a ^{4.} face carnal and mortal: could that be long-lasting or everlasting? For death supervening, straightway it will be taken away. But the splendour of the glory of our blessed Lord Jesus Christ is everlasting. But that was a figure temporal, but this, which by that figure was being signified, is truth. They read therefore and perceive not Christ, they bring not down their stedfast looking even unto the end, because a veil set in the way withholdeth from them the sight of the interior splendour. And see there under the veil Christ: Our Lord Jesus Christ Himself saith, *If ye believed Moses,* ^{John 5,} *ye would believe also in Me, for of Me he wrote.* ^{46.} But our sins and impieties being propitiated through that evening sacrifice, we pass over to the Lord, and the veil is taken away: for which reason also when the Lord had been crucified, the veil of the temple was rent. *Hearken to my prayer, unto Thee every flesh shall come.* ^{Mat. 27,} *The discourses* ^{51.} *of ungodly men have prevailed over us, and to our impieties Thou shalt be propitious.*

7. Ver. 4. *Blessed is he whom Thou hast chosen, and hast taken to Thee.* Who is he that is chosen by Him and taken to Him? Was any one chosen¹ by our Saviour Jesu Christ, ^{1 Oxf.} or was Himself after the flesh, because He is man, chosen ^{Mss.} and taken to Him? Thus it might be spoken as it were to ^{'taken} the Word of God, that was in the beginning, as saith the ^{and} Evangelist, *In the beginning was the Word, and the Word* ^{chosen.'} *was with God, and the Word was God:* because also the ^{John 1,} same Son of God is the Word of God, of Whom also he saith, ^{1.} *All things through Him were made, and without Him there* ^{ib. 3.} *was not made any thing:* wherefore there is said to that Son of God, because He is Himself our Priest, afterward when He had taken to Him flesh, *Blessed is he whom Thou hast chosen, and hast taken to Thee:* that is that Man wherewith Thou hast been invested, who had his beginning in time, being born of a woman, for a sort of temple of Him Who is alway for everlasting, and for everlasting hath been. Or hath not rather Christ Himself taken to Him some blessed one, and the same whom He hath taken to Him is not spoken of in the

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plural number but in the singular? For one man He hath taken to Him, because unity He hath taken to Him. Schisms He hath not taken to Him, heresies He hath not taken to Him: a multitude they have made of themselves, there is not one to be taken to Him. But they that abide in the bond of Christ and are the members of Him, make in a manner

Ephes.
4, 13.

one man, of whom saith the Apostle, *Until we all arrive at the acknowledging of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.* Therefore one man is taken to Him, to which the Head is Christ;

1 Cor.
11, 3.
Ps. 1, 1.

because *the Head of the man is Christ.* The same is that blessed man that *hath not departed in the counsel of ungodly men,* and the like things which there are spoken of: the same is He that is taken to Him. He is not without us, in His own members we are, under one Head we are governed, by one Spirit we all live, one father-land we all long for. Let us see therefore what is spoken to Christ, whether to us it belong, and whether of ourselves it be said: let us question our consciences, that love let us search out diligently, and if as yet little is that love, and but lately born, (for perchance in some one lately it hath sprung up,) let him diligently root up the thorns springing beside it, that is, worldly cares, lest in growing they choke the holy seed. *Blessed is He whom Thou hast chosen and taken to Thee.* In Him let us be, and be taken to Him; in Him let us be, and chosen we shall be.

8. And to us He will give what? *He shall inhabit,* he saith, *in Thy courts.* Jerusalem, that is, to which they sing that begin to go forth from Babylon: *He shall inhabit in Thy courts: we shall be filled with the good things of Thy House.* What are the good things of the House of God? Brethren, let us set before ourselves some rich house, with what numerous good things it is crowded, how abundantly it is furnished, how many vessels there are there of gold and also of silver; how great an establishment of servants, how many horses and animals, in a word, how much the house itself delights us with pictures, marble, ceilings, pillars, recesses, chambers:—all such things are indeed objects of desire, but still they are of the confusion of Babylon. Cut off all such longings, O citizen of Jerusalem, cut them off; if thou

wilt return, let not captivity delight thee. But hast thou already begun to go forth? Do not look back, do not loiter on the road. Still there are not wanting foes to recommend thee captivity and sojourning: no longer let there prevail against thee the discourses of ungodly men. For the House of God long thou, and for the good things of that House long thou: but do not long for such things as thou art wont to long for either in thy house, or in the house of thy neighbour, or in the house of thy patron. Other is the good thing of that House. What need is there that we declare what are the good things of that House? Let that same man point them out, that singeth going out of Babylon. *We shall be filled*, he saith, *with the good things of Thy House*. What are those good things? We had lifted up perchance the heart to gold, to silver, and other precious things: do not seek such things, they weigh down, they lift not up. Here therefore now upon those good things of Jerusalem, upon those good things of the House of the Lord, upon those good things of the temple of the Lord, let us meditate: because the House of the Lord, is the very same as the Temple of the Lord. *We shall be filled with the good things of Thy House: Thy holy Temple is* (ver. 5.) *marvellous in righteousness*. These are the good things of that House. He hath not said, Thy holy Temple is marvellous in pillars, marvellous in marbles, marvellous in gilded ceilings; but is *marvellous in righteousness*. Without thou hast eyes wherewith thou mayest see marbles, and gold: within is an eye wherewith may be seen the beauty of righteousness. If there is no beauty in righteousness, why is a righteous old man loved? What bringeth he in body that may please the eyes? Crooked limbs, brow wrinkled, head blanced with grey hairs, dotage every where full of complaints. But perchance because thine eyes this decrepit old man pleaseth not, thine ears he pleaseth: with what words? with what song? Even if perchance when a young man he sang well, all with age hath been lost. Doth perchance the sound of his words please thine ears, that can hardly articulate whole words for loss of teeth? Nevertheless, if righteous he is, if another man's goods he coveteth not, if of his own that he possesseth he distributeth to the needy, if he giveth good advice, and

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soundly judgeth, if he believeth the entire faith, if for his belief in the faith he is ready to expend even those very shattered limbs, for many Martyrs are even old men; why do we love him? What good thing in him do we see with the eyes of the flesh? Not any. There is therefore a kind of beauty in righteousness, which we see with the eye of the heart, and we love, and we kindle with affection: how much men found to love in those same Martyrs, though beasts tare their limbs! Is it possible but that when blood was staining all parts, when with the teeth of monsters their bowels gushed out, the eyes had nothing but objects to shudder at? What was there to be loved, except that in that hideous spectacle of mangled limbs, entire was the beauty of righteousness? These are the good things of the House of God, with these prepare thyself to be satisfied. But in order that with them thou mayest be satisfied, when thou shalt have arrived there, for this it behoveth thee to hunger and thirst while thou art sojourning: for this thirst thou, for this hunger thou; because those same will be the good things of God. Hear thou that king to whom these things are said, Who hath come that He may bring thee back, and for thy sake hath made Himself the Way. He saith what? "*Blessed they which hunger and thirst after righteousness, for they shall be filled.*" *Thy holy Temple is marvellous in righteousness.* And that same temple, brethren, do not imagine to be ought but yourselves. Love ye righteousness, and ye are the Temple of God.

John¹⁴,
6.
Matt. 5,
6.

v. 2.
v. 2.

9. Ver. 5. *Hearken to us, O God, our Saviour.* He hath disclosed now Whom he nameth as God. The *Saviour* specially is the Lord Jesus Christ. It hath appeared now more openly of Whom he had said, "*Unto Thee every flesh shall come.*" *Hearken to us, O God, our Saviour.* That One Man that is taken unto Him into the Temple of God, is both many and is One. In the person of One he hath said, *Hearken, O God, to my hunger:* and because the same One of many is composed, now he saith, *Hearken to us, O God, our Saviour.* Hear Him now more openly preached: *Hearken to us, O God, our Saviour, the Hope of all the ends of the earth and in the sea afar.* Behold wherefore hath been said, *Unto Thee every flesh shall come.*

From every quarter they come. *Hope of all the ends of the earth*, not hope of one corner, not hope of Judæa alone, not hope of Africa alone, not hope of Pannonia, not hope of East or of West: but *Hope of all the ends of the earth, and in the sea afar*: of the very ends of the earth. *And in the sea afar*: and because in the sea, therefore afar. For the sea by a figure is spoken of this world, with saltness bitter, with storms troubled; where men of perverse and depraved appetites have become like fishes devouring one another. Observe the evil sea, bitter sea, with waves violent, observe with what sort of men it is filled. Who desireth an inheritance except through the death of another? Who desireth gain except by the loss of another? By the fall of others how many men wish to be exalted? How many, in order that they may buy, desire for other men to sell their goods? How they mutually oppress, and how they that are able do devour! And when one fish hath devoured, the greater the less, itself also is devoured by some greater. O evil fish, prey thou wilt have of a little fish, prey thou wilt be made to a great fish. Daily those things happen, before our faces they are; we see them, let us shudder at them. Let us not do these things, brethren, because the hope He is of the ends of the earth. If He were not the hope, *and in the sea afar*, He would not have said to His disciples, *I will make you fishers of men*. Now in the sea being taken by the nets of the Faith, we rejoice that we there are swimming yet within the nets; because this sea yet is raging with storms, but the nets, which have taken us, will be drawn out to shore. The shore is the end of the sea. Therefore the landing will be at the end of the world. Meanwhile within those same nets, brethren, let us live righteously: let us not by breaking the nets go forth without. For many have broken the nets, and have made schisms, and have gone forth without. Because evil fishes that were taken within the nets they said they would not endure; they themselves have become more evil than they whom they said¹ they could not endure. For those nets did take fishes both good and evil. The Lord saith, *The kingdom of Heaven is like to a sein cast into the sea, which gathereth of every kind, which, when it had been filled, drawing out, and sitting on the shore, they gathered the*

Mat. 4,
19.

The
Dona-
tists.

1al. pre-
tended

Mat. 13,
47-49.

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good into vessels, but the evil they cast out: so it shall be, He saith, in the consummation of the world. He sheweth what is the shore, He sheweth what is the end of the sea. The angels shall go forth, and shall sever the evil from the midst of the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Ha! ye citizens of Jerusalem that are within the nets, and are good fishes; endure the evil, the nets break ye not: together with them ye are in a sea, not together with them will ye be in the vessels. For Hope He is of the ends of the earth, Himself is Hope also in the sea afar. Afar, because also in the sea.

10. Ver. 6. *Preparing mountains in His strength.* Not in their strength. For He hath prepared great preachers, and those same He hath called mountains; humble in themselves, exalted in Him. *Preparing mountains in His strength.* 2 Cor. 1, 9. What saith one of those same mountains? *We ourselves in our own selves have had the answer of death, in order that in ourselves we should not trust, but in God that raiseth the dead.* He that in himself doth trust, and in Christ trusteth not, is not of those mountains which He hath prepared in His strength. *Preparing mountains in His strength: girded about in power.* Power, I understand: *girded about*, is what? They that put Christ in the midst, *girded about* they make Him, that is on all sides begirt. We all have Him in common, therefore in the midst He is: all we gird Him about that believe in Him: and because our faith is not of our strength, but of His power; therefore girded about He is in His power; not in our own strength.

11. Ver. 7. *That troublest the bottom of the sea.* He hath done this: it is seen what He hath done. For He hath prepared mountains in His strength, hath sent them to preach: girded about He is by believers in power: and moved is the sea, moved is the world, and it becometh to persecute His saints. *Girded about in power: that troublest the bottom of the sea.* He hath not said, that troublest the sea; but *the bottom of the sea.* The bottom of the sea is the heart of ungodly men. For just as from the bottom more thoroughly all things are stirred, and the bottom holdeth firm all things: so whatsoever hath gone forth by tongue, by

hands, by divers powers for the persecution of the Church, from the bottom hath gone forth. For if there were not the root of iniquity in the heart, all those things would not have gone forth against Christ. The bottom He troubled, perchance in order that the bottom He might also empty: for in the case of certain evil men He emptied the sea from the bottom, and made the sea a desert place. Another Psalm Ps.66,6. saith this, *That turneth sea into dry land.* All ungodly and heathen men that have believed were sea, have been made land; with salt waves at first barren, afterwards with the fruit of righteousness productive. *That troublest the bottom of the sea: the sound of its waves who shall endure? Who shall endure,* is what? What man shall endure the sound of the waves of the sea, the behests of the high powers of the world? But whence are they endured? Because He prepareth mountains in His strength. In that therefore which he hath said *who shall endure?* he saith thus; We ourselves of our own selves should not be able to endure those persecutions, unless He gave strength. *That troublest the bottom of the sea: the sound of its waves who shall endure?*

12. Ver. 8. *The nations shall be troubled.* At first they shall be troubled: but those mountains prepared in the strength of Christ, are they troubled? Troubled is the sea, against the mountains it dasheth: the sea breaketh, unshaken the mountains have remained. *The nations shall be troubled, and all men shall fear.* Behold now all men fear: they that before have been troubled do now all fear. The Christians feared not, and now the Christians are feared. All that did persecute do now fear. For He hath overcome That is girded about with power, to Him hath come every flesh in such sort, that the rest by their very minority do now fear. *And all men shall fear, that inhabit the ends of the earth, because of Thy signs.* For miracles the Apostles wrought, and thence all the ends of the earth have feared and have believed.

13. *Outgoings in morning and in evening Thou shalt delight:* that is, Thou makest delightful. Already in this life what is there being promised to us? *Outgoings thou shalt delight in morning and in evening.* There are outgoings in

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morning, there are outgoings in the evening. By the morning he signifieth the prosperity of the world, by the evening he signifieth the trouble of the world. Let your Love give heed, (for in both a human soul is tried, both in prosperity lest it be corrupted, and in adversity lest it be crushed)—The morning signifieth prosperity, because the morning is glad, the sadness, as it were, of the night being overpast. But sad is the darkness, when the evening cometh on: therefore when the evening, as it were, of the world came, He offered an evening sacrifice. Let each one therefore not fear the evening; neither in the morning let him be corrupted. Behold, some one or other, in order that thou mayest do some evil thing, hath promised gain; it is morning: there smileth upon thee a large sum of money, morning to thee it becometh. Do not be bribed, and thou wilt have an outgoing in the morning. For if thou hast an outgoing, thou wilt not be caught. For the promise of gain is like a bait in a trap; thou art squeezed close, and there is no way of going out, thou art caught in the trap. But the Lord thy God hath given to thee an outgoing, lest with gain thou be caught, when He saith to thee in heart, *I am thy riches*. Do not give heed to what the world promiseth, but to what the Maker of the world promiseth. Thou mindest what God hath promised to thee doing righteousness, thou despisest what man promiseth thee to draw thee away from righteousness. Heed not then what the world promises, but what the Maker of the world, and thou wilt have an outgoing in the morning through the Lord's word saying, *What doth it profit a man, if the whole world he gain, but to his soul suffer loss*. But he that could not with promised gain corrupt and allure thee to iniquity, will menace penalties, and will resort to hostility, and will begin to say to thee, *If thou wilt not do this thing, I will shew thee, I will be doing, thou shalt have me for an enemy*. At first when he was promising gain, it was morning to thee: but now evening draweth on, sad thou hast become. But He that hath given thee an outgoing in the morning, will give one also in the evening. In the same manner as thou hast contemned the morning of the world by the light of the Lord, so contemn the evening also by the sufferings of the Lord, in saying to thy soul, *What more will this man do to me, than my Lord hath suffered*

Mat. 16, *What doth it profit a man, if the whole world he gain, but to his soul suffer loss.*

26.

for me? May I¹ hold fast justice, not consent to iniquity. VFR. 9—11.
 Let him vent his rage on the flesh, the trap will be broken, ¹ Oxf. Mss.
 and I will fly to my Lord, That saith to me, *Do not fear* and old Ed. 'that I may'
them that kill the body, but the soul are not able to kill. Mat. 10, 28.
 And for the body itself He hath given security, saying, *A hair*
of your head shall not perish. Nobly here he hath set down, Luke 21, 18.
Thou wilt delight outgoings in morning and in evening. For
 if thou take not delight in the very outgoing, thou wilt not
 labour to go out thence. Thou runnest thy head into the
 promised gain, if thou art not delighted with the promise
 of the Saviour. And again thou yieldest to one tempting
 and terrifying, if thou find no delight in Him that suffered
 before thee, in order that He might make an outgoing for thee.
Outgoings in morning and in evening Thou wilt delight.

14. Ver. 9. *Thou hast visited the earth, and hast inebriated*
it. Whence hast inebriated the earth? *Thy cup inebriating* Ps. 23, 5.
how glorious it is! Thou hast visited the earth, and hast
inebriated it. Thou hast sent Thy clouds, they have rained
 down the preaching of the truth, inebriated is the earth.
Thou hast multiplied to enrich it. Whence hast thou
 'multiplied to enrich it?' *The river of God is filled with*
water. What is the river of God? The people of God.
 The first people was filled with water, wherewith the rest
 of the earth might be watered. Hear Him promising
 water: *If any man thirst, let Him come to Me and drink:* John 7, 37, 38.
he that believeth on Me, rivers of living water from His belly
shall flow: if rivers, one river also; for in respect of unity
 many are one. Many Churches and one Church, many
 faithful and one Bride of Christ: so many rivers and one
 river. Many Israelites believed, and were fulfilled with the
 Holy Spirit; from thence they were scattered abroad through
 the nations, they began to preach the truth, and from the
 river of God that was filled with water, was the whole earth
 watered. *Thou hast prepared food for them: because thus*
is Thy preparing. Not because they have deserved of Thee,
 whom Thou hast forgiven sins: the merits of them were evil,
 but Thou for Thy mercy's sake, *because thus is Thy preparing,*
thus Thou hast prepared food for them.

15. Ver. 10. *The furrows thereof inebriate Thou.* Let
 there be made therefore at first furrows to be inebriated:

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let the hardness of our breast be opened with the share of the word of God, *The furrows thereof inebriate Thou: multiply the generations thereof.* We see, they believe, and by them believing other men believe, and because of those others believe; and it is not sufficient for one man, that having become himself a believer, he should gain one. So is multiplied seed too: a few grains are scattered, and fields spring up. *The furrows thereof inebriate Thou, multiply the generations thereof: in the drops thereof it shall rejoice, when it shall rise up.* That is, before it be perchance enlarged to the bulk of a river, *when it shall rise up, in its drops,* that is, in those meet for it, *it shall rejoice.* For upon those that are yet babes, and upon the weak, are dropped some portions of the sacraments, because they cannot receive the fulness of the truth. Hear in what manner he droppeth upon babes, while they are rising up, that is, in their recent rising having small capacities: the Apostle saith, *To you I could not speak as if to spiritual, but as if to carnal, as if to babes in Christ.* When he saith, *to babes in Christ,* he speaketh of them as already risen up, but not yet meet to receive that plenteous wisdom, whereof he saith, *Wisdom we speak among perfect men.* Let it rejoice in its drops, while it is rising up and is growing, when strengthened it shall receive wisdom also: in the same manner as an infant is fed with milk, and becometh fit for meat, and nevertheless at first out of that very meat for which it was not fit, for it milk is made. *In its drops it shall rejoice, when it shall rise up.*

1 Cor.
3, 1.

1 Cor.
2, 6.

16. Ver. 11. *Thou shalt bless the crown of the year of Thy goodness.* Seed is now sowing, that which is sown is growing, there will be the harvest too. And now over the seed the enemy hath sown tares; and there have risen up evil ones among the good, false Christians, having like leaf, but not like fruit. For those are properly called ¹tares, which spring up in the manner of wheat, for instance darnel, for instance wild oats, and all such as have the first leaf the same. Therefore of the sowing of the tares thus saith the Lord:

¹ zizania

Mat. 13,
25.

There hath come an enemy, and hath sown over them tares; but what hath he done to the grain? The wheat is not choked by the tares, nay, through endurance of the tares

the fruit of the wheat is increased. For the Lord Himself ^{VER. 12.} said to certain workmen desiring to root up the tares, *Suffer ye both to grow unto the harvest, lest perchance while ye* ^{Mat.13, 30.} *desire to root up the tares, ye root up at the same time the wheat also: but in time of harvest I will say to the reapers, Gather together first the tares, and bind in bundles for burning, but the wheat store ye in the barn.* This is the end of the year, the harvest of the world. *Thou shalt bless the crown of the year of Thy goodness.* Of crown when thou hearest, the glory of victory is implied. Conquer the devil, and thou wilt have a crown. *Thou shalt bless the crown of the year of Thy goodness.* Again he maketh reference to the goodness of God, lest any one boast of his own merits.

17. *Thy plains shall be filled with abundance: (ver. 12.) the ends of the desert shall grow fat, and the hills shall be encircled with exultation.* Plains, hills, ends of the desert, the same are also men. Plains, because of the equality: because of equality, I say, from thence just peoples have been called plains. Hills, because of lifting up: because God doth lift up in Himself those that humble themselves. Ends of the desert are all nations. Wherefore ends of the desert? Deserted they were, to them no Prophet had been sent: they were in like case as is a desert where no man passeth by. No word of God was sent to the nations: to the people Israel alone the Prophets preached. We came to the Lord¹; the wheat believed among that same ^{1 ' Ven- tum est ad Do- minum,' al. ' a Domi- no,' The Lord came.' John 4, 35.} people of the Jews. For He said at that time to the disciples, *Ye say, far off is the harvest; look back, and see how white are the lands to harvest.* There hath been therefore a first harvest, there will be a second in the last age. The first harvest was of Jews, because there were sent to them Prophets proclaiming a coming Saviour. Therefore the Lord said to His disciples, *See how white are the lands to harvest: the lands, to wit, of Judæa. Other men, He saith, have laboured, and into their labours ye have entered.* The Prophets laboured to sow, and ye with the sickle have entered into their labours. There hath been finished therefore the first harvest, and thence, with that very wheat which then was purged, hath been sown the round world; so that there ariseth another harvest, which at the end is to be reaped. In the

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second harvest have been sown tares, now here there is labour. Just as in that first harvest the Prophets laboured until the Lord came: so in that second harvest the Apostles laboured, and all preachers of the truth labour, even until at the end the Lord send unto the harvest His Angels. Aforetime, I say, a desert there was, *but the ends of the desert shall grow fat.* Behold where the Prophets had given no sound, the Lord of the Prophets hath been received, *The ends of the desert shall grow fat, and with exultation the hills shall be encircled.*

18. Ver. 13. *Clothed have been the rams of the sheep:* 'with exultation' must be understood. For with what exultation the hills are encircled, with the same are clothed the rams of the sheep. Rams are the very same as hills. For hills they are because of more eminent grace; rams, because they are leaders of the flocks. Therefore those rams, the Apostles, were clothed with exultation, they rejoice over their fruits, not without cause they have laboured, not without cause they have preached. *Clothed have been the rams of the sheep: and the valleys shall abound in wheat.* And the humble peoples shall bring forth much fruit. *They shall shout:* thence they shall abound with wheat, because they shall shout. What shall they shout? *For a hymn they shall say.* For one thing it is to shout against God, another thing to say a hymn; one thing to shout iniquities, another thing to shout the praises of God. If thou shout in blasphemy, thorns thou hast brought forth: if thou shoutest in a hymn, thou aboundest in wheat.

Lat.
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EXPOSITION.

Sermon to the Commonalty.

THIS Psalm hath on the title the inscription, *For the end, a song of a Psalm of Resurrection.* When ye hear *for the end*, whenever the Psalms are repeated, understand it *for*

Rom. 10, *Christ: the Apostle saying, For the end of the law is Christ,*

for righteousness to every one believing. In what manner therefore here Resurrection is sung, ye will hear, and whose Resurrection it is, as far as Himself deigneth to give and disclose. For the Resurrection we Christians know already hath come to pass in our Head, and in the members it is to be. The Head of the Church is Christ, the members of Christ are the Church. That which hath preceded in the Head, will follow in the Body. This is our hope; for this we believe, for this we endure and persevere amid so great perverseness of this world, hope comforting us, before that hope becometh reality. For reality it will be when both we shall have risen again, and being changed into a heavenly form, shall have been made equal to the Angels. What man for this would dare to hope, unless Truth had promised it? But this hope promised to themselves the Jews had, and of their good and as it were just works they gloried much, because they had received the Law, by living according to which both here they would have carnal good things, and in the Resurrection of the dead, they hoped for such things as here they delighted in. For this cause to the Sadducees, who denied a future Resurrection, the Jews were not able to make answer when they propounded a question which the same Sadducees propounded to the Lord. For hence we perceive that they could not solve this question, because on the Lord's solving it they wondered. The Sadducees, I say, were propounding a question respecting a certain woman, who had seven husbands, not at the same time, but succeeding one another. For there was this provision of the Law for multiplying the people, that if a man perchance died without children, his brother (if brother he had) should take his wife to raise up seed unto his brother. When that woman then was brought forward, who had had seven husbands who had all died without children, and who to fulfil this duty had married their brother's wife, they asked a question and said, *In the Resurrection, of which of them shall she be the wife?* Without doubt the Jews would not have been hard bested, would not have failed in that question, unless in the Resurrection for themselves they had hoped for such things as they were in the habit of doing in this life. But the Lord promising equality with Angels, not any

Coloss. 1, 18.

Mat. 22, 30.
Luke 10, 36.

Mat. 22, 33.

Deut. 25, 5.

Mat. 22, 28.

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Mat.22,
29.
Luke20,
36.

human corruption of the flesh, saith to them, *Ye err, knowing not the Scriptures, neither the power of God; for in the Resurrection, neither shall the women marry, nor shall the men take wives: for neither shall they begin to die, but shall be equal with the Angels of God.* He hath proved that succession is necessary in a place where decease is mourned: there because there shall be no deceased, neither should successors be looked for. For unto this He hath subjoined *For they shall not begin to die.* Nevertheless, because the Jews, though it be carnally, did hold the hope of future resurrection, they were glad that answer had been made to the Sadducees, with whom they had a dispute about this doubtful and obscure question. The Jews therefore did hold the hope of the resurrection of the dead: and they hoped that themselves alone would rise again to a blessed life because of the work of the Law, and because of the justifications of the Scriptures, which the Jews alone had, and the Gentiles had not. Crucified was Christ, *blindness in part happened unto Israel, in order that the fulness of the Gentiles might enter in:* as the Apostle saith. The resurrection of the dead beginneth to be promised to the Gentiles also that believe in Jesus Christ, that He hath risen again. Thence this Psalm is against the presumption and pride of the Jews, for the comfort of the Gentiles that are to be called to the same hope of resurrection.

Rom.11,
25.

1or'soul'
2 Miss.

2. In a manner, my brethren, the mind¹ of the Psalm ye have heard. Upon this which I have said, upon this which I have set before you, let your whole attention be fixed; from hence let not any thought divert you: against the presumption of the Jews it is spoken, who because of the justifications of the Law were hoping to themselves resurrection, and crucified Christ, Who was the First to rise again, Who will not have for His members to rise again the Jews alone, but all men that have believed in Him, that is, all nations. Thence he beginneth, (ver. 1.) *Be joyful in God. Who? Everyland.* Not therefore Judæa alone. See, brethren, after what sort is set forth the universality of the Church in the whole world spread abroad: and mourn ye not only the Jews, who envied the Gentiles that grace, but still more for heretics wail ye. For if they are to be mourned, that

have not been gathered together, how much more they that being gathered together have been divided? *Jubilate in God every land.* What is *jubilate*? Into the voice of rejoicings break forth if ye cannot into that of words. For 'jubilation' is not of words, but the sound alone of men rejoicing is uttered, as of a heart labouring and bringing forth into voice the pleasure of a thing imagined which cannot be expressed. *Be joyful in God every land*: let no one jubilate in a part: let every land be joyful, let the Catholic Church jubilate. The Catholic Church embraceth the whole: whosoever holdeth a part and from the whole is cut off, should howl, not jubilate. *Be joyful in God every land.*

3. Ver. 2. *But play ye to His name.* What hath he said? By you *playing* let His name be blessed. But what it is to *play*, I told you yesterday, and I suppose Your Love to remember it. To play is also to take up an instrument which is called a psaltery, and by the striking and action of the hands to accompany voices. If therefore ye jubilate so that God may hear; play also something that men may both see and hear: but not to your own name. *For take heed that ye do not your righteousness before men that ye may be seen of them.* And for whose name, thou wilt say, shall I play, so that my works may not¹ be seen of men? Attend to another passage, *Let your works shine before men, that they may see your good deeds, and glorify your Father which is in Heaven.* Let them see your good deeds, and glorify not you, but God. For if for the sake of yourselves being glorified ye do good works, we make the same reply as He made to certain of such men, *Verily I say unto you, they have received their reward*: and again, *Otherwise no reward ye will have with your Father That is in Heaven.* Thou wilt say, ought I, then, to hide my works, that I do them not before men? No. But what saith He? *Let your works shine before men.* In doubt then I shall remain. On one side Thou sayest to me, *Take heed that ye do not your righteousness before men*: on the other side Thou sayest to me, *Let your good works shine before men*; what shall I keep? what do? what leave undone? A man can as well serve two masters commanding different things as one commanding different things. I command not,

¹ Most Mss. omit 'not,' making the reference two lines farther back.

PSALM LXVI. saith the Lord, different things. The end observe, for the end sing: with what end thou doest it, see thou. If for this reason thou doest it, that thou mayest be glorified, I have forbidden it: but if for this reason, that God may be glorified, I have commanded it. Play therefore, not to your own name, but to the name of the Lord your God. Play ye, let Him be lauded: live ye well, let Him be glorified. For whence have ye that same living well? If for everlasting ye had had it, ye would never have lived ill; if from yourselves ye had had it, ye never would have done otherwise than have lived well. *But play ye to His name.*

4. *Give glory to His praise.* Our whole attention upon the praise of God he directeth, nothing for us he leaveth whence we should be praised. Let us glory thence the more, and rejoice: to Him let us cleave, in Him let us be
 1 Cor. 1, 26. &c. praised. Ye heard when the Apostle was being read, *See ye your calling, brethren, how not many wise after the flesh, not many mighty, not many noble, but the foolish things of the world God hath chosen to confound the wise; and the weak things of the world God hath chosen to confound the strong; and the mean things of the world God hath chosen, and those things which are not as though they were things that are, that those things which are might be made void.* What hath he willed to say? What hath he willed to shew? There hath come down the Lord, our God Jesus Christ, to restore¹ the human race, and to give His Grace to all men perceiving that it is His Grace, not their merits: and that no person whatever should glory in the flesh, the weak He chose. For thence was not chosen even that Nathanael.
 Matt. 9, 9. For why dost thou suppose that He chose Matthew the publican, sitting at the receipt of custom, and chose not Nathanael, to whom the same Lord had borne witness,
 John 1, 47. saying, *Behold a true Israelite, in whom guile is not?* This Nathanael, I say, is found to have been learned in the law. Not that learned men He was not going to choose: but if the same at first He had chosen, on account of their learning they would have thought themselves to have been chosen; so those men's knowledge would have been praised, and the praise of the Grace of Christ would have been lessened. He

¹ Oxf. Mss. and some others add, 'in the Spirit.'

bare witness to one being a good trustworthy man, in whom guile was not: but, nevertheless, him He took not among those disciples, for whom at first He chose but ignorant men. And whence perceive we that he was skilled in the Law? When he heard from one of those that had followed the Lord, saying, *We have found the Messiah, which is interpreted Christ*: he enquired whence, and it was told him, *from Nazareth*: then he, *From Nazareth there may be some good thing*. Without doubt he, that perceived that from Nazareth there might be some good thing, was skilled in the Law, and had well examined the Prophets. I know that there is in these words another way of reading, but by the wiser sort it is not approved, namely, that he seemed as it were to have despaired, when he heard and said, *From Nazareth can there be any good thing?* That is, can there any wise be? So uttering it as if he were in despair. But there followeth in that place, *Come and see*. These words, to wit, *Come and see*, may follow after either way of reading. If thou sayest, as if not believing, *From Nazareth can there be any good thing?* The answer is, *Come and see* that which thou believest not. Again, if thou sayest in confirmation, *From Nazareth there may be some good thing*; the answer is, *Come and see* how truly good is that which I tell thee of from Nazareth; and how rightly thou believest, come and experience. From hence nevertheless this man is supposed to have been learned in the Law, because, to wit, he was not chosen among the disciples by Him, Who chose the foolish things of this world first, though the Lord had borne so great testimony to him, saying, *Behold an Israelite indeed, in whom guile is not*. But the Lord chose afterwards orators also; but they would have been proud, if He had not first chosen fishermen; He chose rich men; but they would have said that on account of their riches they had been chosen, unless at first He had chosen poor men: He chose Emperors afterwards; but better is it, that when an Emperor hath come to Rome, he should lay aside his crown, and weep at the monument of a fisherman, than that a fisherman should weep at the monument of an Emperor. *For the weak things of the world God hath chosen to confound the strong; and the mean things of the world God hath chosen, and those*

VER.
1.

John 1,
46.

1 Cor. 1,
27.

John 1,
47.

1 Cor.
1, 27.

PSALM
LXVI.

things which are no, as though things that are, that those things which are might be made void. And what followeth? The Apostle hath concluded, *That there might not glory before God any flesh.* See ye how from us He hath taken away, that He might give glory: hath taken away ours, that He might give His own; hath taken away empty, that He might give full; hath taken away insecure, that He might give solid. How much more strong and firm is our glory, because in God it is? Thou oughtest not therefore in thyself to glory; Truth hath forbidden it; but that which the Apostle saith, Truth hath commanded, *'He that glorieth, in God let him glory.'* Give therefore glory to His praise. Do not imitate the Jews, who as if to their merits desired to ascribe their justifications; and envied the Gentiles drawing near to Evangelical Grace, in order that all sins might be forgiven them; as if the former had not any thing to be forgiven them; already, as if they were good workmen, were expecting their hire. And though yet they were sick, they thought themselves to be whole, and on that account more dangerously were they sick. For if they had but been more slightly sick, they would not, as if they were phrensied, have slain the Physician. Give ye glory to His praise.

5. Ver. 3. *Say ye to God, How to be feared are Thy works!* Wherefore to be feared and not to be loved? Hear Ps.2,11. thou another voice of a Psalm: *Serve ye the Lord in fear, and exult unto Him with trembling.* What meaneth this? Philip. 2, 12. Hear the voice of the Apostle: *With fear, he saith, and trembling, your own salvation work ye out.* Wherefore with fear and trembling? He hath subjoined the reason: Philip. 2, 13. *for God it is that worketh in you both to will and to work according to good will.* If therefore God worketh in thee, by the Grace of God thou workest well, not by thy strength. Therefore if thou rejoicest, fear also: lest perchance that which was given to a humble man be taken away from a proud one. For that ye may know this thing to have come to pass because of that very pride of the Jews, who justified themselves as though by the works of the Law, and therefore Ps.20,7. fell; another Psalm saith, *These in chariots and those in horses,* as though it were in certain steps and instruments of theirs for their raising up: *but we, he saith, in the name of the*

Lord our God will be magnified. These in chariots and VER.
these in horses: but we in the name of the Lord our God 1.
will be magnified. See how the former were exalted in
themselves: see how the latter were glorying in God.
Wherefore what followed: *Their feet have been bound fast* Ps,20,8.
and they have fallen: but we have risen and are erect.
Hear our Lord Himself saying this same thing: *I, He saith,* John 9,
have come, that they which see not may see: and they that 39.
see may be made blind. See on one side goodness, on the
other ill intent as it were. But what is better than He?
What more merciful? What more just? Why then, *they*
that see not may see? Because of goodness. Why, *and*
they that see may be made blind? Because of arrogance.
And did they really see, and were they made blind? They
saw not, but they thought they saw. For behold, see brethren,
when the Jews themselves said, *Are we blind,* the Lord saith
to them, *If blind ye were, sin ye would not have: but now* John 9,
because ye say, we see, your sin in you abideth. To the 41.
Physician thou hast come; that thou seest sayest thou?
Then no more of eye-salves, alway blind thou wilt remain:
confess thyself blind, that thou mayest deserve to be en-
lightened. Observe the Jews, observe the Gentiles. *They*
that see not, may see, He saith: to this end I have come,
that *they which see may be made blind.* Our Lord Jesus
Christ Himself in the Flesh the Jews saw, the Gentiles saw
not: behold they that saw, crucified; they that saw not
believed. Therefore what hast Thou done, O Christ, against
proud men? What hast Thou done? We see, because
Thou hast so deigned, and Thy members we are: we see.
Thou hast hidden God, hast put forth Man. Wherefore this?
That blindness in part to Israel might happen, and the Rom.
fulness of the Gentiles might enter in. To this end Thou 11, 25.
hast hidden God, and Man before their faces Thou hast put.
They saw, and saw not: they saw what Thou hadst taken,
and they saw not what Thou wast: they saw the form of a Philip.
servant, they saw not the form of God: the form of a servant, 2, 6. 7.
than which the Father is greater, not the form of God, be- John14,
cause of which but now ye have heard, *I and the Father are* 28.
One. They held what they saw, they crucified what they John10,
saw; they insulted Him whom they saw, they acknowledged 30.

PSALM LXVI. not Him that was concealed. Hear the Apostle saying, *For if they had known, the Lord of glory they would never have crucified.* Therefore ye Gentiles that have been called, observe the branches cut off because of severity, but yourselves grafted in because of goodness, and made partakers of the fatness of the olive, not being high-minded, that is, not being proud. *For thou bearest not the root, he saith, but the root thee.* Rather be afraid, because ye see the natural branches lopped off. For through the Patriarchs the Jews came, from the flesh of Abraham they were born. And what saith the Apostle? *But thou sayest, broken were the branches, that I might be grafted in. Well, because of unbelief they were broken off: but thou, he saith, by faith standest, be not highminded, but fear: for if the natural branches God hath not spared, neither thee will He spare.* Observe therefore the branches broken, and thyself grafted in: be not exalted above the broken branches, but rather say thou to God, *How to be feared are Thy works!* Brethren, if against the Jews of old, cut off from the root of the Patriarchs, we ought not to exalt ourselves, but rather to fear and to say to God, *How to be feared are Thy works:* how much less ought we not to exalt ourselves against the fresh wounds of the cutting off! Before there had been cut off Jews, grafted in Gentiles; from the very graft there have been cut off heretics; but neither against them ought we to exalt ourselves; lest perchance he deserve to be cut off, that delighteth to revile them that are cut off. My brethren, a bishop's voice, however unworthy, hath sounded to you^b: we pray you to beware, whosoever ye are in the Church, do not revile them that are not within; but pray ye rather, that they too may be within. For God is able again to graft them in. Of the very Jews the Apostle said this, and it was done in their case. The Lord rose again, and many believed: they perceived not when they crucified, nevertheless afterwards they believed in Him, and there was forgiven them so great a transgression. The shedding of the Lord's blood was forgiven the manslayers, not to say, God-slayers: *for if they had known, the Lord of glory they never would have crucified.* Now to the manslayers hath been forgiven the shedding of the blood of

^b Some Oxf. Mss. 'My brethren, however their voice soundeth toward you.'

Him innocent: and that same blood which through madness they shed, though grace they have drunk. *Say ye, therefore, to God, How to be feared are Thy works!* Whence to be feared? *Because blindness in part to Israel hath happened, that the fulness of the Gentiles might enter in.* O fulness of Gentiles, say thou to God, *How to be feared are Thy works!* and so rejoice thou as that thou mayest fear, be not exalted above the branches cut off. *Say ye unto God, How to be feared are Thy works.*

VER.
2.

Rom. 11,
25.

Acts 10,
40.

John 10,
38.

Mat. 14,
25—29.
Exod.
14, 21.

6. Ver. 2. *In the multitude of Thy power Thine enemies shall lie to Thee.* For this purpose he saith, *to Thee thine enemies shall lie*, in order that great may be Thy power. What is this? With more attention hearken. The power of our Lord Jesus Christ most chiefly appeared in the Resurrection, from whence this Psalm hath received its title. And rising again, He appeared to His disciples. He appeared not to His enemies, but to His disciples. Crucified He appeared to all men, rising again to believers: so that afterwards also he that would might believe, and to him that should believe, resurrection might be promised. Many holy men wrought many miracles; no one of them when dead did rise again: because even they that by them were raised to life, were raised to life to die. Let your Love attend. The Lord making mention of His works said, *The works believe ye, if Me ye will not believe.* And there are mentioned also the past works of the Prophets; and if they be not the same, yet many are the same, many of the same power. The Lord walked upon the sea, He bade Peter also walk. Was the same Lord not in that place when the sea divided herself, that Moses with the people of Israel might pass over? The same Lord was doing those things. He that did them through His flesh, the Same did them through the flesh of His servants. Nevertheless, this thing through His servants He did not, (for Himself did all things,) that any one of themselves should have died and risen again unto life everlasting. Because therefore the Jews might say, when the Lord did miracles, Moses hath done these things, Elias hath done, Eliseus hath done them: they might for themselves say these words, because those men also did raise to life dead men, and did many miracles: therefore when from Him a sign was de-

PSALM LXXVI. Manded, of the peculiar sign making mention which in Him-
 self alone was to be, He saith, *This generation crooked and*
 Mat. 12, 39. 40. *provoking¹ seeketh a sign, and a sign shall not be given to*
¹ *it, except the sign of Jonas the Prophet: for as Jonas was*
in the belly of the whale three days and three nights, so shall
 Most Mss. *be also the Son of Man in the heart of the earth three days*
 "evil *and three nights.* In what way was Jonas in the belly of
 and *the whale?* Was it not so that afterwards alive he was
 adul- *vomited out?* Hell was to the Lord what the whale was to
 terous?" *Jonas.* This sign peculiar to Himself He mentioned, this
 is the most mighty sign. It is more mighty to live again
 after having been dead, than not to have been dead. The
 greatness of the power of the Lord as He was made Man, in
 the virtue of the Resurrection doth appear. This the Apostle

Phil. 3, 9. 10. also noticeth, when he saith, *Not having mine own right-
 teousness which is of the Law, but that which is through the
 faith of Christ, which is of God righteousness in faith, to
 know Him and the virtue of His Resurrection.* Thus it is

2 Cor. 13, 4. noticed also in another place: *although He was crucified
 through weakness, yet He liveth in the virtue of God.*
 Whereas therefore this great power of the Lord is in the
 Resurrection perceived, whence this Psalm hath received its
 title, what meaneth, *in the multitude of Thy power Thine
 enemies shall lie unto Thee*, but that thou understand it thus,
Thine enemies shall lie to Thee in order that Thou mayest
 be crucified, Thou shalt be crucified in order that Thou
 mayest rise again? The lie therefore of them shall redound
 to the praise of Thy great power. Wherefore are enemies
 wont to lie? To lessen the power of some person, about
 whom they lie. To Thee, he saith, contrariwise it chanceth.
 For less would Thy power have appeared, if they had not
 lied to Thee.

7. Observe also the very lie of the false witnesses in the
 Gospel, and see how it is about Resurrection. For when to
 John 2, 18. the Lord had been said, *What sign shewest Thou to us, that
 Thou doest these things?* besides that which He had spoken
 Mat. 12, 39. about Jonah, through another similitude of this same thing
 also He spake, that ye might know this peculiar sign had
 John 2, 19. 20. been especially pointed out: *Destroy this Temple*, He saith,
and in three days I will raise it up. And they said, *In forty*

and six years was builded this temple, and wilt Thou in VER.
three days raise it up? And the Evangelist explaining what 2.
it was, *But this*, he saith, *spake Jesus of the Temple of His* John 2,
Body. Behold this His power He said He would shew to 21.
men in the same thing as that from whence He had given
the similitude of a Temple, because of His flesh, which was
the Temple of the Divinity hidden within. Whence the Jews
outwardly saw the Temple, the Deity dwelling within they saw
not. Out of those words of the Lord false witnesses made up
a lie to say against Him, out of those very words wherein He
mentioned His future Resurrection, in speaking of the Temple.
For false witnesses, when they were asked what they had heard
Him say, alleged against Him: *We heard Him saying, I* Mat. 26,
will destroy this Temple, and after three days I will raise it 61.
up. ‘*After three days I will raise up,*’ they had heard: *I* Mark
will destroy, they had not heard: but had heard ‘*destroy ye.*’ John 2,
One word they changed and a few letters, in order to support 19.
their false testimony. But for whom changest thou a word,
O human vanity, O human weakness? For the Word, the
Unchangeable, dost thou change a word? Thou changest
thy word, dost thou change God’s Word? Whence in
another place is said, *And iniquity hath lied to themselves.* Ps. 27,
Why therefore to Thee have Thine enemies lied, to Whom 12.
every land shouteth for joy? *In the multitude of Thy power*
Thine enemies shall lie to Thee. They will say, *I will*
destroy, though Thou hast said, *Destroy ye.* Wherefore said
they that Thou hadst said, *I will destroy*; and said not that
which Thousaidest, *destroy ye*? It was, as it were, in order that
they might defend themselves from the charge of destroying
the Temple without cause. For Christ, because He willed it,
died: and nevertheless ye killed Him. Behold we grant you,
O ye liars, Himself destroyed the Temple. For it hath been
said by the Apostle, *That loved me, and gave up Himself for* Gal. 2,
me. It hath been said of the Father, *That His own Son* 20.
spared not, but gave Him up for us all. If therefore the Rom. 8,
Father gave up the Son, and the Son gave up His own Self, 32.
Judas did what? The Father in giving up the Son to death
for us did well: Christ in delivering up Himself for us did
well: Judas in giving up his Master for his covetousness, Mat. 26,
did evil. For that which hath been given to us by the 15.

PSALM LXVI. Passion of Christ, shall not be ascribed to the malice of Judas : he shall have the reward of malice, Christ the praise of bounty.

By all means be it that Himself destroyed the Temple, Himself destroyed that said, *Power I have to lay down My Soul¹, and power I have again to take it: no one taketh it from Me, but I Myself lay it down from Me, and again I take it.* Be it that Himself hath destroyed the Temple in His Grace, in your malice. *In the multitude of Thy power thine enemies shall lie to Thee.* Behold they lie, behold they are believed, behold Thou art oppressed, behold Thou art crucified, behold Thou art insulted, behold head ^{Mat. 27,} is wagged at Thee, *If Son of God He is, let Him come down* ^{40.} *from the Cross.* Behold when Thou wilt, life Thou layest ^{John 19,} down, and with lance in the side art pierced, and Sacraments ^{34.} from Thy side flow forth; Thou art taken down from the Tree, wound in linens, laid in the sepulchre, there are set guards lest Thy disciples take Thee away; there cometh the hour of Thy Resurrection, earth is shaken, tombs are cloven, Thou risest again in secret, appearest openly. Where then are those liars? Where is the false testimony of evil will? Have not Thine enemies in the multitude of Thy power lied to Thee?

8. Give them also those guards at the Tomb, let them ^{Mat. 28,} recount what they have seen, let them take money and lie ^{12.} too: let them too speak, crooked men by crooked men admonished, let there speak by Jews corrupted, they that in Christ would not be uncorrupted; let them speak, let them too lie. What will they say? Let us see, speak ye: ye also will lie in the multitude of the power of the Lord. What ^{Mat. 28,} will ye say? While we were sleeping, there came His disci- ^{13.} ples, and took Him away from the Tomb. O folly, asleep indeed! Either thou wast awake, and shouldest have prevented it: or thou wast asleep, and what was done thou knewest not. They too were added to the lie of the enemies: increased was the number of liars, that increased might be the reward of believers: because *in the multitude of Thy power Thine enemies shall lie to Thee.* Therefore they lied, in the multitude of Thy power they lied: to confound liars Thou hast appeared to men of truth, and Thou hast appeared to those men of truth whom Thou hast made men of truth.

9. Let Jews remain in their lies: to Thee, because in the multitude of Thy power they lied, let there be done that which followeth, (ver. 3.) *Let every land worship Thee, and play to Thee, play to Thy name, O Most Highest.* A little before, Most Lowly, now Most Highest: Most Lowly in the hands of lying enemies; Most Highest above the head of praising Angels. *Let every land worship Thee, and play to Thee, play to Thy name, O Most Highest.*

VER.
3—5.

10. *Come ye, and see the works of the Lord.* O ye Gentiles O most distant nations, leave lying Jews, come confessing. *Come ye, and see the works of the Lord: terrible in counsels above the sons of men.* Son of Man indeed He too hath been called, and verily Son of Man He became: very Son of God in the form of God; very Son of Man in form of a servant: but do not judge of that form by the condition of others alike: *terrible* He is *in counsels above the sons of men.* Sons of men took counsel to crucify Christ, being crucified He blinded the crucifiers. What then have ye done, sons of men, by taking keen counsels against your Lord, in whom was hidden Majesty, and to sight shewn weakness? Ye were taking counsels to destroy, He to blind and save; to blind proud men, to save humble men: but to blind those same proud men, to the end that, being blinded they might be humbled, being humbled might confess, having confessed might be enlightened. *Terrible in counsels above the sons of men.* Terrible indeed. Behold blindness in part to Israel hath happened: behold the Jews, out of whom was born Christ, are without: behold the Gentiles, that were against Judæa, in Christ are within. *Terrible in counsels above the sons of men.*

Philip.
2, 6.

Rom.
11, 25.

11. Wherefore what hath He done by the terror of His counsel? He hath turned the sea into dry land. For this followeth, (ver. 5.) *That hath turned the sea into dry land.* A sea was the world, bitter with saltness, troubled with tempest, raging with waves of persecutions, sea it was: truly into dry land the sea hath been turned, now there thirsteth for sweet water the world that with salt water was filled. Who hath done this? He *that hath turned the sea into dry land.* Now the soul of all the Gentiles saith what? *'My soul is as it were land without water to Thee.'* *That hath*

Ps, 143,
6.

PSALM LXVI. *turned the sea into dry land. In the river they shall pass over on foot.* Those same persons that have been turned into dry land, though they were before sea, *in the river on foot shall pass over.* What is the river? The river is all the mortality of the world. Observe a river: some things come and pass by, other things that are to pass by do succeed. Is it not thus with the water of a river, that from earth springeth and floweth? Every one that is born must needs give place to one going to be born: and all this order of things rolling along is a kind of river. Into this river let not the soul greedily throw herself, let her not throw herself, but let her stand still. And how shall she pass over the pleasures of things doomed to perish? Let her believe in Christ, and she will pass over on foot: she passeth over with Him for Leader, on foot she passeth over. What is, to pass over on foot? To pass over easily. She requireth no horse to pass over, she is not lifted up with pride to pass over the river: humble she passeth over, and the more safely she passeth over. *In the river they shall pass over on foot.*

12. *There we will be joyous in Him.* O ye Jews, of your own works boast ye: lay aside the pride of boasting of yourselves, take up the Grace of being joyous in Christ. For therein we will be joyous, but not in ourselves: *there we will be joyous in Him.* When shall we joy? When we shall have passed over the river on foot. Life everlasting is promised, resurrection is promised, there our flesh no longer shall be a river: for a river it is now, while it is mortality. Observe whether there standeth still any age. Boys desire to grow up; and they know not how by succeeding years the span of their life is lessened. For years are not added to but taken from them as they grow: just as the water of a river alway draweth near, but from the source it withdraweth. And boys desire to grow up that they may escape the thralldom of elders; behold they grow up, it cometh to pass quickly, they arrive at youth: let them that have emerged from boyhood retain, if they are able, their youth: that too passeth away. Old age succeedeth^c: let even old age be everlasting; with death it is removed. Therefore a river there is^d of

^c Oxf. Mss. add, ' Let even old age succeed for everlasting, let,' &c.

^d Oxf. Mss. ' is the mortality.'

flesh that is born. This river of mortality, so that it doth not by reason of concupiscence of things mortal undermine and carry him away, he easily passeth over, that humbly, that is on foot, passeth over, He being leader That first hath passed over, That of the flood in the way even unto death hath drunk, and therefore hath lifted up the head. Passing over therefore on foot that river, that is, easily passing over that mortality that glideth along, *there we will be joyous in Him*. But now in what save in Him, or in the hope of Him? For even if we are joyous now, in hope we are joyous; but then in Him we shall be joyous. And now in Him, but through hope: *but then face to face*.

VER.
7.

Ps. 110,
7.

1 Cor.
13, 12.

13. *There we will be joyous in Him*. In whom? *In Him* (ver. 7.) *That reigneth in His virtue for everlasting*. For what virtue have we? and is it everlasting? If everlasting were our virtue, we should not have slipped, should not have fallen into sin, we should not have deserved penal mortality. He, of His good pleasure, took up that whereunto our desert threw us down. *That reigneth in His virtue for everlasting*. Of Him partakers let us be made, in Whose virtue we shall be strong, but He in His own. We enlightened, He a light enlightening: we, being turned away from Him, are in darkness; turned away from Himself He cannot be. With the heat of Him we are warmed; from whence withdrawing we had grown cold, to the Same drawing near again we are warmed. Therefore let us speak to Him that He may keep us in His virtue, because *in Him we will be joyous That reigneth in His virtue for everlasting*.

Gen. 3,
17. &c.

14. But this thing is not granted to believing Jews alone. Because the Jews did greatly lift themselves up relying on their own virtue, afterwards they understood in Whose virtue they were strong to their health, and certain of them believed: but that is not enough for Christ; much is that which He hath given, a great price He hath given, not for Jews alone was that to avail which He hath given. *The eyes of Him do look upon the Gentiles*. Therefore, “*The eyes of Him upon the Gentiles look*. And what do we?” The Jews will murmur; the Jews will say, “what He hath given to us, the same to them also; to us Gospel, to them Gospel; to us the Grace of Resurrection, and to them the Grace of Resur-

PSALM LXVI. rection ; doth it profit us nothing that we have received the Law, and that in the justifications of the Law we have lived, and have kept the commandments of the fathers? Nothing will it avail? The same to them as to us." Let them not strive, let them not dispute. *Let not them that are bitter be exalted in their own selves.* O flesh miserable and wasting, art thou not sinful? Why crieth out thy tongue? Let the

Rom. 3, conscience be listened to. *For all men have sinned, and need the glory of God.* Know thyself, human weakness. Thou

Rom. 5, didst receive the Law, in order that a transgressor also of the Law thou mightest be: for thou hast not kept and fulfilled that which thou didst receive. There hath come to thee because of the Law, not the justification which the Law enjoineth, but the transgression which thou hast done. If therefore there hath abounded sin, why enviest thou Grace more abounding. Be not bitter, for *let not them that are bitter be exalted in their own selves.* He seemeth in a manner to have uttered a curse in *Let not them that are bitter be exalted;* yea, be they exalted, but not *in themselves.* Let Mat. 23, them be humbled in themselves, exalted in Christ. For, "*he that humbleth himself shall be exalted; and he that exalteth himself shall be humbled.*" *Let not them that are bitter be exalted in their own selves.*

15. Ver. 8. *Bless our God, ye nations.* Behold, there have been driven back they that are bitter, reckoning hath been made with them: some have been converted, some have continued proud. Let not them terrify you that grudge the Gentiles Gospel Grace: now hath come the Seed of Abraham, Gen. 12, in Whom are blessed all nations. Bless ye Him in Whom ye are blessed, *Bless our God, ye nations: and hear ye the voice of His praise.* Praise not yourselves, but praise Him. What is the voice of His praise? That by His Grace we are whatever of good we are. (Ver. 9.) *Who hath set my Soul unto life.* Behold the voice of His praise: *Who hath set my Soul unto life.* Therefore in death she was: in death she was, in thyself. Thence it is that ye ought not to have been exalted in yourselves. Therefore in death she was in thyself: where

John 14, will it be in life, save in Him that said, *I am the Way, the Truth, and the Life?* Just as to certain believers the Apostle

Ephes. 5, saith, *Ye were sometime darkness, but now light in the Lord.*

Darkness therefore in yourselves, light in the Lord: so death in yourselves, life in the Lord. *Who hath set my Soul unto life.* VER. 10. 11. Behold, He hath set our Soul in life, because we believe in Him; unto life He hath set our Soul: but what further need is there, save that we persevere even unto the end? And this who shall give, save He of whom in continuation hath been said, *and hath not given unto motion my feet?* He hath set my Soul unto life, He guideth the feet that they stumble not, be not moved and given unto motion; He maketh us to live, He maketh us to persevere even unto the end, in order that for everlasting we may live. *And hath not given unto motion my feet.*

16. Wherefore hath He said this, *And hath not given unto motion my feet?* For what hast thou suffered, or what couldest thou suffer, that thy feet should be moved? What? Hear the words which follow. Wherefore have I said, *hath not given unto motion my feet?* Because many things we have suffered, on account of which our feet would have been moved from the way, unless He had guided, and not given them unto motion. What are these things? (ver. 10.) *For thou hast proved us, O God; Thou hast fired us as silver is fired.* Hast not fired us like hay, but like silver: by applying to us fire, Thou hast not turned us into ashes, but Thou hast washed off uncleanness, *Thou hast fired us, as silver is fired.* And see in what manner God is wroth against them, whose Soul He hath set unto life. *Thou hast led us into a trap:* not that we might be caught and die, but that we might be tried and delivered from it. *Thou hast laid tribulations upon our back.* For having been to ill purpose lifted up, proud we were: having been to ill purpose lifted up, we were bowed down, in order that being bowed down, we should be lifted up for good. *Thou hast laid tribulations on our back:* (ver. 11.) *Thou hast set men over our heads.* All these things the Church hath suffered in sundry and divers persecutions: She hath suffered this in Her individual members, even now doth suffer it. For there is not one, that in this life could say that he was exempt from these trials. Therefore there are set even men over our heads: we endure those whom we would not, we suffer for our betters those whom we know to be worse. But if sins be wanting, a man is justly superior:

PSALM LXVI. but by how much there are more sins, by so much he is inferior. And it is a good thing to consider ourselves to be sinners, and thus endure men set over our heads: in order that we also to God may confess that deservedly we suffer. For why dost thou suffer with indignation that which He doeth Who is just? *Thou hast laid tribulations upon our back: Thou hast set men over our heads.* God seemeth to be wroth, when He doeth these things: fear not, for a Father He is, He is never so wroth as to destroy. When ill thou livest, if He spareth, He is more angry. In a word, these tribulations are the rods of Him correcting, lest there be a sentence from Him punishing. *Thou hast laid tribulations upon our back: Thou hast set men over our heads.*

17. *We have passed through fire and water.* Fire and water are both dangerous in this life. Certainly water seemeth to extinguish fire, and fire seemeth to dry up water. Thus also these are the trials, wherein aboundeth this life. Fire burneth, water corrupteth: both must be feared, both the burning of tribulation and the water of corruption. Whenever there is adversity, and any thing which is called unhappiness in this world, there is as it were fire: whenever there is prosperity, and the world's plenty floweth about one, there is as it were water. See that fire burn thee not, nor water corrupt. Be thou strong against the fire, thou must needs be baken; as though thou wert a clay vessel, thou art cast into the furnace of fire, in order that the thing which hath been formed may be made strong. The vessel then now by fire being made strong feareth not the water: but if the vessel shall not have been hardened by fire, like mud in water it will be dissolved. Hasten not to the water: through fire pass over to the water, that thou mayest pass over the water also. Therefore also in the mystic rites¹, and in catechising and in exorcising², there is first used fire. For whence oftentimes do the unclean spirits cry out, 'I burn,' if that is not fire? But after the fire of Exorcism we come to Baptism: so that from fire to water, from water unto refreshment. But as in the Sacraments, so it is in the temptations of this world: the straitness of fear draweth near first, in place of fire; afterwards fear being removed, we ought to be afraid lest worldly happiness corrupt. But when the fire

¹ Sacramentis
² Exorcism before
 Baptism

hath not made thee burst, and when thou hast not sunk in the water, but hast swum out; through discipline thou passest over to rest, and passing over through fire and water, thou art led forth into a place of refreshment. For of those things whereof the signs are in the Sacraments, there are the very realities in that perfection of life everlasting. So soon as we shall have passed over to that place of refreshment, dearly beloved brethren, there no eucmy we shall fear, no tempter, no envious person, no fire, no water; there an everlasting place of refreshment there will be. A place of coolness¹ it is called, because of the rest therein. For if thou say, it is heat, it is true: if thou say, it is a cool place, it is true. For if the cool place thou understand amiss, we are as it were torpid there. But we are not torpid there, but we rest: nor though it be called heat, shall we be hot there, but we shall be fervent in spirit. Observe that same heat in another Psalm: *nor is there any one that hideth himself from the heat thereof.* What saith also the Apostle? *In spirit fervent.* Therefore, *we have gone over through fire and water: and Thou hast led us forth into a cool place.*

18. Observe how not only concerning a cool place, but neither of that very fire to be desired he hath been silent: (ver. 13.) *I will enter into Thy House in holocausts.* What is a holocaust? A whole sacrifice burned up, but with fire divine. For a sacrifice is called a holocaust, when the whole is burned. One thing are the parts of sacrifices, another thing a holocaust: when the whole is burned and the whole consumed by fire divine, it is called a holocaust: when a part, a sacrifice. Every holocaust indeed is a sacrifice: but not every sacrifice a holocaust. Holocausts therefore he is promising, the Body of Christ is speaking, the Unity of Christ is speaking, *I will enter into Thy House in holocausts.* All that is mine let Thy fire consume, let nothing of mine remain to me, let all be Thine. But this shall be in the Resurrection of just men, *when both this corruptible shall be clad in incorruption, and this mortal shall be clad in immortality: then shall come to pass that which hath been written, 'Death is swallowed up in victory.'* Victory is, as it were, fire divine: when it swalloweth up our death also, it is a holocaust. There remaineth not any thing mortal in the flesh, there

VER.
13.

¹ refri-
gerium

Ps. 19,
6.
Rom. 12,
11.

¹ Cor.
15, 54.

PSALM LXVI. remaineth not any thing culpable in the spirit: the whole of mortal life shall be consumed, in order that in life everlasting it may be consummated, that from death we may be preserved

¹ Oxf. in life¹. These therefore will be the holocausts.

Mss. add ' that
from &c.' 19. And what shall there be *in the holocausts*? *I will render to Thee my vows*, (ver. 14.) *which my lips have distinguished*. What is the distinction in vows? This is the distinction, that thyself thou censure, Him thou praise: perceive thyself to be a creature, Him the Creator: thyself darkness,

Ps. 18, 28. Him the Enlightener, to Whom thou shouldst say, *Thou shalt light my lamp, O Lord my God, Thou shalt enlighten my darkness*. For whenever thou shalt have said, O soul, that

from thyself thou hast light, thou wilt not distinguish. If thou wilt not distinguish, thou wilt not render distinct vows. Render distinct vows, confess thyself changeable, Him unchangeable: confess thyself without Him to be nothing, but Himself without thee to be perfect; thyself to need Him, but

Ps. 16, 2. Him not to need thee. Cry to Him, *I have said to the Lord, My God art Thou, for my good things Thou needest not*. Now though God taketh thee to Him for a holocaust, He groweth not, He is not increased, He is not richer, He becometh not better furnished: whatsoever He maketh of thee for thy sake, is the better for thee, not for Him that maketh. If thou distinguishest these things, thou renderest the vows to thy God which thy lips have distinguished. *I will render to Thee my vows, which my lips have distinguished*.

20. *And my mouth hath spoken in my tribulation*. How sweet oftentimes is tribulation, how necessary? In that case what hath the mouth of the same spoken in his tribulation? (Ver. 15.) *Holocausts marrowed I will offer to Thee*. What is *marrowed*? Within may I keep Thy love, it shall not be on the surface, in my marrow it shall be that I love Thee. For there is nothing more inward than our marrow: the bones are more inward than the flesh, the marrow is more inward than those same bones. Whosoever therefore on the surface loveth God, desireth rather to please men, but having some other affection within, he offereth not holocausts of marrow: but into whosoever marrow He looketh, him He receiveth whole. *Holocausts marrowed I will offer to Thee, with incense and rams*. The rams are the rulers of

the Church: the whole Body of Christ is speaking: this is the thing which he offereth to God. Incense is what? Prayer. VER. 16. 17.
With incense and rams. For especially the rams do pray for the flocks. *I will offer to Thee oxen with he-goats.* Oxen we find treading out corn, and the same are offered to God. The Apostle hath said, that of the preachers of the Gospel must be understood that which hath been written, *Of the ox treading out corn the mouth thou shalt not muzzle.* 1 Cor. 9, 9. Deut. 25, 4.
Doth God care for oxen? Therefore great are those rams, great the oxen. What of the rest, that perchance are conscious of certain sins, that perchance in the very road have slipped, and, having been wounded, by penitence are being healed? Shall they too continue, and to the holocausts shall they not belong? Let them not fear, he hath added he-goats also. *Holocausts, he saith, marrowed I will offer to Thee, with incense and rams; I will offer to Thee oxen with he-goats.* By the very yoking are saved the he-goats; of themselves they have no strength, being yoked to bulls they are accepted. For they have made friends of the mammon of iniquity, that the same may receive them into everlasting tabernacles. Luke 16, 9.
 Therefore those he-goats shall not be on the left, because they have made to themselves friends of the mammon of iniquity. But what he-goats shall be on the left? They to whom shall be said, *I hungred, and ye gave me not to eat:* Mat. 25, 42. not they that have redeemed their sins by alms-deeds.

21. Ver. 16. *Come ye, hear, and I will tell, all ye that fear God.* Let us come, let us hear, what he is going to tell, *Come ye, hear, and I will tell.* But to whom, *Come ye, and hear? All ye that fear God.* If God ye fear not, I will not tell. It is not possible that it be told to any where the fear of God is not. Let the fear of God open the ears, that there may be something to enter in, and a way whereby may enter in that which I am going to tell. But what is he going to tell? *How great things He hath done to my soul.* Behold, he would tell: but what is he going to tell? Is it perchance how widely the earth is spread, how much the sky is extended, and how many are the stars, and what are the changes of sun and of moon? This creation fulfilleth its course: but they that have very curiously sought it out, the Creator thereof have not known. This thing hear, this thing Wisd. 13, 1.

PSALM LXVI. receive, *O ye that fear God, how great things He hath done to my soul*: if ye will, to yours also. *How great things He hath done to my soul.* (Ver. 17.) *To Him with my mouth I have cried.* And this very thing, he saith, hath been done to his soul; that to Him with his mouth he should cry, hath been done, he saith, to his soul. Behold, brethren, Gentiles we were, even if not in ourselves, in our parents. And what saith the Apostle? *Ye know, when Gentiles ye were, to idols without speech how ye went up, being led.* Let the Church now say, *how great things He hath done to my soul. To Him with my mouth I have cried.* I a man to a stone was crying, to a deaf stock I was crying, to idols deaf and dumb I was speaking: now the image of God hath been turned to the Creator thereof. I that was *saying to a stock, My father thou art; and to a stone, Thou hast begotten me:* Matt. 6, now say, "*Our Father, Which art in Heaven.*" *To Him with my mouth I have cried.* 'With my mouth' now, not with the mouth of another. When I was crying to stones 1 Pet. 1, *in the vain conversation of fathers' tradition,* with the mouth of others I was crying: when I have cried to the Lord, that which Himself hath given, that which Himself hath inspired, *to Him with my own mouth I have cried, and have exalted Him under my tongue.* What is, *I have cried with my mouth, and have exalted Him under my tongue?* Him in public I have preached, Him in secret I have confessed. Too little it is to exalt God with tongue; but also under the tongue, so that of what thou speakest being assured, of the same in silence thou mayest meditate. *To Him with my mouth I have cried, and I have exalted Him under my tongue.* See how in secret he would be uncorrupt that offereth marrowed holocausts. This do ye, brethren, this imitate, so that ye may say, *Come ye, see how great things He hath done to my soul.* For all those things of which he telleth, by His Grace are done in our soul. See the other things of which he speaketh.

22. Ver. 18. *If I have beheld iniquity in my heart, may not the Lord hearken.* Consider now, brethren, how easily, how daily men blushing for fear of men do censure iniquities; He hath done ill, He hath done basely, a villain the fellow is: this perchance for man's sake he saith. See whether

thou beholdest no iniquity in thy heart, whether perchance that which thou censurest in another, thou art meditating to do, and therefore against him dost exclaim, not because he hath done it, but because he hath been found out. Return to thyself, within be to thyself a judge. Behold in thy hid chamber, in the very inmost recess of the heart, where thou and He that seeth are alone, there let iniquity be displeasing to thee, in order that thou mayest be pleasing to God. Do not regard it, that is, do not love it, but rather despise it, that is, contemn it, and turn away from it. Whatever pleasing thing it hath promised to allure thee to sin; whatever grievous thing it hath threatened, to drive thee on to evil doing; all is nought, all passeth away: it is worthy to be despised, in order that it may be trampled upon; not to be eyed lest it be accepted. [For^e it maketh suggestion sometimes through thoughts, or through the words of evil men in conference.

For evil communications do corrupt good manners: do thou regard them not. But too little it is to do so in countenance, too little it is to do so in tongue: in heart do not regard, that is, do not love it, do not accept it. For to put 'regard'¹ for love is of daily occurrence: in the first place, because of God we say, *He hath regarded me.* What is, *hath regarded me?* For saw He not thee before? Or was He looking upward, and by thy prayers hath He been reminded to cast His eyes upon thee? He did see thee before too; but in, *He hath regarded me,* thou meanest, *He hath loved me.* And to a man that seeth thee, and of whom thou makest request, that he may pity thee, thou sayest, *Regard me.* What is, *regard me?* Love; attend to me; pity me. Therefore he hath not said, *If I have beheld' iniquity in my heart,* because no iniquity at all is suggested to the human heart. There it is suggested, there will not cease suggestion; but let there be made no regard. For if thou regardest iniquity, thou lookest back; and incurrest the condemnation of the Lord, saying in the Gospel, *No one putting hand upon the plough and looking back is fit for the kingdom of God.* What, therefore, ought I to do? What the Apostle saith, *Those things which are behind forgetting, unto those things*

VER.
18.

1 Cor.
15, 33.

¹respec-
tum

Luke 9,
62.

Philip.
3, 13.

^e The part in brackets is omitted in some good Mss. *Ben.*

^f *Ben.* 'adspexi.' Oxf. Mss. as above, 'conspexi.'

PSALM
LXVI.

which are before stretching forth. For behind, all our doings which have passed away are iniquitous. No one out of good Rom. 3, hath come to Christ: *all men have sinned*, by believing they 23.

¹ et

are justified. Perfect righteousness there will not be, save in that life: nevertheless for our progress in goodness good morals by Himself *are*¹ inspired, by Himself are given. Do not therefore reckon up thine own merits, do not. And if iniquity maketh suggestion, do not consent, for he saith what? *If I have beheld iniquity in my heart, may not the Lord hearken.*

23. Ver. 19. *Therefore God hath hearkened to me.* Because I have not beheld iniquity in my heart. *And He hath listened to the voice of my prayer.*

v. 16.

24. Ver. 20. *Blessed be my God, that hath not thrust away my supplication and His mercy from me.* Gather the sense from that place, where he saith, *Come ye, hear, and I will tell you, all ye that fear God, how great things He hath done to my soul:* he hath both said the words which ye have heard, and at the end thus he hath concluded: *Blessed be my God, that hath not thrust away my supplication and His mercy from me.* For thus there arriveth at the Resurrection he that speaketh, where already we also are by hope: yea both it is we ourselves, and this voice is ours. So long therefore as here we are, this let us ask of God, that He thrust not from us our supplication, and His mercy, that is, that we pray continually, and He continually pity. For many become feeble in praying, and in the newness of their own conversion pray fervently, afterwards feebly, afterwards coldly, afterwards negligently: as if they have become secure. The foe watcheth: thou sleepest. The Lord Himself hath given

Luke 18,
1. &c.

commandment in the Gospel, how *it behoveth men always to pray and not to faint.* And he giveth a comparison from that unjust judge, who neither feared God, nor regarded man, whom that widow daily importuned to hear her; and he yielded for weariness, that was not influenced by pity: and the naughty judge saith to himself, *Though neither God I fear, nor men I regard, even because of the weariness which this widow daily putteth upon me, I will hear her cause, and will avenge her.* And the Lord saith, *If a naughty judge hath done this, shall not your Father avenge His chosen,*

that to Him do cry day and night? Yea, I say unto you, VER.
20. He shall make judgment of them speedily. Therefore let us not faint in prayer. Though He putteth off what He is going to grant, He putteth it not away: being secure of His promise, let us not faint in praying, and this is by His goodness. Therefore he hath said, *Blessed is my God, that hath not thrust away my supplication and His mercy from me.* When thou hast seen thy supplication *not thrust away from thee*, be secure, that His mercy hath not been thrust away from thee.

PSALM LXVII.

LAT.
LXVI.

EXPOSITION.

Sermon to the Commonalty.

1. YOUR Love remembereth, that in two Psalms, which have been already treated of, we have stirred up our soul to Ps. 103. bless the Lord, and with godly chant have said, *Bless thou,*^{104.} *O my soul, the Lord.* If therefore we have stirred up our soul in those Psalms to bless the Lord, in this Psalm is well said, (ver. 1.) *May God have pity on us, and bless us.* Let our soul bless the Lord, and let God bless us. When God blesseth us, we grow, and when we bless the Lord, we grow, to us both are profitable. He is not increased by our blessing, nor is He lessened by our cursing. He that curseth the Lord, is himself lessened: he that blesseth the Lord, is himself increased. First, there is in us the blessing of the Lord, and the consequence is that we also bless the Lord. That is the rain, this the fruit. Therefore there is rendered as it were fruit to God the Husbandman, raining upon and tilling us. Let us chant these words with no barren devotion, with no empty voice, but with true heart. For most evidently God the Father hath been called a ^{John 15,} Husbandman. The Apostle saith, *God's husbandry ye are,*^{1.} *God's building ye are.* In things visible of this world, the^{9.} vine is not a building, and a building is not a vineyard: but

PSALM LXVII. we are the vineyard of the Lord, because He tilleth us for fruit; the building of God we are, since He Who tilleth us, dwelleth in us. And what saith the same Apostle? *I have planted, Apollo hath watered, but the increase God hath given. Therefore neither he that planteth is any thing, nor he that watereth, but He that giveth the increase, even God.* He it is therefore That giveth the increase. Are those perchance the husbandmen? For a husbandman he is called that planteth, that watereth: but the Apostle hath said, *I have planted, Apollo hath watered.* Do we enquire whence himself hath done this? The Apostle maketh answer, *Yet not I, but the Grace of God with me.* Therefore whithersoever thou turn thee, whether through Angels, thou wilt find God thy Husbandman; whether through Prophets, the Same is thy Husbandman; whether through Apostles, the very Same acknowledge to be thy Husbandman. What then of us? Perchance we are the labourers of that Husbandman, and this too with powers imparted by Himself, and by Grace granted by Himself. Himself therefore both tilleth, and giveth the increase. But a human husbandman tilleth a vineyard only so far as to plough, prune, apply other means which belong to the diligence of husbandmen: to rain upon his vineyard he is not able. But if perchance he is able to water, of whose power is it? Himself indeed guideth the water into a channel, but God filleth the spring. Lastly, in his vineyard he cannot give increase to his tender shoots, he cannot shape the fruit, he cannot qualify the seeds, he cannot rule the seasons of production. But God, that can do all things, is our Husbandman; we are secure. Perchance some one saith, "Thou sayest that our Husbandman is God. Nay, but I say that the Apostles are husbandmen, who have said, *I have planted, Apollo hath watered.*" If I of myself say it, let no one believe: if Christ saith it, woe to him that believeth not. The Lord Christ therefore saith what? *I am the Vine, ye the branches, My Father the Husbandman.* Let therefore earth thirst, and give forth the voices of her thirst: as it hath been written, *My soul is as earth without water for Thee.* Let therefore our earth, we ourselves, longing for the rain of God, say, *May God have pity on us, and bless us.*

1 Cor. 3,
6. 7.

1 Cor.
15, 10.

John 15,
1. 5.

Ps. 143,
6.

2. *Lighten His countenance upon us.* Thou wast perchance going to enquire, what is *bless us*? In many ways VER.
1. men would have themselves to be blessed of God: one would have himself to be blessed, so that he may have a house full of the necessary things of this life; another desireth himself to be blessed, so that he may obtain soundness of body without flaw; another would have himself to be blessed, if perchance he is sick, so that he may acquire soundness; another longing for sons, and perchance being sorrowful because none are born, would have himself to be blessed so that he may have posterity. And who could number the divers wishes of men desiring themselves to be blessed of the Lord God? But which of us would say, that it was no blessing of God, if either husbandry should bring him fruit, or if any man's house should abound in plenty of things temporal, or if the very bodily health be either so maintained that it be not lost, or, if lost, be regained? For the fruitfulness of women and the chaste vows of men desiring sons, belong to whom save to the Lord God? For He that created when there was nothing, doth Himself by succession of offspring cause to continue that which He hath builded. God maketh these things, God giveth these things. Too little it is for us to say, God maketh these things, God giveth these things; but alone He maketh, alone He giveth. For what if God maketh these things, but some one also maketh these things, that is not God? He maketh these things, and alone maketh them. And without reason these things are sought either from men, or from demons; and whatsoever good things the enemies of God receive, from Him they receive; and while from others they seek them, when they receive, unknowingly from Him they receive them. In like manner as when they are punished, and think themselves by others to be punished, unknowingly by Him they are punished: so also, when they abound, are filled, are saved, are delivered, even though they know not this, and either to men or demons or to angels they ascribe it, they have it not except from Him with whom is power over all things. May we so have spoken of these things, brethren, that whosoever longeth for even those earthly things, either for the cravings of necessity, or for any infirmity, should long for them from no one except from Him Who is

PSALM the Fountain of all good things, and the Creator and Renewer¹
 LXVII. of the universe.

¹ recre-
 ator uni-
 versor-
 rum.

² salvi.

3. But some gifts there are which God giveth even to His enemies, others which God keepeth only for His friends. What are the gifts which He giveth to His enemies? Those which I have enumerated. For not good men alone have houses full of things necessary, nor do good men alone either in health² abide or from sickness grow well, nor do good men alone have sons, good men alone money, good men alone other things meet for this life temporal and transient: evil men also have these things, and sometimes they are wanting to good men: but they are wanting to evil men also, and oftentimes to these rather than to those; sometimes to those rather than to these they abound. God hath willed these temporal things to be promiscuous: because if to good men alone He were to give them, evil men also would think that for the sake of these things God must be worshipped: again, if to evil men alone He were to give these things, weak good men would fear to be converted, lest those things to them should perchance be wanting. For a soul being as yet weak is less able to receive the kingdom of God, God our Husbandman must feed her. For even the tree that now mightily withstandeth tempests, when from the ground it sprung, was but a herb. That Husbandman therefore knoweth how not only to prune and purge mighty trees: but also how to protect the tender plants at their first springing. For this reason, dearly beloved, as I began to say, if to good men alone these things were given, all men for the sake of receiving these things would wish to be converted to God: again, if to evil men alone they were given, weak men would fear lest when they were converted, they should lose that which evil men alone could have. Indiscriminately they are given both to good men and evil men. Again, if from good men alone they should be taken away, there would be that same fear on the part of weak men, so that they would not be converted to God: again, if from evil men alone they should be taken away, the only punishment would be thought to be that same wherewith evil men are smitten. In that therefore He giveth them to good men, He comforteth them on their journey: in that He giveth them to evil men also, He

warneth good men to long for other things which they have not with evil men in common. Again, from good men He taketh them away whenever He willeth, in order that they may question themselves of their own powers, and they may find out themselves, that perchance were hidden from themselves, whether now they be able to say, *The Lord hath given, the Lord hath taken away; as hath pleased the Lord, so hath been done; be the name of the Lord blessed.* For that soul both blessed the Lord, and, being rained upon with the fatness of blessing, rendered back her fruits: *The Lord hath given, the Lord hath taken away.* He hath withdrawn the gifts, but hath not withdrawn the Giver. *Every soul that is blessed is simple,* not cleaving to things earthly nor with glued wings grovelling, but beaming with the brightness of virtues, on the twin wings of twin love doth spring into the free air; and seeth how from her is withdrawn that whereon she was treading, not that whereon she was resting, and she saith securely, *The Lord hath given, the Lord hath taken away; as it hath pleased the Lord, so hath been done: be the name of the Lord blessed.* He hath given, and He hath taken away: there remaineth He that hath given, and He hath taken away that which He hath given: be His name blessed. To this end therefore these things are taken away from good men. But let not perchance any weak man say, when shall I be of so great virtue, as was holy Job? The mightiness of the tree thou wonderest at, because but now thou hast been born: this great tree, whereat thou wonderest, under the branches and shade whereof thou coolest thyself, hath been a switch. But dost thou fear lest there be taken away from thee these things, when such thou shalt have become? Observe that they are taken away from evil men also. Why therefore dost thou delay conversion? That which thou fearest when good to lose, perchance if evil thou wilt lose still. If being good thou shalt have lost them, there is by thee the Comforter that hath taken them away: the coffer is emptied of gold; the heart is full of faith: without, poor thou art, but within, rich thou art: thy riches with thee thou carriest, which thou wouldest not lose, even if naked from shipwreck thou shouldest escape. Why doth not the loss, that perchance, if evil, thou wilt lose, find thee

VER.
1.

Job 1,
21.

Prov.
11, 25.
LXX.

PSALM good; forasmuch as thou seest evil men also suffer loss?
 LXVII. But with greater loss they are stricken: empty is the house,
 more empty the conscience is. Whatsoever evil man shall
 have lost these things, hath nothing to hold by without, hath
 nothing within whereon he may rest. He fleeth when he
 hath suffered loss from the place where before the eyes of
 men with the display of riches he used to vaunt himself;
 now in the eyes of men to vaunt himself he is not able: to
 himself within he returneth not, because he hath nothing.

Prov. 6, He hath not imitated the ant, he hath not gathered to himself
 6; 30,
 25. grains, while it was summer. What have I meant by, while
 it was summer? While he had quietude of life, while he
 had this world's prosperity, when he had leisure, when
 happy he was being called by all men, his summer it was.
 He should have imitated the ant, he should have heard the
 Word of God, he should have gathered together grains, and
 he should have stored them within. There had come the
 trial of tribulation, there had come upon him a winter of
 numbness, tempest of fear, the cold of sorrow, whether it were
 loss, or any danger to his safety, or any bereavement of his
 family; or any dishonour and humiliation; it was winter;
 the ant falleth back upon that which in summer she hath
 gathered together; and within in her secret store, where no
 man seeth, she is recruited by her summer toils. When for
 herself she was gathering together these stores in summer,
 all men saw her: when on these she feedeth in winter, no
 one seeth. What is this? See the ant of God, he riseth
 day by day, he hasteneth to the Church of God, he prayeth,
 he heareth lection, he chanteth hymn, he digesteth that
 which he hath heard, with himself¹ he thinketh thereon, he
 storeth within grains gathered from the threshing-floor.
 They that providently hear those very things which even
 now are being spoken of, do thus, and by all men are seen
 to go forth to the Church, go back from Church, to hear
 sermon, to hear lection, to choose a book, open and read it:
 all these things are seen, when they are done. That ant is
 treading his path, carrying and storing up in the sight of men
 seeing him. There cometh winter sometime, for to whom
 cometh it not? There chanceth loss, there chanceth be-
 reavement: other men pity him perchance as being miserable,

¹ or 'at
 home.'

who know not what the ant hath within to eat, and they say, miserable he whom this hath befallen, or what spirits, dost thou think, hath he whom this hath befallen? how afflicted is he? He measureth by himself, hath compassion according to his own strength; and thus he is deceived: because the measure wherewith he measureth himself, he would apply to him whom he knoweth not. He seeth him that hath suffered loss, or is humbled, or is stricken with bereavement. What thinkest thou? 'That man hath done some evil thing, that this should befall him. Such a heart, such a mind let mine enemies have.' Thou knowest not, O man, thou art indeed thine own enemy, that through the summer gatherest not together for thyself what he hath gathered. Now within the ant is feeding on the labours of summer: but her gathering together thou wast able to see, her eating thou canst not see. In these words, brethren, as far as the Lord hath allowed, as far as He hath deigned to supply and instruct our infirmity and lowliness, as much as we are capable of according to our measure, we have explained why God giveth all these things promiscuously, both to good men and to evil men, and why He taketh them away both from good men and evil men. He hath given to thee, be not lifted up. He hath taken away from thee, be not heart-broken. Thou fearest lest He take away, He can take away from an evil man also: it is better that being good that which is of God thou losest, but God thou keepest. So also it is with that evil man, him we are exhorting: thou art going to suffer loss, (who is not going to suffer bereavement?) some chance will fall upon thee, some calamity by a side blow, every where the world is full of such, instances are never wanting: I am speaking to thee in summer, grains for thee to gather are not wanting: observe the ant, O sluggard, gather in summer while thou art able; winter will not suffer thee to gather, but to eat that which thou shalt have gathered. For how many men so suffer tribulation, that there is no opportunity either to read any thing, or to hear any thing, and they obtain no admittance, perchance, to those that would comfort them. The ant hath remained in her nest, let her see if she hath gathered any thing in summer, whereby she may recruit herself in winter.

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4. But now since God blesseth us, why doth He bless us? What blessing doth this voice require, *That God may bless us?* The blessing which He keepeth for His friends, which to good men alone He giveth. Do not for a great matter desire that which evil men also receive: because

Matt. 5,
45.

God is good, He doth those things, the Same that *maketh His sun to rise upon good men and evil men, and raineth upon just men and unjust men.* What therefore is there especially for good men? What especially for just men? *May He lighten His face upon us.* That Sun's face Thou lightenest upon good men and evil men, Thine own face lighten Thou upon us. There see that light as

Matt. 5,
8.

well beasts, as both good men and evil men. But '*blessed they of pure heart; for they shall see God.*' *May He lighten His face upon us.* There is a double interpretation, both must be given: *lighten*, he saith, *Thy face upon us*, shew to us Thy countenance. For God doth not ever light His countenance, as if ever it had been without light: but He lighteth it upon us, so that what was hidden from us, is opened to us, and that which was, but to us was hidden, is unveiled upon us, that is, is lightened. Or else surely it is, '*Thy image lighten upon us:*' so that he said this, in, *lighten Thy countenance upon us:* Thou hast imprinted Thy coun-

Gen. 1,
26.

tenance upon us; Thou hast made us after Thine image and Thy likeness, Thou hast made us Thy coin; but Thine image ought not in darkness to remain: send a ray of Thy wisdom, let it dispel our darkness, and let there shine in us Thy image; let us know ourselves to be Thine image, let us hear

Song of
Sol. 1, 8.

what hath been said in the Song of Songs, *If Thou shalt not have known Thyself, O Thou fair one among women.* For there is said to the Church, *If Thou shalt not have known Thyself.* What is this? If Thou shalt not have known Thyself to have been made after the image of God. O Soul of the Church, precious, redeemed with the blood of the Lamb immaculate, observe of how great value Thou art, think what hath been given for Thee. Let us say, therefore, and let us long that He *may lighten His face upon us.* We wear His face: in like manner as the faces of emperors are spoken of, truly a kind of sacred face is that of God in His own image: but unrighteous men know not in themselves

the image of God. In order that the countenance of God may be lightened upon them, they ought to say what? *Thou shalt light my candle, O Lord my God, Thou shalt light my darkness.* I am in the darkness of sins, but by the ray of Thy wisdom dispelled be my darkness, may Thy countenance appear; and if perchance through me it appeareth somewhat deformed, by Thee be there reformed that which by Thee hath been formed. *May He lighten, therefore, His face upon us.*

5. Ver. 2. *That we may know on earth Thy way.* On earth, here, in this life, *we may know Thy way.* What is, *Thy way?* That which leadeth to Thee. May we acknowledge whither we are going, acknowledge where we are as we go; neither in darkness we can do. Afar Thou art from men sojourning, a way to us Thou hast presented, through which we must return to Thee. *Let us acknowledge on earth Thy way.* What is His way wherein we have desired, *That we may know on earth Thy way?* We are going to enquire this ourselves, not of ourselves to learn it. We can learn of it from the Gospel: *I am the Way*, the Lord saith: Christ ^{John 14,} hath said, *I am the Way.* But dost thou fear lest thou stray? He hath added, *And the Truth.* Who strayeth in the Truth? He strayeth that hath departed from the Truth. The Truth is Christ, the Way is Christ: walk therein. Dost thou fear lest thou die before thou attain unto Him? *I am the Life: I am*, He saith, *the Way and the Truth and the Life.* As if He were saying, *What fearest thou? Through Me thou walkest, to Me thou walkest, in Me thou restest.* What therefore meaneth, *We may know on earth Thy Way*, but 'we may know on earth Thy Christ?' But let the Psalm itself reply: lest ye think that out of other Scriptures there must be adduced testimony, which perchance is here wanting: by repetition he hath shewn what signified, *That we may know on earth Thy Way*: and as if thou wast inquiring, "*In what earth, what way?*" *In all nations Thy Salvation.* In what earth, thou art inquiring? Hear: *In all nations.* What way art thou seeking? Hear: *Thy Salvation.* Is not perchance Christ his Salvation? And what is that which the old Symeon hath said, that old ^{Luke 2,} man, I say, in the Gospel, preserved full of years even unto ^{30.}

PSALM LXVII. the infancy of the Word? For that old man took in his hands the Infant Word of God. Would He that in the womb deigned to be, disdain to be in the hands of an old man? The Same was in the womb of the Virgin, as was in the hands of the old man, a weak infant both within the bowels, and in the old man's hand, to give us strength, by Whom were made all things; (and if all things, even His very mother.) He came humble, He came weak, but clothed with a weakness to be changed into strength^g, because
 2 Cor. 13, 4. *though He was crucified of weakness, yet He liveth of the virtue of God*, the Apostle saith. He was then in the hands of an old man. And what saith that old man? Rejoicing that now he must be loosed from this world, seeing how in his own hand was held He by Whom and in Whom his
 Luke 2, 29. *Salvation was upheld; he saith what? Now Thou lettest go*, he saith, *O Lord, Thy servant in peace, for mine eyes have seen Thy Salvation*. Therefore, *May God bless us, and have pity on us; may He lighten His countenance upon us, that we may know on earth Thy Way!* In what earth? *In all nations?* What Way? *Thy Salvation*.

6. What followeth, because the Way of God is known on earth, because the Salvation of God is known in all nations? (Ver. 3.) *Let the peoples confess to Thee, O God; confess to Thee*, he saith, *all peoples*. There standeth forth a heretic, and he saith, In Africa I¹ have peoples: and another from another quarter, And I in Galatia have peoples. Thou in Africa, he in Galatia: therefore I require one that hath them every where. Ye have indeed dared to exult at that voice, when ye heard, *Let the peoples confess to Thee, O God*. Hear the following verse, how he speaketh not of a part: *Let there confess to Thee all peoples*. Walk ye in the Way together with all nations; walk ye in the Way together with all peoples, O sons of peace, sons of the One Catholic Church, walk ye in the Way, seeing as ye walk. Wayfarers do this to beguile their toil. Sing ye in this Way; I implore you by that Same Way, sing ye in this Way: a new song sing ye, let no one there sing old ones: sing ye the love-songs of your father-land, let no one sing old ones. New Way, new wayfarer, new song. Hear thou the Apostle

¹ Oxf. Mss. 'I too'

^g Oxf. Mss. add ' into strength.'

exhorting thee to a new song: *Whatever therefore is in Christ is a new creature; old things have passed away, behold they have been made new.* A new song sing ye in the way, which ye have learned *on the earth.* In what earth? *In all nations.* Therefore even the new song doth not belong to a part. He that in a part singeth, singeth an old song: whatever he please to sing, he singeth an old song, the old man singeth: divided he is, carnal he is. Truly in so far as carnal he is, so far he is old; and in so far as he is spiritual, so far new. See what saith the Apostle: *I could not speak to you as if to spiritual, but as if to carnal.*¹ VER. 3. Whence proveth he them carnal? *For while one saith, I am of Paul; but another, I of Apollos: are ye not, he saith, carnal?* ib. 4. Therefore in the Spirit a new song sing thou in the safe way. Just as wayfarers sing, and oftentimes in the night sing. Awful round about all things do sound, or rather they sound not around, but are still around; and the more still the more awful; nevertheless, even they that fear robbers do sing. How much more safely thou singest in Christ! That way hath no robber, unless thou by forsaking the way fallest into the hands of a robber. Sing, I say, safely a new song in the way which thou hast known *upon earth,* that is, *in all nations.* See thou how he singeth not with thee that new song, that would be in a part. *Sing ye, he saith, to the Lord a new song,* and in continuation, *Sing ye to the Lord all the earth.* Ps. 96, *Let the peoples confess to Thee, O God.* They have found out Thy way, let them confess to Thee. The very singing is confession, confession of thy sins and of the virtue of God. Thine own iniquity confess thou, the Grace of God confess thou: thyself blame thou, Him glorify thou; thyself censure thou, Him praise thou: in order that also when Himself cometh He may find thee thine own punisher, and He may hold out to thee Himself as thy Saviour. For why fear ye to confess, that have found out this way in all nations? Why fear ye to confess, and in your confession to sing a new song together with all the earth; in all the earth, in catholic peace, dost thou fear to confess to God, lest He condemn thee that hast confessed? If having not confessed thou liest concealed, having confessed thou wilt be condemned. Thou fearest to confess, that by

PSALM
LXVII. not confessing canst not be concealed: thou wilt be condemned if thou hast held thy peace, that mightest have been delivered, by having confessed. *Let there confess to Thee peoples, O God, confess to Thee all peoples.*

7. And because this confession leadeth not to punishment, he continueth and saith, (ver. 4.) *Let the nations rejoice and exult.* If robbers after confession made do wail before man, let the faithful after confessing before God rejoice. If a man be judge, the torturer and his fear exact from a robber a confession: yea sometimes fear wringeth out confession, pain extorteth it: and he that waileth in tortures, but feareth to be killed if he confess, supporteth tortures as far as he is able: and if he shall have been overcome by pain, he giveth his voice for death. Nowise therefore is he joyful; nowise exulting: before he confesseth the claw teareth^a him; when he hath confessed, the executioner leadeth him along a condemned felon: wretched in every case. But *let the nations rejoice and exult.* Whence? Through that same confession. Why? Because good He is to Whom they confess: He exacteth confession, to the end that He may deliver the humble; He condemneth one not confessing, to the end that He may punish the proud. Therefore be thou sorrowful before thou confessest; after having confessed exult, now thou wilt be made whole. Thy conscience had gathered up evil humours, with boil it had swollen, it was torturing thee, it suffered thee not to rest: the Physician applieth the fomentations of words^b, and sometimes He lanceth it, He applieth the surgeon's knife by the chastisement of tribulation: do thou acknowledge the Physician's hand, confess thou, let every evil humour go forth and flow away in confession: now exult, now rejoice, that which remaineth will be easy to be made whole. *Let there confess to Thee peoples, O God: confess to Thee all peoples.* And because they confess, *let the nations rejoice and exult, for Thou judgest the peoples in equity.* No one deceiveth Thee: let him be glad that must be judged, that hath feared Him that was to judge. For he hath looked before, and

^a 'Exarat ungula,' perhaps the §. 3. Tr. p. 329.

torture referred to in *πλευρὰς κατα-
ξάινοντες.* S. Chrys. on Stat. Hom. xx.

^b So Ben.; Oxf. Mss. 'ferramenta
verborum.' 'The instruments of words.'

hath come before the face of Him in confession; but He, ^{VER.} when He shall have come, shall judge the peoples in equity. ^{4.} _{Ps. 95,} What will avail there the cunning of the accuser, where ^{2.} conscience is witness, where thou wilt be and thy cause, where the Judge requireth no witness? An Advocate He hath sent to thee: for the sake of Him and through Him confess thou, plead thy cause, and He is Counsel for the penitent, and the Petitioner of pardon for him if confessing, and the judge of him if innocent. Wilt thou indeed possibly fear for thy cause where thy Advocate will be thy Judge? *Let the nations rejoice, therefore, and exult, for Thou judgest the peoples in equity.* But they will have to fear lest they be judged to their hurt: let them give up themselves to be amended to Him who seeth them that must be judged. Here let them be amended, and not fear when they shall be judged. See thou what he saith in another Psalm: *O God, in Thy* ^{Ps. 54,} *name save me, and in Thy virtue judge me.* What saith he? ^{1.} Unless first Thou save me in Thy name, I ought to fear the time when Thou shalt judge me in Thy virtue: but if first Thou save me in Thy name: why shall I fear Him judging in virtue, whose safety hath gone before in His name? So also in this passage, *let there confess to Thee all peoples.* And lest ye should suppose that something must be feared in confession, *let the nations rejoice, he saith, and exult.* Why rejoice and exult? *Because Thou judgest the peoples in equity.* No one giveth bribe against us, no one bribeth Thee, no one beguileth Thee. Therefore be thou secure. But what of thy cause? No one bribeth God, it is evident: let Him not perchance therefore be more to be feared, because no wise He can be bribed. How therefore art thou secure? According to that which but now hath been said, *O God, in Thy name save me, and in Thy virtue judge me.* So here also; *let the nations rejoice and exult, for Thou judgest the peoples in equity.* And that unrighteous men may not fear, he hath added, *and the nations on the earth Thou directest.* Depraved were the nations and crooked were the nations, perverse were the nations; for the ill desert of their depravity, and crookedness and perverseness, the Judge's coming they feared: there cometh the hand of the same, it is stretched out mercifully to the peoples, they are guided in

PSALM order that they may walk the straight way; why should they
 LXVII. fear the Judge to come, that have first acknowledged Him
 for a Corrector? To His hand let them give up themselves,
 Himself guideth the nations on the earth. But guided
 nations are walking in the Truth, are exulting in Him, are
 doing good works; and if perchance there cometh in any
 water (for on sea they are sailing) through the very small
 holes, through the crevices into the hold, pumping it out by
 good works, lest by more and more coming it accumulate,
 and sink the ship, pumping it out daily, fasting, praying,
 Matt. 6, doing almsdeeds, saying with pure heart, *Forgive us our*
 12. *debts, as also we forgive our debtors*—saying such words walk
 thou secure, and exult in the way, sing in the way. Do not
 fear the Judge: before thou wast a believer, thou didst find
 a Saviour. Thee ungodly He sought out that He might
 redeem, thee redeemed will He forsake so as to destroy?
And the nations on earth Thou directest.

8. He exulteth, rejoiceth, exhorteth, he repeateth those
 same verses in exhortation. (Ver. 5.) *Let the peoples confess*
to Thee, O God, let all peoples confess to Thee. (Ver. 6.) *The*
earth hath given her fruit. What fruit? *Let all peoples con-*
fess to Thee. Earth it was, of thorns it was full; there came
 the hand of One rooting them up, there came a calling by His
 majesty and mercy, the earth began to confess; now the earth
 giveth her fruit. Would she give her fruit unless first she were
 rained on? Would she give her fruit, unless first the mercy of
 God had come from above? Let them read to me, thou
 sayest, how the earth being rained upon gave her fruit. Hear

Matt. 3, of the Lord raining upon her: *Do penance, for the kingdom*
 2. *of heaven is at hand.* He raineth, and that same rain is
 thunder; it terrifieth: fear thou Him thundering, and re-
 ceive Him raining. Behold, after that voice of a thundering
 and raining God, after that voice let us see something out of

Luke 7, the Gospel itself. Behold that harlot of ill fame in the city
 37. burst into a strange house into which she had not been in-
 vited by the host, but by One invited she had been called;
 called¹ not with tongue, but by Grace. The sick woman knew
 that she had there a place, where she was aware that her
 Physician was sitting at meat. She is gone in, that was a
 sinner; she dareth not draw near save to the feet: she

¹ Oxf.
 Mss.
 repeat
 † vocata¹

weepeth at His feet, she washeth with tears, she wipeth with hair, she anointeth with ointment. Why wonderest thou? VER. 7.
 The earth hath given her fruit. This thing, I say, came to pass by the Lord raining there through His own mouth; there came to pass the things whereof we read in the Gospel; and by His raining through His clouds, by the sending of the Apostles and by their preaching the truth, the earth more abundantly hath given her fruit, and that crop now hath filled the round world.

9. See what secondly is said; *May God bless us, even our God*; (ver. 7.) *May God bless us. Bless us*, as already I have said, is again and again may He bless, may He multiply blessings. Let Your Love observe that even now the fruit of the earth was first in Jerusalem. For from thence began the Church: there came there the Holy Spirit, and filled full Acts 2, 1. 4. the holy men gathered together in one place; miracles were done, with the tongues of all men they spake. They were filled full of the Spirit of God, the people were converted that were in that place, fearing and receiving the divine shower, by confession they brought forth so much fruit, that all their goods they brought together into a common stock, making distribution to the poor, in order that no one might call any thing his own, but all things might be to them in common, and they might have one soul and one heart unto God. Acts 4, 32. For there had been forgiven¹ them the blood which they had or shed, it had been forgiven them by the Lord pardoning, in 'given.' order that now they might even learn to drink that which they had shed. Great in that place is the fruit: the earth hath given her fruit, both great fruit, and most excellent fruit. Ought by any means that earth alone to give her fruit? *May there bless us God, our God, may there bless us God.* Still may He bless us: for blessing in multiplication is wont most chiefly and properly to be perceived. Let us prove this in Genesis; see the works of God: God made light, and God made a division between light and darkness: the light He Gen. 1, 3. called day, and the darkness He called night. It is not said, He blessed the light. For the same light returneth and changeth by days and nights. He calleth the sky the firmament between waters and waters: it is not said, He blessed the sky: He severed the sea from the dry land, and

PSALM LXVII. named both, the dry land earth, and the gathering together of
Gen. 1, 22. the waters sea : neither here is it said, God blessed. We come
 to those things which were to have the seed of fruitfulness,
v. 28. and the things which sprang out of the waters. For these
 very things have the greatest fruitfulness in multiplying; and
 the Lord blessed them, saying, *Grow, and be multiplied,*
and replenish the waters of the sea, and let winged creatures
be multiplied over the earth. So also when He made sub-
 ject all things to man, whom He made after His own image, it
 is written, *And God blessed, saying, Grow, and be multiplied,*
and replenish the face of the earth. Therefore of blessing the
 proper power is for multiplication, and for replenishing the
 face of the earth. Hear also in this Psalm : *May God bless*
us, even our God, may God bless us. And for what availeth
 that blessing? *And let all the ends of the world fear Him.*
 Therefore, my brethren, so abundantly in the name of Christ
 God hath blessed us, that He filleth the entire face of the
 earth with His sons, adopted into His kingdom, coheirs of
 His Only-Begotten. An only Son He begot, and One He
 would not have Him to be: an Only Son He begot, I say,
 and One He would not have Him to remain. He made for
 Him brethren; though not by begetting, yet by adopting, He
 made them co-heirs with Him. He made Him first a partaker
 of our mortality, in order that we might believe ourselves to
 be able to be partakers of His Divinity.

10 Let us observe our price. All things have been foretold,
 all things are being shewn forth, the Gospel goeth through the
 round world: every labour of mankind at this time beareth
 witness, all things are being fulfilled, that in the Scriptures
 have been foretold. Just as up to the present day all things
 have come to pass, so also the things which remain are to come
 to pass. Let us fear the judgment-day, the Lord is to come.
 He that came humble, will come exalted: He that came to be
 judged, will come to judge. Let us acknowledge Him humble,
 in order that we may not dread Him exalted: let us embrace
 Him humble, in order that we may long for Him exalted. For
 to men longing for Him He will come gracious. Those long
 for Him that have kept His faith and have done His com-
 mandments. For even if we will not, He will come. Let us will
 therefore that He come, Who will come, even if we will not.

How should we will that He come? By living well, by doing well. Let not things past please us; things present not hold us; VER.
7. let us not 'close the ear' as it were with tail, let us not press Ps. 58, down the ear on the ground; lest by things past we be kept 5. back from hearing, lest by things present we be entangled and prevented from meditating on things future; let us reach forth Phil. 3, unto those things which are before, let us forget things past. 13. And that for which now we toil, for which now we groan, for which now we sigh, of which now we speak, which in part, however small soever, we perceive, and to receive are not able, we shall receive, we shall throughly enjoy in the resurrection of the just. Our youth shall be renewed as Ps. 103, an eagle's, if only our old man we break^a against the Rock of 5. Christ. Whether those things be true, brethren, which are said of the serpent, or those which are said of the eagle, or whether it be rather a tale of men than truth, truth is nevertheless in the Scriptures, and not without reason the Scriptures have spoken of this: let us do whatever it signifieth, and not toil to discover how far that is true. Be thou such an one, as that thy youth may be able to be renewed as an eagle's. And know thou that it cannot be renewed, except thine old man on the Rock shall have been broken off: that is, except by the aid of the Rock, except by the aid of Christ, thou wilt not be able to be renewed. Do not thou because of the pleasantness of the past life be deaf to the word of God: do not by things present be so held and entangled, as to say, I have no leisure to read, I have no leisure to hear. This is to press down the ear upon the ground. Do thou therefore not be such an one: but be such an one as on the other side thou findest, that is, so that thou forget things past, unto things before reach thyself out, in order that thine old man on the Rock thou mayest break off. And if any comparisons shall have been made for thee, if thou hast found them in the Scriptures, believe: if thou shalt not have found them spoken of except by report, do not very much believe them. The thing itself perchance is so, perchance is not so. Do thou profit by it, let that comparison avail for thy salvation. Thou art un-

^a On Ps. 103, 5, he says, that the sive growth of the beak against a eagle is said to break off an exces- rock.

PSALM LXVII. willing to profit by this comparison, by some other profit, it mattereth not provided thou do it: and, being secure, wait for the Kingdom of God, lest thy prayer quarrel with thee. For, O Christian man, when thou sayest, Thy Kingdom come, how sayest thou, *Thy kingdom come?*
Matt. 6, 10. Examine thy heart: see, behold, *Thy kingdom come:* He crieth out to thee, *I come:* dost thou not fear? Often we have told Your Love: both to preach the truth is nothing, if heart from tongue dissent: and to hear the truth is nothing, if fruit follow not hearing. From this place exalted as it were we are speaking to you: but how much we are beneath your feet in fear, God knoweth, Who is gracious to the humble; for the voices of men praising do not give us so much pleasure as the devotion of men confessing, and the deeds of men now righteous. And how we have no pleasure but in your advances, but by those praises how much we are endangered, He knoweth, Whom we pray to deliver us from all dangers, and to deign to know and crown us together with you, saved from every trial, in His Kingdom.

LAT. LXVII.

PSALM LXVIII.

—
 EXPOSITION.
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1. OF this Psalm, the title seemeth not to need operose discussion: for simple and easy it appeareth. For thus it standeth: *For the end, for David Himself a Psalm of a Song.* But in many Psalms already we have reminded you what is *at Rom. 10, 4.* *the end: for the end of the Law is Christ for righteousness to every man believing:* He is the end which maketh perfect, not that which consumeth or destroyeth. Nevertheless, if any one endeavoureth to inquire, what meaneth, *a Psalm of a Song:* why not either *Psalm* or *Song*, but both; or what is the difference between *Psalm of Song*, and *Song of Psalm*, because even thus of some Psalms the titles are inscribed: he will find perchance something which we leave for men more acute and more at leisure than ourselves. Certain before us

have distinguished between Song and Psalm; so that because TITLE.
 a Song with the mouth is pronounced, but a Psalm with the
 accompaniment of a visible instrument, that is with a Psaltery,
 is sung, by a Song there seemeth to be signified the under-
 standing of the mind, but by a Psalm the works of the body.
 For instance, in this very sixty-seventh Psalm which we have
 undertaken to treat of, that which hath been said, namely,
Sing ye to God, Psalm ye to His name: certain have dis-v. 4.
 tinguished as followeth; to wit, *Sing ye to God*, seemeth to
 have been said, because those things which within herself
 the mind doeth, to God are known, by men are not seen;
 but because good works are to be seen by men to the end Matt. 5,
 that they may glorify our Father Who is in Heaven, with 16.
 reason hath been said, *Psalm ye to His name*, that is, to its
 fame far and wide, so that laudably His name may be pro-
 nounced. This distinction in some other place, as far as I
 recollect, I myself also have followed. But I remember that
 we have also read, *Psalm ye to God*: as signifying, that such Ps. 47, 6.
 things as visibly we work well, not only to men, but also to
 God, are pleasing. But not all things which to God are
 pleasing, can also be pleasing to men, because they cannot
 see them. Whence a marvellous thing it is, if in the same
 manner as both are read, both *Sing ye to God*, and *Psalm*
ye to God; so in some other place there can be read,
Sing ye to His name. But if This also in the holy Scrip-
 tures is found to be spoken, the above distinction in vain
 hath been worked out. I am moved also by the consider-
 ation, that under a general name they are rather called
 Psalms than Songs; so that the Lord said, *What things have* Luke 24,
been written in the Law and in the Prophets and in the 44.
Psalms concerning Me. And the book itself is called the
 book of Psalms, not of Songs: as it is written, He saith, Acts 1,
the book of the Psalms, whereas rather according to that 20.
 distinction, it would seem that they ought to have been
 called Songs; for a Song even without a Psalm there may
 be, but a Psalm without a Song there cannot be. For there
 may be thoughts of the mind, whereof there are no corporal
 works: but there is no good work whereof there is in the
 mind no thought. And thus in both cases Songs are used,
 not in both cases Psalms: and yet, as I have said, generally

PSALM
LXVIII. they are called Psalms, not Songs; and the book of Psalms, not of Songs. And if the meanings of the words be understood and examined, where the title is only *of a Psalm*, and where only *of a Song*, and where not *the Psalm of a Song*, as in this, but *the Song of a Psalm* is inscribed; I know not whether this difference can be proved. In fine, as we commenced, leaving these things to those who are able and who have opportunity to make such distinctions, and to define them by a certain rule for the differences; let us, as far as we are enabled by the help of the Lord, consider and treat of the text of this Psalm.

2. Ver. 1. *Let God rise up, and let His enemies be scattered.* Already this hath come to pass, Christ hath risen Rom. 9, 5. up, *Who is over all things, God blessed for ever*, and His enemies have been dispersed through all nations, to wit, the Jews; in that very place, where they practised their enmities, being overthrown in war, and thence through all places dispersed: and now they hate, but fear, and in that very fear they do that which followeth, *And let them that hate Him flee from His face.* The flight indeed of the mind is fear. For in carnal flight, whither flee they from the face of Him, Who every where sheweth the efficacy¹ of His presence? 1 effectum.
Ps. 139, 6. *Whither shall I depart*, saith he, *from Thy Spirit, and from Thy face whither shall I flee?* With mind, therefore, not with body, they flee; to wit, by being afraid, not by being hidden; and not from that face which they see not, but from that which they are compelled to see. For the face of Him hath His presence in His Church been called. Whence to them at enmity with Him He said, Mat. 26, 64. and 24, 30. *Hereafter ye shall see the Son of Man coming in clouds.* Even as He hath come in His Church, spreading Her abroad in the whole round world, wherein His enemies have been dispersed. But He Is. 5, 6. hath come in such clouds as He speaketh of, in, *“I will command My clouds, that they rain not upon it rain.”* Let them, therefore, that hate Him flee from the face of Him: let them be afraid at the presence of His holy believers, of whom He saith, Mat. 25, 40. *In as much as to one of My least ones ye have done it, to Me ye have done it.*

3. Ver. 2. *As smoke faileth, let them fail.* For they lifted up themselves from the fires of their hatred unto the vapour-

ing of pride, and against Heaven setting their mouth, and shouting, *Crucify, Crucify*, Him taken captive they derided, ^{VER. 3. 4.} Him hanging they mocked: and being soon conquered by ^{Jchū19,} 6. that very Person against Whom they swelled victorious, they vanished away. *As wax melteth from the face of fire, so let sinners perish from the face of God.* Though perchance in this passage he hath referred to those men, whose hard-heartedness in tears of penitence is dissolved: yet this also may be understood, that he threateneth future judgment; because though in this world like smoke, in lifting up themselves, that is, in priding themselves, they have melted away, there will come to them at the last final damnation, so that from His face they will perish for everlasting, when in His own glory He shall have appeared, like fire, for the punishment of the ungodly, and the light of the righteous.

4. Lastly, there followeth, (ver. 3.) *And let just men be joyous, and exult in the sight of God, let them delight in gladness.* For then shall they hear, *Come, ye blessed of My Father, receive ye the kingdom.* ^{Mat. 25,} ^{34.} *Let them be joyous, therefore,* that have toiled, *and exult in the sight of God.* For there will not be in this exultation, as though it were before men, any empty boasting; but (it will be) in the sight of Him who unmerringly looketh into that which He hath granted. ^{Ps. 2, 11.} *Let them delight in gladness:* no longer exulting with trembling, as in this world, so long as *human life is a trial upon earth.* ^{Jeb 7, 1.} ^{LXX.}

5. Secondly, he turneth himself to those very persons to whom he hath given so great hope, and to them while here living he speaketh and exhorteth: (ver. 4.) *Sing ye to God, psalm ye to His name.* Already on this subject in the exposition of the Title we have before spoken that which seemed meet. He singeth to God, that liveth to God: He psalmeth to His name, that worketh unto His Glory. In singing thus, in psalming thus, that is, by so living, by so working, *a way make ye to Him,* he saith, *that hath ascended above the setting.* ^{Is. 52, 7.} A way make ye to Christ: so that through the beautiful feet of men telling good tidings, the hearts of men believing may have a way opened to Him. For the Same is He that hath ascended above the *setting*: either because the new life of one turned to Him receiveth Him not, except the old life shall have set by his renouncing this world, or because

PSALM LXVIII. He ascended above the setting, when by rising again He conquered the downfall of the body. *For The Lord is His name.* Which if they had known, the Lord of glory they never would have crucified.

1 Cor. 2, 8. *6. Exult ye in the sight of Him, O ye to whom hath been said, Sing ye to God, psalm ye to the name of Him, a way make ye to Him that hath ascended above the setting, also exult in the sight of Him: as if sorrowful, yet always rejoicing.* For while ye make a way to Him, while ye prepare a way whereby He may come and possess the nations, ye are to suffer in the sight of men many sorrowful things. But not only faint not, but even exult, not in the sight of men, but in the sight of God. *"In hope rejoicing, in tribulation enduring:" exult ye in the sight of Him.* For they that in the sight of men trouble you, *shall be troubled by the face of Him, (ver. 5.) the Father of orphans and Judge of widows.* For desolate of the Word of God both parents from sons, and husbands from wives, are severed: but persons destitute and widowed have the consolation of *the Father of orphans and Judge of widows: they have the consolation of Him that say to Him, For my father and my mother have forsaken me, but the Lord hath taken up me: and they that have hoped in the Lord, continuing in prayers by night and by day: by whose face those men shall be troubled when they shall have seen themselves prevail nothing, for that the whole world hath gone away after Him.*

Mat. 10, 34. Ps. 27, 10. 1 Tim. 5, 5. John 12, 19. *7. For out of those orphans and widows, that is, persons destitute of partnership in this world's hope, the Lord for Himself doth build a Temple: whereof in continuation he saith, The Lord is in His holy place.* For what is His place he hath disclosed, when he saith, *God that maketh to dwell men of one mood in a house: men of one mind, of one sentiment: this is the holy place of the Lord.* For when he had said, *The Lord is in His holy place: as though we were inquiring in what place, since He is every where wholly, and no place of corporal space containeth Him; forthwith he hath subjoined somewhat, that we should not seek Him apart from ourselves, but rather being of one mood dwelling in a house, we should deserve that He also Himself deign to*

dwell among us. This is the holy place of the Lord, the thing that most men seek to have, a place where in prayer they may be hearkened unto. Let themselves be therefore that which they seek, and what they speak of in their hearts, that is, in such chambers of theirs let them afflict themselves, dwelling of one mood in a house; as that by the Lord of the great house they may be dwelled in, and by themselves may be hearkened to. For there is a great house, wherein not only golden vessels are, and silver vessels, but also wooden and earthen. And some indeed there are unto honour, others for dishonour: but if any shall have purged their own selves from the vessels of dishonour, they shall be of one mood in the house, and shall be the holy place of the Lord. For as in a great house of a man, the Lord thereof doth not abide in every place whatsoever, but in some place doubtless more private and honourable: so God dwelleth not in all men that are in His house, (for He dwelleth not in the vessels of dishonour,) but His holy place are they whom *He maketh to dwell of one mood, or of one manner, in a house.* For what are called *τρόποι* in Greek, by both *modi* and *mores*, (moods, and manners,) in Latin may be interpreted. Nor hath the Greek writer, *Who maketh to dwell*, but only, *maketh to dwell.* *The Lord, then, is in His holy place.* What is that place? God Himself maketh it for Himself. For God *maketh to dwell men of one mood in a house:* this is His holy place.

8. But to prove that by His Grace He buildeth to Himself this place, not for the sake of the merits preceding of those persons out of whom He buildeth it, see what followeth: (ver. 6.) *Who leadeth forth men fettered, in strength.* For He looseth the heavy bonds of sins, wherewith they were fettered so that they could not walk in the way of the commandments: but He leadeth them forth *in strength*, which before His Grace they had not. *Likewise men provoking that dwell in the tombs:* that is, every way dead, taken up with dead works. For these men provoke Him to anger by withstanding justice: for those fettered men perchance would walk, and are not able, and are praying of God that they may be able, and are saying to Him, *From my necessities lead me forth.* By whom being heard, they give thanks, saying,

VER.
 6.

2 Tim.
 2, 20.

Ps. 25,
 17.

PSALM
LXVIII.
Ps. 116,
16.
Eccclus.
17, 28.
Prov.
18, 3.
Thou hast broken asunder my bonds. But these provoking men that dwell in the tombs, are of that kind, which in another passage the Scripture pointeth out, saying, *From a dead man, as from one that is not, confession perisheth.* Whence there is this saying, *When a sinner shall have come into the depth of evil things, he despiseth.* For it is one thing to long for, another thing to fight against righteousness: one thing from evil to desire to be delivered, another thing one's evil doings to defend rather than to confess: both kinds nevertheless the Grace of Christ leadeth forth in strength. With what strength, but that wherewith against sin even unto blood they are to strive? For out of each kind are made meet persons, whereof to construct His holy place; those being loosened, these being raised to life. For even Luke 13,
16.
John 11,
43. of the woman, whom Satan had bound for eighteen years, by His command He loosed the bonds; and Lazarus' death by His voice He overcame. He that hath done these things in bodies, is able to do more marvellous things in characters, and to make men of one mood to dwell in a house: *leading forth men fettered in strength, likewise men provoking that dwell in the tombs.*

v. 5.

9. Ver. 7. *O God, when Thou wentest forth before Thy people.* His going forth is perceived, when He appeareth in His works. But He appeareth not to all men, but to them that know how to spy out His works. For I do not now speak of those works which are conspicuous to all men, Heaven and earth and sea and all things that in them are; but the works whereby He leadeth forth men fettered in strength, likewise men provoking that dwell in the tombs, and maketh them of one manner to dwell in a house. Thus He goeth forth before His people, that is, before those that do perceive this His Grace. Lastly, there followeth, *When Thou wentest by in the desert, (ver. 8.) the earth was moved.* A desert were the nations, which knew not God: a desert they were, where by God Himself no law had been given, where no Prophet had dwelled, and foretold the Lord to come. *When, then, Thou wentest by in the desert,* when Thou wast preached in the nations; *the earth was moved,* to the faith earthly men were stirred up. But whence was it moved? *For the heavens dropped from the face of God.*

Perchance here some one calleth to mind that time, when in the desert God was going over before His people, before the sons of Israel, by day in the pillar of cloud, by night in the brightness of fire; and determineth that thus it is that *the heavens dropped from the face of God*, for manna He rained upon His people: that the same thing also is that which followeth, *Mount Sina from the face of the God of Israel* (ver. 9.) *with voluntary rain severing God to Thine inheritance*, namely, the God that on Mount Sina spake to Moses, when He gave the Law, so that the manna is the voluntary rain, which God severed for His inheritance, that is, for His people; because them alone He so fed, not the other nations also: so that what next he saith, *and it was weakened*, is understood of the inheritance being itself weakened; for they murmuring, fastidiously loathed the manna, longing for victuals of flesh, and those things on which they had been accustomed to live in Egypt. But in these words, if the exact meaning only of the letter, not a spiritual sense, be to be looked for, it ought to be shewn according to an exact corporal sense of them, who at that time, being fettered, and even dwelling in the tombs, were led forth in strength. Secondly, if that people, to wit that inheritance of God, who with loathing rejected the manna, was made weak, there ought not to follow, *But Thou didst perfect it: but, But Thou didst smite it*. For God being offended by those murmurings and loathings, a mighty plague followed. Lastly, all those men in the desert were stricken down, nor were any of them except two found worthy to go into the land of promise. Although even if in the sons of them that inheritance be said to have been perfected, we ought more readily to hold to a spiritual sense. For all those things in a figure did happen to them; until the day should break, and the shadows should be removed.

10. May then the Lord open to us that knock; and may the secret things of His mysteries, as far as Himself vouchsafeth, be disclosed. For in order that the earth might be moved to the Truth when into the desert of the Gentiles the Gospel was passing, *the Heavens dropped from the face of God*. These are the Heavens, whereof in another Psalm is sung, *The Heavens are telling forth the glory of God*. For Ps.19,1.

VER.
9.Exod.
13, 21.Exod.
16, 15.

v. 8.

Numb.
11, 5, 6.Numb.
11, 1.33.Numb.
14, 23.
34.1 Cor.
10, 11.
Sol.Song
2, 17.

PSALM of these a little after is there said: *There are neither speeches*
 LXVII. *nor discourses, wherein the voices of them are not heard:*
 Ps. 19, *into every land the sound of them hath gone forth, and into*
 3. &c. *the ends of the earth the words of them.* However, to those
 heavens must not be ascribed so great glory, as though from
 men that Grace came into the desert of the Gentiles, that the
 earth might be moved to the Truth. For the Heavens
 dropped not from themselves, but *from the face of God*, to
 wit, He dwelling in them, and making them of one manner
 to dwell in a house. For the same also are the mountains,
 Ps. 121, whereof is said, *I have lifted mine eyes to the mountains,*
 1. *whence shall come help to me.* And nevertheless, lest on
 men he should seem to have set hope, immediately he hath
 added, *My help is from the Lord, Who hath made Heaven*
 ib. 2. *and earth.* For to Him in another place is said, *Thou*
 Ps. 76, 4. *enlightening marvellously, from the everlasting mountains:*
 though it be from the everlasting mountains; nevertheless it
 is THOU *enlightening marvellously.* So here also, *the Heavens*
dropped; but *from the face of God.* For even these very
 persons have been *saved through faith, and this not of them-*
 Ephes. 2, 8-10. *selves, but God's gift it is, not of works, lest perchance any*
 man should be lifted up. *For of Himself we are the work-*
 manship, 'that maketh men of one mood to dwell in a house.'

11. But what is that which followeth, *Mount Sina from*
the face of the God of Israel? Must there be understood
dropped; so that what he hath called by the name of Heavens,
 the same he hath willed to be understood under the name of
 Mount Sina also; just as we said that those are called
 mountains, which were called Heavens? Nor in this sense
 ought it to move us that He saith *mountain*, not mountains,
 while in that place they were called *Heavens*, not Heaven:
 Ps. 19, 1. for in another Psalm also after it had been said, *The Heavens*
are telling forth the glory of God: after the manner of Scrip-
 ture repeating the same sense in different words, subsequently
 there is said, *And the firmament telleth the works of His*
 ib. *hands.* First he said *Heavens*, not *Heaven:* and yet after-
 wards not *firmaments*, but *firmament.* For God called the
 firmament Heaven, as in Genesis hath been written. Thus
 Gen. 1, then Heavens and Heaven, mountains and mountain, are not
 8. a different thing, but the very same thing: just as Churches

many, and the One Church, are not a different thing, but the very same thing. Why then *Mount Sina, which gendereth unto bondage?* as saith the Apostle. Is perchance the Law itself to be understood in mount Sina, as that which *the Heavens dropped from the face of God*, in order that the earth might be moved? And is this the very moving of the earth, when men are troubled, because the Law they cannot fulfil? But if so it is, this is the voluntary rain, whereof in confirmation he saith, *Voluntary rain God severing to Thine inheritance: because He hath not done so to any nation, and His judgment He hath not manifested to them.* God therefore set apart this voluntary rain to His inheritance because He gave the Law. And *there was made weak*, either the Law, or the inheritance. The Law may be understood to have been made weak, because it was not fulfilled; not that of itself it is weak, but because it maketh men weak, by threatening punishment, and not aiding through grace. For also the very word the Apostle hath used, where he saith, *For that which was impossible of the Law, wherein it was made weak through the flesh:* willing to intimate that through the Spirit it is fulfilled: nevertheless, itself he hath said is made weak, because by weak men it cannot be fulfilled. But the inheritance, that is, the people, without any doubt is understood to have been made weak by the giving to them of the Law. For *the Law came in, that transgression might abound.* But that which followeth, *But Thou hast made it perfect*, to the Law is thus referred, forasmuch as it is made perfect, that is, is fulfilled after that which the Lord saith in the Gospel, *I have not come to annul the Law, but to fulfil.* Whence also the same Apostle, who had said that the Law was made weak through the flesh, because flesh fulfilleth not that which through the Spirit is fulfilled, that is, through spiritual grace; saith also, *That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.* This is then the sense of, *But thou hast made it perfect;* namely, that *The fulness of the Law is love;* and, *The love of God is shed abroad in our hearts,* not through ourselves, but, *through the Holy Spirit that hath been given to us;* this is, *But Thou hast made it perfect,* if He be understood to have made perfect the Law; but if

VER.
9.
Gal. 4,
24.

Ps. 147,
20.

Rom. 8,
3.

Rom. 5,
20.

Matt. 5,
17.
Rom. 8,
3.

Rom. 8,
4.

Rom. 13,
10.
Rom. 5,
5.

- PSALM
LXVIII. the inheritance, more easy is the understanding thereof. For
Rom. 5,
20. if for this reason the inheritance of God is said to have been
ibid. made weak, that is, the people of God to have been made
Ps.16,4,
Vulg. weak by the giving of the Law, to wit, because the Law
entered in, in order that transgression might abound: then
also that which followeth, *But Thou hast made it perfect*, is
understood by that which also in the Apostle followeth, *but
where transgression abounded, grace did more abound.* For
transgression being abundant, *the weaknesses of them were
multiplied*, and afterwards *they made haste*: because they
groaned and called upon Him; in order that by His aid there
might be fulfilled that, which by His command was not ful-
filled.
- Grace
the vo-
luntary
rain. 12. There is in these words yet another sense: which
seemeth to me more to approve itself. For much more in
accordance with the context, grace itself is understood to be
the voluntary rain, because with no preceding merits of works
it is given gratis. *For if grace, no longer of works: otherwise
grace no longer is grace. For unworthy I am*, he saith, *to be
called an Apostle, because I persecuted the Church of God:
but by the grace of God I am what I am.* This is the
voluntary rain. For *voluntarily He hath begotten us with
the word of Truth.* This is the voluntary rain. Thence
James
1, 18. elsewhere is said, *With the buckler of Thy good will Thou
hast crowned us.* That rain, when God was going over in
the desert, that is, was being preached in the nations, *the
Heavens dropped*: not however from themselves, but *from
the face of God*, since even they themselves by the grace of
1 Cor.
15, 10. God are what they are. And therefore, *Mount Sina*, he
himself also who laboured more than they all, yet not he
himself, but the grace of God with him, in order that more
abundantly he might drop upon the nations, that is, upon
the desert, where Christ had not been preached, lest upon
another's foundation he should build; he himself, I say, was
Rom.
15, 20.
Philip.
3, 5. an Israelite of the family of Israel, of the tribe of Benjamin:
Gal. 4,
24. and he himself therefore unto bondage had been gendered,
being of the earthly Jerusalem, which is in bondage with her
sons, and so he persecuted the Church. For what he himself
Gal. 4,
29. hath intimated: *As then he that after the flesh had been
begotten was persecuting him that after the Spirit had been*

begotten, even so now. But mercy he obtained, because VER. 10.
 ignorant he did it in unbelief. We wonder, then, how *the* ^{1 Tim. 1, 13.}
Heavens dropped from the face of God: let us wonder more, ^{Philip. 3, 5.}
 how did *Mount Sina*, that is, he that before was perse-
 cuting, a Hebrew of the Hebrews, after the Law a Pharisee.
 But why should we wonder? For not from himself, but as
 followeth *from the face of the God of Israel*, of whom he
 saith himself, *and upon the Israel of God*: of whom the
 Lord saith, *Behold an Israelite indeed, in whom guile is not.* Gal. 6, 16.
 This voluntary rain then, with no merits of good works pre- John 1, 47.
 ceding, God set apart for His inheritance. *And it was made*
weak. For he acknowledged himself not to be any thing of
 himself; that not to his own powers, but to the grace of God
 must be ascribed what he is. He acknowledged that which
 hath been said, *In my infirmities I will glory*. He acknow- 2 Cor. 12, 5.
 ledged that which hath been said, *Be not highminded, but* Rom.
fear. He acknowledged that which hath been said, *But to* 11, 10.
humble men He giveth grace. *And it was made weak, but* James
Thou hast made it perfect: because *virtue in weakness is* 2 Cor. 12, 5.
perfected. Some copies indeed, both Latin and Greek, have
 not *Mount Sina*; but, *from the face of the God of Sina*,
from the face of the God of Israel. That is, *The Heavens*
dropped from the face of God: and, as if enquiry were made
 of what God, *from the face of the God*, he saith, *of Sina*,
from the face of the God of Israel, that is, from the face of
 the God that gave the Law to the people of Israel. Why
 then *the Heavens dropped from the face of God*, from the
 face of this God, but because thus was fulfilled that which
 had been foretold, *Blessing He shall give that hath given the* Ps. 84, 6.
Law? The Law whereby to terrify a man that relieth on (al. 83.
 human powers; blessing, whereby He delivereth a man that 8.)
 hopeth in God. Thou then, O God, hast made perfect Vulg.
 Thine inheritance; because it is made weak in itself, in order nearly
 that it may be made perfect by Thee. so.

13. Ver. 10. *Thine animals shall dwell therein*. *Thine*,
 not their own; to Thee subject, not for themselves free; for
 Thee needy, not for themselves sufficient. Lastly, he con-
 tinueth, *Thou hast prepared in Thine own sweetness for the*
needy, O God. *In Thine own sweetness*, not in his meetness.
 For the needy he is, for he hath been made weak, in order

PSALM LXXIII. that he may be made perfect: he hath acknowledged himself indigent, that he may be replenished. This is that sweetness, whereof in another place is said, *The Lord shall give sweetness, and our land shall give her fruit*: in order that a good work may be done not for fear, but for love; not for dread of punishment, but for love of righteousness. For this is true and sound freedom. But the Lord hath prepared this for one wanting, not for one abounding, whose reproach is that poverty: of which sort in another place is said, *Reproach to these men that abound, and contempt to proud men*. For those he hath called proud, whom he hath called them that abound.

Ps. 85,
12.

Ps. 123,
4.

14. Ver. 11. *The Lord shall give the Word*: to wit, food for His animals which shall dwell therein. But what shall these animals work to whom He shall give the Word? What but that which followeth? *To them preaching the Gospel in much virtue*. With what virtue, but with that strength wherein He leadeth forth men fettered? Perchance also here he speaketh of that virtue, wherewith in preaching the Gospel they wrought wondrous signs.

Ps. 24,
10.

15. Who then *shall give the Word to men preaching the Gospel with much virtue*? (Ver. 12.) *The King*, he saith, *of the virtues of the Beloved*. The Father therefore is King of the virtues of the Son. For the Beloved, when there is not specified any person that is beloved, by a substitution of name, of the Only Son is understood. Is not the Son Himself King of His virtues, to wit of the virtues serving Himself? Because with much virtue the King of Virtues shall give the Word to men preaching the Gospel, of Whom it hath been said, *The Lord of Virtues, He is the King of Glory*? But his not having said King of Virtues, but *King of the Virtues of the Beloved*, is a most usual expression in the Scriptures, if any one observe: which thing chiefly appeareth in those cases where even the person's own name is already expressed, so that it cannot at all be doubted that it is the same person of whom something is said. Of which sort also is that which in the Pentateuch in many passages is found: *And Moses did it, as the Lord commanded Moses*. He said not that which is usual in our expressions, *And Moses did, as the Lord commanded him*; but, 'Moses did as the Lord

commanded Moses,' as if one person were the Moses whom He commanded, and another person the Moses who did, whereas it is the very same. In the New Testament such expressions are most difficult to find. From thence nevertheless is that which the Apostle saith, *Concerning His Son Who was made for Him of the seed of David after the flesh, Who was predestined to be the Son of God in virtue after the Spirit of sanctification by the resurrection of the dead of Jesus Christ our Lord:* as though one person were the Son of God who was made of the seed of David after the flesh, and another person Jesus Christ our Lord, whereas He is one and the same. But in the old Books this expression is frequent: and therefore when it is used somewhat obscurely, by evident instances of the like kind it must be understood; as in this Psalm, whereof we are treating, somewhat obscurely it hath been used. For if Jesus Christ were said to be King of the virtues of Jesus Christ, it would be as clear as this, Moses did as the Lord commanded Moses: but because there hath been said, *King of the virtues of the Beloved,* it is no slight matter that it should come to pass that the Same is King of the virtues, as is also the Beloved. *The King, therefore, of the virtues of the Beloved,* thus may be understood, as if it were to be said, the King of His virtues, because both King of Virtues is Christ, and the Beloved is the very same Christ. However, this sense hath not so great urgency, as that no other can be accepted: because the Father also may be understood as King of the virtues of His Beloved Son, to Whom the Beloved Himself saith, *All Mine are Thine, and Thine Mine.* But if perchance it is asked, whether God the Father of the Lord Jesus Christ can be called King also, I know not whether any one would dare to withhold this name from Him in the passage where the Apostle saith, *But to the King of ages, immortal, invisible, the only God.* Because even if this be said of the Trinity itself, therein is also God the Father. But if we do not carnally understand, *O God, Thy Judgment to the King give Thou, and Thy justice to the Son of the King:* I know not whether any thing else hath been said than, 'to Thy Son.' King therefore is the Father also. Whence that verse of this Psalm, *King of the virtues of the Beloved,* in either way may be understood. When

VER.
12.

Rom. 1,
3 4.

John 17,
10.

1 Tim.
1, 17.

Ps. 72, 1.

PSALM LXVIII. therefore he had said, *The Lord shall give the Word to men preaching the Gospel with much virtue:* because virtue itself by Him is ruled, and serveth Him by Whom it is given; the Lord Himself, he saith, Who shall give the Word to men preaching the Gospel with much virtue, is the King of the virtues of the Beloved.

16. In the next place there followeth, *Of the Beloved, and of the beauty of the House to divide the spoils.* The repetition belongeth to eulogy: though this repetition all the copies have not, and the more careful mark it with a star put before it, which marks are called asterisks, whereby they would have to be noted, that there are not in the Septuagint Version, but there are in the Hebrew, those words which are distinguished by such marks. But whether it be repeated, or whether it be received as spoken once, the word

¹ 'Dilecti,' which signifies a love of choice.

which hath been set down, namely, *Beloved*¹, I suppose that thus must be understood that which followeth, *and of the beauty of a house to divide the spoils;* as if there were said, *Chosen even to divide the spoils of the beauty of a house,* that is, Chosen even for dividing the spoils. For beautiful Christ hath made His House, that is, the Church, by dividing to Her spoils: in the same manner as the Body is beautiful in the distribution of the members. 'Spoils' moreover those are called that are stripped off from conquered foes. What this is the Gospel adviseth us in the passage where we read,

Mat. 12, 29. *No one goeth into the house of a strong man to spoil his vessels, unless first he shall have bound the strong man.*

Christ therefore hath bound the devil with spiritual bonds, by overcoming death, and by ascending from Hell above the Heavens: He hath bound him by the Sacrament of His Incarnation, because though finding nothing in Him deserving of death, yet he was permitted to kill: and from him so bound He took away his vessels as though they were spoils.

Ephes. 2, 2.

For he was working in the sons of disobedience, of whose unbelief he made use to work his own will. These vessels the Lord cleansing by the remission of sins, sanctifying these spoils wrested from the foe laid prostrate and bound, these

Ephes. 4, 11.
1 Cor. 12, 12.

He hath divided to the beauty of His House; making some apostles, some prophets, some pastors and doctors, for the work of the ministry, for the building up of the Body of

Christ. For as the body is one, and hath many members, ^{V ER.} and though all the members of the body are many, the body ^{13.} _{1 Cor. 12,} is one: so also is Christ. *Are all Apostles? Are all 29.* *Prophets? Are all Powers? Have all the gifts of healings? Do all speak with tongues? Do all interpret? But all these* ^{1 Cor.} *things worketh one and the same Spirit, dividing to each one* ^{12, 11.} *his own gifts, as He willeth.* And such is the beauty of the house, whereto the spoils are divided, that a lover thereof with this fairness being enkindled, crieth out, *O Lord, I have loved* ^{Ps. 26,} *the grace of Thy House.* ^{8.}

17. Now in that which followeth, he turneth himself to address the members themselves, whereof the beauty of the House is composed, saying, (ver. 13.) *If ye sleep in the midst of the lots, wings of a dove silvered, and between the shoulders thereof in the freshness of gold.* First, we must here examine the order of the words, in what manner the sentence is ended; which certainly awaiteth, when there is said, *If ye sleep*: secondly, in that which he saith, namely, *wings of dove silvered*, whether in the singular number it must be understood as being, ‘of this wing¹’ thereof, or in the plural ^{1 ‘hujus} as, ‘these wings².’ But the singular number the Greek ex- ^{pennæ’} _{2 ‘hæ} cludeth, where always in the plural we read it written. But ^{pennæ’} still it is uncertain whether it be, these wings; or whether, ‘O ye wings,’ so as that he may seem to speak to the wings themselves. Whether therefore by the words which have preceded, that sentence be ended, so that the order is, *The Lord shall give the Word to men preaching the Gospel with much virtue, if ye sleep in the midst of the lots, O ye wings of a dove silvered*: or by these which follow, so that the order is, *If ye sleep in the midst of the lots, the wings of a dove silvered with snow shall be whitened in Selmon*: that is, the wings themselves shall be whitened, if ye sleep in the midst *of the lots*: so that he may be understood to say this to them that are divided to the beauty of the House, as it were spoils, that is, if ye sleep in the *midst of the lots*, O ye that are divided to the beauty of the House, *through the manifest-* ^{1 Cor.} *ation of the Spirit unto profit*, so that *to one indeed is given* ^{12, 7.} *through the Spirit the word of wisdom, to another the word of knowledge after the same Spirit, to another faith, to another kinds of healings in the same Spirit, &c.* if then ye sleep

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in the midst of the lots, then the wings of a dove silvered with snow shall be whitened in Selmon. It may also be thus: *If ye being the wings of a dove silvered, sleep in the midst of the lots, with snow they shall be whitened in Selmon*, so as that those men be understood who through grace receive remission of sins. Whence also of the Church Herself, is said in the Song of Songs, *Who is She that goeth up whitened?* For this promise of God is held out through the Prophet, saying, *If your sins shall have been like scarlet, like snow I will whiten them.* It may also thus be understood, so that in that which hath been said, *wings of a dove silvered*, there be understood, ye shall be, so that this is the sense, O ye that like as it were spoils to the beauty of the house are divided, if ye sleep in the *midst of the lots*, wings of a dove silvered ye shall be: that is, into higher places ye shall be lifted up, adhering however to the bond of the Church. For I think no other dove silvered can be better perceived here, than that whereof hath been said, *One is My dove.* But silvered She is because with divine sayings she hath been instructed: for the sayings of the Lord in another place are called *silver with fire refined, purged sevenfold.* Some great good thing therefore it is, to sleep in the midst of the lots, which some would have to be the Two Testaments, so that to 'sleep in the midst of the lots' is to rest on the authority of those Testaments, that is, to acquiesce in the testimony of either Testament: so that whenever any thing out of them is produced and proved, all strife is ended in peaceful acquiescence. But if so it be, of what else do men preaching the Gospel with much virtue seem to be reminded, but that the Lord shall give them the Word that they may be able to preach, if only they sleep in the *midst of the lots?* For to them the Word of Truth is given, if only the authority of the two Testaments is not forsaken by them: so that they themselves are also the wings of a dove silvered, by the preaching of whom the glory of the Church is borne unto Heaven.

Song of
Sol. 6, 9.

Ps. 12,
6.

1 *inter
medios
cleros.*

18. *Between the shoulders*, however. This is indeed a part of the body, it is a part about the region of the heart, at the hinder parts however, that is, at the back: which part of that dove silvered he saith is 'in the greenness of gold,' that is, in the vigour of wisdom, which vigour I think cannot be

better understood than by love. But why on the back, and not on the breast? Although I wonder in what sense this word is put in another Psalm, where there is said, *Between His shoulders He shall overshadow thee, and under His wings thou shalt hope*: forasmuch as under wings there cannot be overshadowed any thing but what shall be under the breast. And in Latin, indeed, *between the shoulders*, perchance in some degree of both parts may be understood, both before and behind, that we may take shoulders to be the parts which have the head betwixt them; and in Hebrew perchance the word is ambiguous, which may in this manner also be understood: but the word that is in the Greek, *μετάσφρανα*, signifieth not any thing but at the back, which is *between the shoulders*. Is there for this reason there the greenness of gold, that is, wisdom and love, because in that place there are in a manner the roots of the wings? or because in that place is carried that light burden? For what are even the wings themselves, but the two commandments of love, whereon hangeth the whole Law and the Prophets? what is that same light burden, but that same love which in these two commandments is fulfilled? For whatever thing is difficult in a commandment, is a light thing to a lover. Nor on any other account is rightly understood the saying, *My burden is light*, but because He giveth the Holy Spirit, whereby love is shed abroad in our hearts, in order that in love we may do freely that which he doeth in fear doeth slavishly; nor is he a lover of what is right, when he would prefer, if so be it were possible, that what is right should not be commanded.

19. It may also be required, when it hath not been said, if ye sleep in the lots, but *in the midst of the lots*; what this is, *in the midst of the lots*. Which expression indeed, if more exactly it were translated from the Greek, would signify, *in the midst between the lots*^b, which is in no one of the interpreters I have read: therefore I suppose, that what hath been said signifieth much the same, to wit the expression, *in the midst of the lots*. Hence therefore what seemeth to me I will explain. Ofttimes this word is wont to be used for

^b 'Inter medium clerorum.' The other might mean, between or among the the middlemost lots.

VER.
13.
Ps 91,4.

Mat. 22,
40.

Love.

Mat. 11,
30.

Rom. 5,
5.

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mentumGen. 17,
4. 7.Gen. 9,
12.1 Sam.
20, 42.² clerus

uniting and pacifying one thing and another, that they may not mutually disagree: as when God is establishing His covenant¹ between Himself and His people, this word the Scripture useth; for instead of that expression which is in Latin between Me and you, the Greek hath, in the midst of Me and you. So also of the sign of Circumcision, when God speaketh to Abraham, He saith, *There shall be a testament between Me and thee and all thy seed*: which the Greek hath, in the midst of Me and thee, and the midst of thy seed.

Also when He was speaking to Noe of the bow in the clouds to establish a sign, this word very often He repeateth: and that which the Latin copies have, between Me and you, or between Me and every living soul, and whatever suchlike expressions there are used, is found in the Greek to be, in the middle of Me and you, which is ἀνά μέσον. David also and Jonathan establish a sign between them, that they may not disagree with a difference of thought: and that which in Latin is expressed, between both, in the middle of both, the Greek hath expressed in the same word, which is ἀνά μέσον. But it was best that in this passage of the Psalms our translators said not, 'among the lots,' which expression is more suited to the Latin idiom; but, *in the midst of the lots*, as though 'in the midst between the lots,' which rather is the reading in the Greek, and which is wont to be said in the case of those things which ought to have a mutual consent. The Scripture therefore commandeth to sleep in the midst of the lots, them that either are the wings of a dove silvered, or by this it is granted to them to be so. Furthermore, if these lots signify the two Testaments, of what else are we admonished but that against the mutual agreement of the Testaments^c we should not fight, but in understanding them should acquiesce, and ourselves should be the sign and evidence of their agreement, while we perceive that the one saith nothing against the other, and with peaceful admiration, like a vision in sleep, we prove it? But why in the 'lots' the Testaments should be perceived, though this word is Greek, and the Testament is not so named, the reason is, because through a testament is given inheritance, which in Greek is called

^c *Ben.* 'Testamentis inter se consentientibus.' Most Mss. (and Oxf.) 'ea Testamenta inter se consentire.'

κληρονομία, and an heir κληρονόμος. Now κληρος in Greek is the term for lot, and lots according to the promise of God ^{VER. 13.} are called those parts of the inheritance, which were distributed to the people. Whence the tribe of Levi was commanded not to have lot among their brethren, because they ^{Numb. 18, 20.} were sustained by tithes from them. For, I think, they that have been ordained in the grades of the Ecclesiastical Ministry have been called both Clergy and Clerks, because Matthias by lot was chosen, who we read was the first that ^{Acts 1, 26.} was ordained by the Apostles. Henceforth, because of inheritance which is given by testament, as though by that which is made that which maketh, by the name of 'lots' the Testaments themselves are signified.

20. Nevertheless, to me here another sense also occurreth, if I mistake not, to be preferred; understanding by *cleri* the inheritances themselves: so that, whereas the inheritance of the Old Testament, although in a shadow significant of the future, is earthly felicity; but the inheritance of the New Testament is everlasting immortality; to 'sleep in the midst of the lots' is not too earnestly now to seek the former, and still patiently to look for the latter. For they that serve God for the sake of these things, or rather for the sake of these things will not serve Him, while they are seeking felicity in this life and in this earth, have their sleep taken from them, and they sleep not. For with inflamed desires being phrensied, unto crimes and outrages they are hurried forward, and they rest not at all; longing to get, fearing to lose. *But* ^{Prov. 1, 33.} *he that heareth me, saith Wisdom, shall dwell in hope, and he shall rest without fear from all malice.* This is, as far as I see, to sleep in the midst of the lots, that is, in the midst between the inheritances; not yet in reality, but yet in hope of heavenly inheritance to dwell, and already to be untroubled with the desire of earthly felicity. But when there shall have come that which we hope for, no longer between two inheritances we shall rest; but in the new and true inheritance, whereof the old was a shadow, we shall reign. Wherefore even if we shall have understood that which hath been said, *If ye sleep in the midst of the lots*, as though it had been said, *if ye die between the midst of the lots*, as though the Scripture in its wonted manner had called this

death of the flesh a sleep ; it is a death most desirable, that in restraining the desires from earthly things, in the hope of the heavenly inheritance, a man, persevering even unto the end, should so close the last day of this life. For so, sleeping in the midst between the lots, shall they be the wings of the dove silvered, as that, in the time wherein they shall rise again, they shall be caught up in the clouds to meet Christ in the air, and shall live alway hereafter with the Lord : or else surely so it is, because through those that do so live, as the more securely, so the more highly the Church is extolled, and on wings, so to speak, of exalted praise she is uplifted. For not without cause hath been said, *Before death praise not any man.* All the holy men of God therefore, from the beginning of mankind, even unto the time of the Apostles, (because even they knew how themselves to say, *The day of a man I have not coveted, Thou knowest :* and, *One thing I have sought of the Lord, this I will require,*) and after the time of the Apostles, from which time the difference of the two Testaments more clearly hath been revealed, the Apostles themselves and the blessed martyrs, and the rest of just men, like rams, and the sons of rams, even unto this time have slept in the midst of the lots, the earthly kingdom's felicity already contemning, and for the kingdom of Heaven's Eternity hoping, and not yet holding. And because so well they have slept, on them, as it were on wings now flieth, and with praises is exalted, the Church : to wit, the Dove silvered, in order that by this fame of theirs, posterity having being invited to imitate them, while in like manner the rest also sleep, there may be added wings whereby even unto the end of the world sublimely she may be preached.

² *Super-*
celestis 21. Ver. 14. *While He That is above the heavens² distinguisheth kings over Her, with snow they shall be made white in Selmon.* While He above the heavens, He that ascended over all heavens that He might fulfil all things, while He distinguisheth kings over Her, that is, over that same Dove silvered. For the Apostle continueth and saith, and *He hath Himself given some for Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.* For what other reason is there to distinguish

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¹ Thess.
4, 17.

Eccles.
11, 28.

Jer. 17,
16.
Ps. 27,
4.

¹ Lat.
unam

Ephes.
4, 11.

kings over Her, save for the work of the Ministry, for the edification of the Body of Christ: when she is indeed ^{V ER.} 14. Herself the Body of Christ? But they are called kings from ruling: and what more than the lusts of the flesh, that sin ^{Rom. 6,} may not reign in their mortal body to obey the desires ^{12. 13.} thereof, that they yield not their members instruments of iniquity unto sin, but yield themselves to God, as though from the dead living, and their members instruments of righteousness to God? For thus shall the kings be distinguished from foreigners, because they draw not the yoke with unbelievers: secondly, in a peaceful manner being distinguished from one another by their proper gifts. For not ^{1 Cor.} all are Apostles, or all Prophets, or all Teachers, or all have ^{12, 29.} gifts of healings, or all with tongues do speak, or all interpret. *But all these things worketh one and the same Spirit,* ^{1 Cor.} *dividing proper gifts to each one as He willeth.* ^{12, 11.} In giving which Spirit He that is above the Heavens distinguisheth kings over the Dove silvered. Of which Holy Spirit, when, sent to His Mother full of grace, the Angel was speaking, to her enquiring in what manner it could come to pass that she was announced as going to bear, seeing she knew not a ^{Luke 1,} man: *The Holy Spirit, He saith, shall come over upon thee,* ^{34.} *and the Virtue of the Most Highest shall overshadow thee.* What is, 'shall overshadow thee,' but shall make a shadow? Whence also those kings, while, with the grace of the Spirit of the Lord Christ they are distinguished over the Dove silvered, *with snow shall be made white in Selmon.* For Selmon is interpreted shadow. For not by their merits or their own virtue they are distinguished. *For who, he saith,* ^{1 Cor. 4,} *distinguisheth thee? But what thing hast thou which thou* ^{7.} *hast not received?* In order that therefore they may be distinguished from ungodly men, they receive remission of sins from Him who saith, *If your sins shall have been like scarlet, as* ^{Isa. 1,} *though snow I will make them white.* ^{18.} Behold in what manner *with snow they shall be made white unto Selmon,* in the grace of the Spirit of Christ, whereby to them their proper gifts have been distributed: whereof hath been said that which I have quoted above, *The Holy Spirit shall come over upon* ^{Luke 1,} *Thee, and the virtue of the Most Highest shall overshadow* ^{35.} *Thee, that is, shall make a shadow for Thee, wherefore that*

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Holy Thing which shall be born of Thee, shall be called the Son of God. That shadow again is understood of a defence against the heat of carnal lusts: whence not in carnal concupiscence, but in spiritual belief, the Virgin conceived Christ. But the shadow consisteth of light and body: and

John 1, further, *The Word that was in the beginning, that true*
ib. 9. *Light, in order that a noon-day shadow might be made for*
ib. 14. *us; the Word, I say, was made Flesh, and dwelled in us.*

To God, to wit, man, as though to Light a body, was added, and them that believe on Him with the shadow of protection He hath covered. For He is not such a shadow as that

Wisd. 5, whereof is said, *All those things have passed away like a*
9. *shadow: nor such a shadow as that whereof saith the Apostle,*

Coloss. *Let no man judge you in meat and drink, or in regard of a*
2, 16. *festival, or a new moon, or Sabbaths, which is a shadow of*
things future: but such as that whereof hath been written,

Ps. 17, 8. *under the shadow of Thy wings protect me.* While then He, that is above the Heavens, distinguisheth kings over the Dove silvered, let not their own merits exalt them, let them not trust in their own virtue: for *with snow they shall be made white unto Selmon*, with grace they shall be made to shine bright in the protection of the Body of Christ.

22. But this mountain subsequently he calleth *the mountain of God, a mountain fruitful, a mountain full of curds, or a mountain fat.* But here what else would he call fat but fruitful? For there is also a mountain called by that name, that is to say, Selmon. But what mountain ought we to understand by *the mountain of God, a mountain fruitful, a mountain full of curds*, but the same Lord Christ? Of

Is. 2, 2. whom also another Prophet saith, *There shall be manifest in the last times the mountain of the Lord prepared on the top of the mountains?* He is Himself the 'Mountain full of

¹ *incase-* curds', because of the babes to be fed with grace as though
atus it were with milk; a mountain rich to strengthen and enrich
1 Cor. it them by the excellence of the gifts; for even the milk itself
3, 1. whence curd is made, in a wonderful manner signifieth grace; for it floweth out of the overflowing of the mother's bowels, and of a sweet compassion unto babes freely it is poured forth. But in the Greek the case is doubtful, whether it be the nominative or the accusative: for in that language

mountain is of the neuter gender, not of the masculine: VER. therefore some Latin translators have not translated it, *unto* 16. *the Mountain of God*, but, *the Mountain of God*. But I think, *unto Selmon the Mountain of God*, is better, that is, *unto the Mountain of God* which is called Selmon: according to the interpretation which, as we best could, we have explained above.

23. Secondly, in the expression, *Mountain of God, Mountain full of curds, Mountain fruitful*, let no one dare from this to compare the Lord Jesus Christ with the rest of the Saints, who are themselves also called mountains of God: for we read, *Thy righteousness is like the mountains of God*: Ps. 36, whence the Apostle saith, *that we may be the righteousness* 2 Cor. 5, *of God in Him*. Of which mountains also in another place 21. is said, *Thou enlightening marvellously from the everlasting* Ps. 76, 4. *mountains*: because to them life everlasting hath been given, (Lat.) and through them the preeminent authority of the Holy Scriptures hath been established; but with Him enlightening by means of them, to Whom is said, *Thou enlightening*. For, *I have lifted up mine eyes unto the Mountains, whence there* Ps. 121, *shall come help to me*: and yet my help is not from those 1. same mountains of themselves; but, *my help is from the Lord*, Ibid. v. *who hath made Heaven and earth*. For one of those very mountains greatly excelling, when he had said, that he laboured more than they all; saith, *yet not I, but the grace* 1 Cor. 15, 10. *of God with me*. That no one therefore might dare even to compare *the Mountain beautiful in form before the sons of* Ps. 45, *men*, with mountains the sons of men; for there were not wanting men to call Him, some John Baptist, some Elias, Mat. 16, some Jeremias, or one of the Prophets; He turneth to them 14. and saith, (ver. 16.) *Why do ye imagine* ¹ *mountains full* ² *of curds, a mountain*, he saith, *wherein it hath pleased God* ¹ *to dwell therein?* “*Why do ye imagine* ² *?”* For as they are a ² *or ‘look* ³ *light*, because to themselves also hath been said, *Ye are the* ⁴ *Light of the world*, but some thing different hath been called 14. *the true Light which enlighteneth every man*: so they are John 1, mountains; but far different is the Mountain *prepared on the* 9. *top of the mountains*. These mountains therefore in bearing Isai. 2, that Mountain are glorious: one of which mountains saith, *“but from me far be it to glory, save in the Cross of our Lord* Gal. 6, 14.

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 1 Cor. 1, 31. *and I to the world: so that he that glorieth, not in himself, but in the Lord may glory." Why then do ye imagine mountains full of curds, that Mountain wherein it hath pleased God to dwell therein? Not because in other men He dwelleth not, but because in them through Him. For in Him dwelleth all the fulness of the Godhead, not in a shadow, as in the temple made by king Solomon, but bodily, that is, solidly and truly. For God was in Christ reconciling the world to Himself. Which whether we take to be spoken of the Father, because He saith Himself, But the Father in Me abiding Himself doeth His works: I in the Father and the Father in Me: or whether thus it be understood, God was in Christ, the Word was in Man: yet the Word was in the flesh in such a manner that the Word made flesh was even properly named as One¹, that is, man to the Word in the one Person of Christ was conjoined. Why then do ye imagine mountains full of curds, that mountain wherein it hath pleased God to dwell in Him? Far otherwise indeed than in those mountains, whereof ye imagine even this Mountain to be one. For not because through the grace of adoption they are sons of God, is therefore any one of them the Only-Begotten, to Whom He should say, Sit on My right hand, until I lay Thine enemies beneath Thy feet. For the Lord shall inhabit even unto the end: that is, those mountains not to be compared with this Mountain, the Lord Himself shall inhabit, Who is the Mountain prepared on the top of the mountains; in order that He may conduct them unto the end, that is, unto Himself, to be beheld as He is, as God. For the end of the Law is Christ for righteousness to every one believing. God therefore it hath pleased to dwell in that mountain, Which hath been prepared on the top of the mountains: to Whom He saith, Thou art My beloved Son, in Whom I have been well pleased. But that same Mountain is the Lord, Who shall inhabit other mountains unto the end, on the top of whom He hath been prepared. For there is One God, and One Mediator of God and men, the Man Christ Jesus, Mountain of mountains, as Saint of saints. Whence He saith, 'I in them and Thou in Me.' Why then do ye imagine mountains full of curds, the mountain wherein it hath pleased God to*

dwell in Him? For those mountains full of curds that Mountain the Lord shall inhabit even unto the end, that something they may be to whom He saith, *for without Me nothing ye are able to do.* VER. 17. John 15, 5.

24. Thus cometh to pass that also which followeth; (ver. 17.) *The Chariot of God is of ten thousands manifold: or of tens of thousands manifold: or, ten times thousand times manifold.* For one Greek word, which hath there been used, *μυριοπλάσιον*, each Latin interpreter hath rendered as best he could, but in Latin it could not be adequately expressed: for a thousand with the Greeks is called *χίλιαι*, but *μυριάδες* are a number of tens of thousands: for one *μυριάς* are ten thousands. Thus a vast number of saints and believers, who by bearing God become in a manner the chariot of God, he hath signified under this name. By abiding in and guiding this, He conducteth it, as though it were His Chariot, unto the end, as if unto some appointed place. For, *the beginning is Christ; secondly, they that are of Christ, at the appearing of Him; then the end.* This is Holy Church: which is that which followeth, *thousands of men rejoicing.* For in hope they are joyful, until they be conducted unto the end, which now they look for through patience. For admirably, when he had said, *Thousands of men rejoicing:* immediately he added, *The Lord is in them.* That we may not wonder why they rejoice, *The Lord is in them.* For through many tribulations we must needs enter into the kingdom of God, but, *The Lord is in them.* Therefore even if they are as it were sorrowful, yet always rejoicing, though not now in that same end, to which they have not yet come, yet in hope they are rejoicing, and in tribulation patient: for, *The Lord is in them, in Sina in the holy place.* In the interpretations of Hebrew names, we find Sina interpreted commandment: and some other interpretations it has, but I think this to be more agreeable to the present passage. For giving a reason why those thousands rejoice, whereof the Chariot of God doth consist, *The Lord*, he saith, *is in them, in Sina in the holy place:* that is, the Lord is in them, in the commandment; which commandment is holy, as saith the Apostle: *Therefore the law indeed is holy, and the commandment is holy, and just, and good.* But what would the

¹¹ see St. Macarius Hom. 1.

¹ Cor. 15, 23.

Rom. 12, 12.

Acts 14, 22.

² Cor. 6, 10.

Rom. 7, 12.

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Philip. 2, 13. it is said, *For God it is that worketh in you both to will and*
2 Cor. 3, 6. *to work according to good will?* For commandment without
Rom. 5, 20. the Lord's aid is letter killing. For, *the Law entered in, that*
Rom. 13, 10. *there might abound transgression.* But because *the fulness*
Rom. 5, 5. *of the Law is Love,* therefore through Love the Law is
 fulfilled, not through fear. For *the Love of God hath been*
shed abroad in our hearts through the Holy Spirit, Which
hath been given to us. Therefore these thousands do
 rejoice. For they do the righteousness of the Law so far
 as they are aided by the Spirit of Grace: for *the Lord is in*
them, in Sina in the holy place.

25. In the next place, turning his address to the Lord
 Himself, (ver. 18.) *Thou hast gone up,* he saith, *on high,*
Thou hast led captivity captive, Thou hast received gifts in
men. Of this the Apostle thus maketh mention, thus ex-
Eph. 4, 7—10. poundeth in speaking of the Lord Christ: *But unto each*
one of us, he saith, is given grace after the measure of the
giving of Christ: for which cause he saith, He hath gone
up on high, He hath led captive captivity, He hath given
gifts to men. But that He hath gone up, what is it, but
that also He hath gone down into the lower parts of the earth?
He that hath gone down is the Same also that hath gone up
above all Heavens, that He might fulfil all things. To Christ
 therefore without doubt hath been said, *Thou hast gone up*
on high, Thou hast led captivity captive, Thou hast received
gifts in men. And let it not move us that the Apostle making
 mention of that same testimony saith not, *Thou hast received*
gifts in men; but, He hath given gifts unto men. For he with
 Apostolic authority hath spoken thus according to the faith
 that the Son is God with the Father. For in respect of this
 He hath given gifts to men, sending to them the Holy Spirit,
 Which is the Spirit of the Father and of the Son. But foras-
 much as the self-same Christ is understood in His Body
 which is the Church, wherefore also His members are His
1 Cor. 12, 27. saints and believers, whence to them is said, *But ye are the*
Body of Christ, and the members, doubtless He hath Himself
 also received gifts in men. Now Christ hath gone up on
Mark 16, 19. high, and sitteth at the right hand of the Father: but unless
 He were here also on the earth, He would not thence have

cried, *Saul, Saul, why persecutest thou Me?* When the Same saith Himself, *Inasmuch as to one of My least ye have done it, to Me ye have done it*: why do we doubt that He receiveth in His members, the gifts which the members of Him receive? VER. 17. 18. Acts 9, 4. Mat. 25, 40.

26. But what is, *Thou hast led captivity captive?* Is it because He hath conquered death, which was holding captive those over whom it reigned? Or hath he called men themselves captivity, who were being held captive under the devil? Which thing's mystery even the title of that Psalm doth contain, to wit, *when the house was being builded after the captivity*: that is, the Church after the coming in of the Gentiles. Calling therefore those very men who were being held captive a captivity, as when 'the service' is spoken of there are understood those that serve also, that same captivity he saith by Christ hath been led captive. For why should not captivity be happy, if even for a good purpose men may be caught? Whence to Peter hath been said, *From henceforth thou shalt catch men*. Led captive therefore they are because caught, and caught because subjugated, being sent under that gentle yoke, being delivered from sin whereof they were servants, and being made servants of righteousness whereof they were children. Whence also He is Himself in them, That hath given gifts to men, and hath received gifts in men. And thus in that captivity, in that servitude, in that chariot, under that yoke, there are not thousands of men lamenting, but thousands of men rejoicing. For the Lord is in them, in Sina, in the holy place. With which sense agreeth another interpretation also, whereby Sina is interpreted 'measure.' For concerning these gifts of spiritual gladness the Apostle speaking, saith, that whereof I have made mention above, *but to each one of us hath been given grace after the measure of the giving of Christ*. And in the next place there followeth that which here also followeth: *Wherefore he saith, He hath gone up on high, He hath led captivity captive, He hath given gifts to men*: which here is, *Thou hast received gifts in men*. What is more unanimous than this and that truth? What more evident?

27. But what next doth he adjoin? (Ver. 18.) *For they that believe not to dwell*: or, as some copies have, *For not believing*

PSALM *to dwell*: for what else are men not believing, but they that
 LXVIII. believe not? To whom this hath been said, is not easy to
 perceive. For as though a reason were being given of the
 above words, when it had been said, *Thou hast led captivity
 captive, Thou hast received gifts in men*: there hath been added
 in continuation, *for they that believe not to dwell*, that is, not
 believing that they should dwell. What is this? Of whom
 saith he this? Did that captivity, before it passed into a
 good captivity, shew whence it was an evil captivity? For
 through not believing they were possessed by the enemy,
 Eph. 2, *that worketh in the sons of unbelief: among whom ye were*
 2. *sometime, while ye were living among them*. By the gifts
 therefore of His grace, He that hath received gifts in men,
 hath led captive that captivity. For they believed not that
 they should dwell. For faith hath thence delivered them,
 in order that now believing they may dwell in the House of
 God, even they too becoming the House of God, and the
 Chariot of God, consisting of thousands of men rejoicing.

28. Whence he that was singing of these things, in the
 Spirit foreseeing them, even he too being fulfilled with joy
 hath burst forth¹ a hymn, saying, *The Lord God is blessed,*
 (ver. 19.) *blessed is the Lord God from day unto day*. Which
 some copies have, *by day daily*, because the Greeks have it
 thus, *ἡμέραν καὶ ἡμέραν*: which more exactly would be
 expressed by, *by day daily*. Which expression I think
 signifieth the same as that which hath been said, to wit, *from
 day unto day*. For daily this He doeth even unto the end,
 He leadeth captive captivity, receiving gifts in men.

¹ ERUC-
tavit

29. And because He leadeth that chariot unto the end,
 He continueth and saith, *A prosperous journey there shall
 make for us the God of our healths*, (ver. 20.) *our God, the
 God of making men safe*. Highly is grace here com-
 mended. For who would be safe, unless He Himself should
 make whole? But that it might not occur to the mind, Why
 then do we die, if through His grace we have been made
 safe? immediately he added below, *and the Lord's is the out-
 going of death*: as though he were saying, Why are thou
 indignant, O lot of humanity, that thou hast the outgoing of
 death? Even thy Lord's outgoing was no other than that of
 death. Rather therefore be comforted than be indignant:

for even *the Lord's is the outgoing of death. For by hope* VER. 21. 22.
we have been saved: but if that which we see not we hope Rom. 8, 24.
for, through patience we wait for it. Patiently therefore
 even death itself let us suffer, by the example of Him, who
 though by no sin He was debtor to death, and was the Lord,
 from Whom no one could take away life, but Himself laid it
 down of Himself, yet had Himself the outgoing of death.

30. Ver. 21. *Nevertheless, God shall break in pieces the
 heads of His enemies, the scalp of hair of men walking on
 in their transgressions:* that is, too much exalting themselves,
 being too proud in their transgressions: wherein at least they
 ought to be humble, saying, *O Lord, be Thou merciful to me* Luke 18, 13.
a sinner. But He shall break in pieces their heads: for he
 that exalteth himself shall be humbled. And thus though Luke 18, 14.
 even of the Lord be the outgoing of death: nevertheless the
 same Lord, because He was God, and died after the flesh of
 His own will, not of necessity, *shall¹ break in pieces the heads* 1 Oxf. Mss. 'did'
of His enemies: not only of those who mocked and crucified
 Him, and wagged their heads, and said, *If Son of God He* Mat. 27, 40.
is, let Him come down from the Cross; but also of all men
 lifting up themselves against His doctrine, and deriding His
 death as though it were of a man. For that very same One Mat. 27, 42.
 of Whom hath been said, *Others He saved, Himself He can-*
not save, is the *God of our healths,* and is the *God of saving*
men: but for an example of humility and of patience, and to
 efface the handwriting of our sins, He even willed that the
 outgoing of death should be His own, that we might not fear
 that death, but rather this from which He hath delivered us
 through that. Nevertheless, though mocked and dead, *He*
shall break² in pieces the heads of His enemies, of whom He 2 Oxf. Mss. 'break-
saith, Raise Thou me up, and I shall render to them: eth' Ps. 41, 10.
 whether it be good things for evil things, while to Himself
 He subdueth the heads of them believing, or whether just
 things for unjust things, while He punisheth the heads of
 them proud. For in either way are shattered and broken
 the heads of enemies, when from pride they are thrown down,
 whether by humility being amended, or whether unto the
 lowest depths of hell being hurled.

31. Ver. 22. *The Lord hath said, Out of Basan I will be
 turned:* or, as some copies have, *Out of Basan I will turn.*

PSALM LXV III.
 v. 19.
 Ps. 80, 19.
 Ps. 85, 4.
 Luke 18, 13.
 ib. 14.
 Matt. 5, 6.
 Ps. 143, 6.
 Zech. 1, 3.
 Ps. 51, 3.
 v. 9.
 Ps. 71, 20.

For He turneth that we may be safe, of Whom above hath been said, *God of our healths, and God of saving men.* For to Him elsewhere also is said, *O God of virtues, turn Thou us, and shew Thy face, and safe we shall be.* Also in another place, *Turn us, O God of our healths.* But he hath said, *Out of Basan I will turn.* Basan is interpreted confusion. What is then, I will turn out of confusion, but that there is confounded because of his sins, he that is praying of the mercy of God that they may be put away? Thence it is that the Publican dared not even to lift up his eyes to Heaven: so, on considering himself, was he confounded; but he went down justified, because *the Lord hath said, Out of Basan I will turn.* Basan is also interpreted drought: and rightly the Lord is understood to turn out of drought, that is, out of scarcity. For they that think themselves to be in plenty, though they be famished; and full, though they be altogether empty; are not turned. For, *blessed they that hunger and thirst for righteousness, for the same shall be filled.* Out of that drought the Lord doth turn them: for concerning a dry soul to Him is said, *I have stretched out my hands to Thee, my soul is like earth without water to Thee.* That also which other copies have, *Out of Basan I will be turned,* hath not an impertinent sense. For there is turned to us even He Himself Who saith, *Turn ye to Me, and I will be turned to you:* and He will not, if we be without confusion, where our sin is before us alway; and if we be without drought, whereby we long for the rain of Him that hath *set apart a voluntary rain for His inheritance.* For by drought it hath been made weak, but He being turned hath made it perfect Himself, to Whom is said, *And being turned Thou hast made me alive.* *The Lord, then, hath said, Out of Basan I will turn, will turn unto the deep of the sea.* If, *I will turn, why, unto the deep of the sea?* Unto Himself indeed the Lord turneth, when savingly He turneth, and He is not surely Himself the deep of the sea. Doth perchance the Latin expression deceive us, and hath there been put *unto the deep,* for a translation of what signifieth *deeply?* For He doth not turn Himself: but He turneth those that in the deep of this world lie sunk down with the weight of sins, in that place where one that is turned

saith, *From the depths I have cried to Thee, O Lord.* But if ^{VER.} it is not, *I will turn, but, I will be turned unto the deep of* ^{23.} *the sea*; our Lord is understood to have said, how by His ^{Ps. 130,} 1. own mercy He was turned even unto the deep of the sea, to deliver even those that were sinners in most desperate case. Though in one Greek copy I have found, not, *unto the deep*, but, *in the depths*, that is, ἐν βυθοῖς: which strengtheneth the former sense, because even there God turneth to Himself men crying from the depths. And even if He be understood Himself there to be turned, to deliver such sort also, it is not beside the purpose: and so then He turneth, or else to deliver them is so turned, that His foot is stained in blood. Which to the Lord Himself the Prophet speaketh: (ver. 23.) *That Thy foot may be stained in blood*: that is, in order that they themselves who are turned to Thee, or to deliver whom Thou art turned, though in the deep of the sea by the burden of iniquity they may have been sunk, may make so great proficiency by Thy Grace, (for where there hath abounded sin, there hath superabounded grace,) that ^{Rom. 5,} they may become Thy foot among Thy members, to preach ^{20.} Thy Gospel, and for Thy name's sake drawing out a long martyrdom, even unto blood they may contend. For thus, as I judge, more meetly is perceived His foot stained in blood.

32. Lastly, he addeth, *The tongue of Thy dogs out of enemies by Himself*, calling those very same that had been about to strive for the faith of the Gospel, even dogs, as though barking for their Lord. Not those dogs, whereof saith the Apostle, *Beware of dogs*: but those that eat of the crumbs ^{Philip.} which fall from the table of their masters. For having con- ^{3, 2.} fessed this, the woman of Canaan merited to hear, *O woman,* ^{Mat. 15,} *great is thy faith, be it done to thee as thou wilt.* Dogs ^{27, 28.} commendable, not abominable; observing fidelity towards their master, and before his house barking against enemies. Not only *of dogs* he hath said, but *of Thy dogs*: nor are their teeth praised, but their tongue is: for it was not indeed to no purpose, not without a great mystery, that Gedeon was bidden to lead those alone, who should lap the water of the river ^{Judg. 7,} like dogs; and of such sort not more than three hundred ^{5.} among so great a multitude were found. In which number

PSALM is the sign of the Cross because of the letter T, which in the
 LXXVIII. Greek numeral characters signifieth three hundred. Of such
 Ps. 59, dogs in another Psalm also is said, *They shall be turned at*
 14. *even, and hunger they shall suffer as dogs.* For even some
 Isa. 56, dogs have been reprov'd by the Prophet Isaiah, not because
 10. they were dogs, but because they knew not how to bark,
 and loved to sleep. In which place indeed he hath shewn,
 that if they had watch'd and barked for their Lord, they
 would have been praiseworthy dogs: just as they are praised,
 of whom is said, *The tongue of Thy dogs.* And these never-
 theless the Prophet hath foretold out of enemies are to be,
 by means of that turning, whereof alone he was speaking.
 Ps. 59, Whence also saith that Psalm, *They shall be turned at even,*
 14. *and hunger they shall suffer as dogs.* In the next place, as
 though to men inquiring whence they should have this so
 great good, as that they should become dogs of Him, Whose
 enemies they had been: it is replied, *from Himself.* For
 thus we read, *The tongue of Thy dogs out of enemies* from*
Himself. By His own love indeed, by His own mercy, by
 His own grace. For when would they have that power of
 Rom. 5, themselves? *For when enemies we were, we were reconciled*
 10. *to God through the death of His Son:* to this end even the
 Lord's portion hath been the outgoing of death.

33. Ver. 24. *There have been seen Thy steps, O God.*

The steps are those wherewith Thou hast come through the
 world, as though in that chariot Thou wast going to traverse
 the round world; which chariot of clouds He intimateth to
 be His holy and faithful ones in the Gospel, where He saith,

Mark From this time¹ ye shall see the Son of Man coming in the
 13, 26. clouds. Leaving out that coming wherein He shall be Judge
¹ a modo of quick and dead, From this time, He saith, ye shall see the
² Tim. Son of Man coming in clouds. These Thy steps have been
 4, 1. seen, that is, have been manifested, by the revealing the

grace of the New Testament. Whence hath been said,
 Rom. 10, How beautiful are the feet of them that proclaim peace,
 15. that proclaim good things! For this grace and those steps
 were lying hid in the Old Testament: but when there came

Gal. 4, the fulness of time, and it pleased God to reveal His Son,
 4.

* 'ex inimicis.' He takes it as he uses 'ex Christiano,' in the Appendix to
 the exposition of Ps. 62.

that He might be proclaimed among the Gentiles, *there were seen Thy steps, O God: the steps of my God, of the¹ King Who is in the holy place.* In what holy place, save in His Temple? *For the Temple of God is holy, he saith, which ye are.* VER.
25—27.
OXF.
MSS.
'my'
1 Cor.
3, 17.

34. But in order that those steps might be seen, (ver. 25.) *there went before princes conjoined with men psalming, in the midst of damsels players on timbrels.* The princes are the Apostles: for they went before, that the peoples might come in multitudes. *They went before* proclaiming the New Testament: *conjoined with men psalming*, by whose good works that were even visible, as it were with instruments of praise, God was glorified. But those same princes are *in the midst of damsels players on timbrels*, to wit, in an honourable ministry: for thus in the midst are ministers set over new Churches; for this is *damsels*: with flesh subdued praising God; for this is *players on timbrels*, because timbrels are made of skin dried and stretched.

35. Therefore, that no one should take these words in a carnal sense, and by these words should conceive in his mind certain choral bands of wantonness, he continueth and saith, (ver. 26.) *In the Churches bless ye the Lord*: as though he were saying, wherefore, when ye hear of damsels, players on timbrels, do ye think of wanton pleasures? *In the Churches bless ye the Lord.* For the Churches are pointed out to you by this mystic intimation: the Churches are the damsels, with new grace decked: the Churches are the players on the timbrels, with chastened flesh being spiritually tuneful. *In the Churches, then, bless ye the Lord God from the wells of Israel.* For from thence He first chose those whom He made wells. For from thence were chosen the Apostles; and they first heard, "*He that shall have drunk of the water that I shall give him, shall never thirst, but there shall be made in him a well of water springing unto life everlasting.*" John 4,
14.

36. Ver. 27. *There is Benjamin the younger in a trance.* There is Paul the last of the Apostles, who saith, *For even I am an Israelite, out of the seed of Abruham, out of the tribe of Bejamin.* But evidently *in a trance*, all men being amazed at a miracle so great as that of his calling. For a trance is the mind's going out: which thing sometimes chanceth Philip.
3, 5.

PSALM through fear; but sometimes through some revelation, the
 LXVIII. mind suffering separation from the corporal senses, in order
 1 that that which is to be represented may be represented to
 the spirit. Whence even thus may be understood that which
 here hath been written, namely, *in a trance*; for when to
 that persecutor there had been said¹ from Heaven, *Saul,*
^{1 Oxf. Mss. 'He was about to say.'} *Saul, why persecutest thou Me:* there being taken from him
 Acts 9, the light of the eyes of flesh, he made answer to the Lord,
 4. the voice of him replying, though seeing no one to whom he
 was speaking. Here also the trance may be understood to
 be that one of his, whereof he himself speaking, saith, that
 he knew a man caught up even unto the third Heaven; but
 2 Cor. whether in the body, or whether out of the body, he knew
 12, 2. not: but that he being caught up into Paradise, heard ineffable words, which it was not lawful for a man to speak.

Princes of Juda the leaders of them, princes of Zabulon, princes of Nephthalim. Since he is indicating the Apostles as princes, wherein is even *Benjamin the younger in a trance*, in which words that Paul is indicated no one doubteth; or when under the name of princes there are indicated in the Churches all men excelling and most worthy of imitation: what mean these names of the tribes of Israel? For if only of Juda mention were made, because the kings had been out of the same tribe as also the Lord Christ after the flesh; then by this tribe we should suppose that there were figured the princes also of the New Testament: but when he addeth, *princes of Zabulon, princes of Nephthalim*, some one perchance would say, that out of these tribes the Apostles were, but out of others they were not. Which interpretation though I see not how it may be proved, yet because I find not how it may be refuted, and since in this passage the princes of Churches, and the leaders of those, who in the Churches do bless God, I see to be commended; not without reason even of this sense I approve: but the light which shineth forth out of the translation of the very names doth more please me. For the names are Hebrew: whereof Juda is said to be interpreted confession, Zabulon habitation of strength, Nephthalim my enlargement. All which words do intimate to us the most proper princes of the Church, worthy of their leadership,

worthy of imitation, worthy of honours. For the Martyrs in the Churches hold the highest place, and by the crown of holy worth they do excel. But however in martyrdom the first thing is confession, and for this is next put on strength to endure whatsoever shall have chanced; then after all things have been endured, straits being ended, breadth followeth in reward. It may also thus be understood; that whereas the Apostle chiefly commendeth these three things, faith, hope, love; confession is in faith, strength in hope, breadth in love. For of faith the substance is, that with the heart men believe unto righteousness, but with the mouth confession be made unto salvation. But in sufferings of tribulations the thing itself is sorrowful, but the hope is strong. For, *if that which we see not we hope for, through patience we wait for it.* But breadth the shedding abroad of love in the heart doth give. For *love perfected casteth out fear: which fear hath torment,* because of the straits of the soul. *The princes of Juda are the leaders of them:* that in the Churches do bless the Lord. *The princes of Zabulon, the princes of Nephthalim:* princes of confession, of strength, of breadth; princes of faith, of hope, of love.

37. Ver. 28. *Command, O God, Thy Virtue.* For one is our Lord Jesus Christ, through Whom are all things, and we in Him, of Whom we read that He is *the Virtue of God and the Wisdom of God.* But how doth God command His Christ, save while He commendeth Him? For *God commendeth His love in us, in that while yet we were sinners, for us Christ died.* “*How hath He not also with Him given to us all things?*” *Command, O God, Thy Virtue: confirm, O God, that which Thou hast wrought in us.* Command by teaching, confirm by aiding.

38. Ver. 29. *From Thy Temple in Jerusalem, to Thee kings shall offer presents.* *From Thy Temple in Jerusalem,* which is our free mother, because the same also is Thy holy Temple: from that Temple then, *to Thee kings shall offer presents.* Whatever kings be understood, whether kings of the earth, or whether those whom “He that is above the heavens distinguisheth over the dove silvered;” *to Thee kings shall offer presents.* And what presents are so acceptable as the sacrifices of praise? But there is a noise against this

VER.
28. 29.

1 Cor.
13, 13.
Rom. 10,
10.

Rom. 8,
25.

1 John
4, 18.

1 Cor. 8,
6.

1 Cor. 1,
24.

Rom. 5,
8.

Rom. 8,
32.

1 Oxf.
1 Mss.
{ more
acceptable
than'

PSALM I.XVIII. praise, from men bearing the name of Christian, and having
 I OR diverse opinions. Be there done that which followeth,
 'pen.' (ver. 30.) *Rebuke Thou the beasts of the cane*¹. For both
 (of beasts they are, since by not understanding they do hurt :
 cane), and beasts of the cane they are, since the sense of the
calami Scriptures they wrest according to their own misapprehension.
 For in the cane the Scriptures are as reasonably perceived,
 as language in tongue, according to the mode of expression
 whereby the Hebrew or the Greek or the Latin tongue is
 spoken of, or the like ; that is to say, by the efficient cause
 the thing which is being effected is implied. Now it is
 usual in the Latin language for writing to be called style,
 because with the *stilus* it is done: so then cane also, because
 2 Pet. 3, with a cane it is done. The Apostle Peter saith, that *men*
 16. *unlearned and unstable do wrest the Scriptures to their own
 proper destruction*: these are the beasts of the cane, whereof
 here is said, *Rebuke Thou the beasts of the cane*.

See on 39. Concerning these also is that which followeth, *The*
 Ps. 55. §. 21. *congregation of bulls amid the cows of the peoples, in order
 that there may be excluded they that have been tried with silver*.
 Calling them bulls because of the pride of a stiff and un-
 tamed neck : for he is referring to heretics. But by *the cows
 of the peoples*, I think souls easily led astray must be under-
 stood, because easily they follow these bulls. For they
 lead not astray entire peoples, among whom are men grave
 and stable; whence hath been written, *In a people grave I*
 Ps. 35, 18. *will praise Thee*: but only the cows which they may have
 2 Tim. 3, 6. 7. found among those peoples. *For of these are they that steal
 into houses, and lead captive silly women laden with sins, who
 are led with divers lusts, alway learning, and at the knowledge
 of the truth never arriving*. But that which the same Apostle
 1 Cor. 11, 19. saith, *There must also be heresies, in order that those that are
 approved may be made manifest among you*: doth also follow
 here, *in order that there may be excluded they that have been
 tried with silver*, that is, they that have been proved with the
 Ps. 12, 6. sayings of God. For, *The sayings of the Lord are chaste
 sayings, silver tried with the fire of earth*. For, *may be excluded*,
 hath been said, meaning, may appear, may stand forth : as
 he saith, *may be made manifest*. Whence also, in the art of
 the silversmith, they are called *exclusores*, who out of the

shapelessness of the lump are skilled to mould the form of a vessel. For many meanings of the holy Scriptures are concealed, and are known only to a few of singular intelligence, and are never vindicated so suitably and acceptably as when our diligence to make answer to heretics constraineth us. For then even they that neglect the pursuits of learning, shaking off their slumber, are stirred up to a diligent hearing, in order that their opponents may be refuted. In a word, how many senses of holy Scriptures concerning Christ as God have been vindicated against Photinus, how many concerning Christ as man against Manichæus, how many concerning the Trinity against Sabellius, how many concerning the Unity of the Trinity against Arians, Eunomians, Macedonians? How many concerning the Catholic Church in the whole world spread abroad, and concerning the intermixture of evil men even unto the end of the world, how they are no hindrance to good men in the partaking of the Sacraments thereof, against Donatists, and Luciferians, and others, whoever they be, that with like error dissent from the truth: how many against the rest of heretics, whom to enumerate or mention were too long a task, and for the present work unnecessary? Nevertheless, of these senses the tried vindicators either entirely would have lain concealed, or would not have been so eminent, as the contradictions of proud men have made them to be, of whom, as it were bulls, that is, not subject to the peaceful and gentle yoke of discipline, the Apostle maketh mention, in the place where he hath said that such an one must be chosen for the Episcopate as is *able to exhort in sound doctrine and to convince the gainsayers*. For there are many unruly; these are bulls with uplifted neck, impatient of plough and yoke: vain-talkers and leaders astray of minds; which minds this Psalm hath intimated under the name of cows. To this useful purpose then Divine Providence alloweth bulls to be gathered together among the cows of the people, namely, in order that there may be excluded, that is, in order that there may stand forth, they that have been tried with silver. For to this end heresies are suffered to be, in order that approved men may be made manifest. Although thus also it may be understood, *the congregation of bulls is among the cows of the peoples, in*

VER.
30.

Tit. 1,
9. 10.

PSALM
LXVIII. *order that from those cows may be excluded they that have been tried with silver.* For this purpose the heretical teachers have, from the ears of the souls whom they endeavour to lead astray, to exclude them, that is, separate them, that have been tried with silver, that is, them that are meet to teach the sayings of the Lord. But whether this be the sense of that word, or whether it be that; there followeth, *scatter Thou the nations which would have war.* For not amendment but strife they pursue. This thing then he doth prophesy, that they should rather be scattered themselves, that will not be amended, that aim to scatter the flock of Christ. But nations he hath called them, not because of generations of kindreds, but because of divers kinds of sects, wherein a chain of succession doth confirm the error.

40. Ver. 31. *There shall come ambassadors out of Egypt, Ethiopia shall prevent the hands of Him.* Under the name of Egypt or of Ethiopia, he hath signified the faith of all nations, from a part the whole: calling the preachers of reconciliation ambassadors. For Christ, he saith, *we have an embassy, God as it were exhorting through us: we beseech you for Christ to be reconciled to God.* Not then of the Israelites alone, whence the Apostles were chosen, but also from the rest of the nations that there should be preachers of Christian peace, in this manner hath been mystically prophesied. But by that which he saith, *shall prevent the hands of Him,* he saith this, shall prevent the vengeance of Him: to wit, by turning to Him, in order that their sins may be forgiven, lest by continuing sinners they be punished.

2 Cor. 5, 20. Which thing also in another Psalm is said, *Let us come before¹ the face of Him in confession.* As by hands he signifieth vengeance, so by face, revelation and presence, which will be in the Judgment. Because then, by Egypt and Ethiopia he hath signified the nations of the whole world; immediately he hath subjoined, *to God (are) the kingdoms of the earth.* Not to Sabellius, not to Arius, not to Donatus, not to the rest of the bulls stiff-necked, but, *to God (are) the kingdoms of the earth.*

41. But the greater number of Latin copies, and especially the Greek, have the verses so punctuated, that there is not one verse in these words, *to God the kingdoms of the earth,*

but, *to God*, is at the end of the former verse, and so there is said, *Ethiopia shall come before the hands of her to God*, and then there followeth in another verse, (ver. 32.) *Kingdoms of the earth, sing ye to God, psalm ye to the Lord*. By which punctuation, doubtless to be preferred by the agreement of many copies, and those deserving of credit, there seemeth to me to be implied faith which precedeth works: because without the merits of good works through faith the ungodly is justified, just as the Apostle saith, *To one believing in Him that justifieth the ungodly, his faith is counted for righteousness*: in order that afterwards faith itself through love may begin to work. For those alone are to be called good works, which are done through love of God. But these faith must needs go before, so that from thence these may begin, not from these this: for no one worketh through love of God, except he first believe in God. This is faith whereof is said, *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which through love worketh*. This is faith, whereof to the Church Herself is said in the Song of Songs, *Thou shalt come and shalt pass hence from the beginning of faith*¹. For She hath come² like the chariot of God in thousands of men rejoicing, having a prosperous course, and She hath passed over from this world to the Father: in order that there may come to pass in Her that which the Bridegroom Himself saith, *Who hath passed hence from this world to the Father, I will that where I am, these also may be with Me*: but from the beginning of faith. Because then in order that good works may follow, faith doth precede; and there are not any good works, save those which follow faith preceding: nothing else seemeth to have been meant in, *Ethiopia shall come before the hands of her to God*, but, Ethiopia shall believe in God. For thus she *shall come before the hands of her*, that is, the works of her. Of whom, except of Ethiopia herself? For this in the Greek is not ambiguous: for the word of *her*³ there in the feminine gender most clearly hath been put down. And thus nothing else hath been said than *Ethiopia shall come before her hands to God*, that is, by believing in God she shall come before her works. For, *I judge*, saith the Apostle, *that a man is justified through faith without the works of the Law. Is He God of the Jews*

VER.
32.

Rom. 4,
5.

Good
Works.

Gal. 5, 6.

Cant. 4,
8. LXX.
1 E. V.

The
top of
Amana,

2 Oxf.
Mss.

shall
come,
shall
pass.

John 13,
1.

John 17,
24.

3 Lat.
'ejus,'
of him

or her

Rom. 3,
28. &c.

PSALM *only? Is He not also of the Gentiles?* So then Ethiopia, LXVIII. which seemeth to be the utmost limit of the Gentiles, is justified through faith, without the works of the Law. For, in order to be justified, she doth not glory of the works of the Law, nor setteth her merits before faith, but by faith she cometh before her own works. The greater number of copies indeed have not *hands*, but *hand*: which hath the same force, seeing that instead of works it is put. But I should have preferred that the Latin interpreters had thus translated it: *Ethiopia shall come before her own hands*, or, *her hand, to God*: for this would be more plain than what now hath been said, *of her*¹: and with no injury to truth this might have been done, because in the Greek language that pronoun may be understood to signify not only *of her*, but also *her own*, singular or plural: *her own*, I mean, singular, if *hand*; but *her own*, plural, if *hands*. For the expression in Greek, $\chi\epsilon\iota\rho\alpha\ \alpha\upsilon\tau\eta\varsigma$, which most copies have, both of *hand of her* and *her own hand* may be understood: but that which is uncommon in the Greek copies, $\chi\epsilon\iota\rho\acute{\alpha}\varsigma\ \alpha\upsilon\tau\eta\varsigma$, by both *hands of her* and *her own*² *hands*, in Latin may be expressed.

¹ or, of
Him

² suas

42. Henceforward, as if through prophecy all things had been discoursed of which now we see fulfilled, he exhorteth to the praise of Christ, and next He foretelleth His future Advent. *Kingdoms of earth, sing ye to God, psalm ye to the Lord: psalm ye to God*, (ver. 33.) *Who hath ascended above the Heaven of Heavens to the East*. Or, as some copies have it, *Who hath ascended above the Heaven of Heaven to the East*. In these words he perceiveth not Christ, who believeth not His Resurrection and Ascension. But hath not *to the East*, which he hath added, expressed the very spot; since in the quarters of the East is where He rose again, and whence He ascended? Therefore above the Heaven of Heaven He sitteth at the right hand of the Father. This is what the Apostle saith, *the Same is He that hath ascended above all Heavens*. For what of Heavens doth remain after the Heaven of Heaven? Which also we may call the Heavens of Heavens, just as He hath called the firmament Heaven: which Heaven, however, even as Heavens we read of, in the place where there is written, *and let the waters which are above the Heavens praise the name of the Lord*.

Ephes.
4, 10.

Gen. 1,
8.

Ps. 148,
4.

And forasmuch as from thence He is to come, to judge quick and dead, observe what followeth: *behold, He shall give His voice, the voice of power*¹. He that like a lamb before the shearer of Him was without voice, *behold shall give His voice*, and not the voice of weakness, as though to be judged; but *the voice of power*, as though going to judge. For God shall not be hidden, as before, and in the judgment of men not opening His mouth; but *God shall come manifest, our God, and He shall not be silent*. Why do ye despair, ye unbelieving men? Why do ye mock? What saith the evil servant? *My Lord delayeth to come. Behold, He shall give His voice, the voice of power*.

43. Ver. 34. *Give ye glory to God, above Israel is the magnificence of Him*. Of whom saith the Apostle, *Upon the Israel of God*. For not all that are out of Israel, are Israelites: for there is also an Israel after the flesh. Whence he saith, *See ye Israel after the flesh. For not they that are sons of the flesh, are sons of God, but sons of promise are counted for a seed*. Therefore at that time when without any intermixture of evil men His people shall be, like a heap purged by the fan, like Israel whom guile is not, then most preeminent shall be *the magnificence of Him: and the virtue of Him in the clouds*. For not alone He shall come to judgment, but with the elders of His people: to whom He hath promised that they shall sit upon thrones to judge, who even shall judge angels. These be the clouds.

44. Lastly, lest of any thing else the clouds be understood, he hath in continuation added, (ver. 35.) *Wonderful is God in His saints, the God of Israel*. For at that time even most truly and most fully there shall be fulfilled the name Israel itself, which is one 'seeing God:' for we shall see Him as He is. *He Himself shall give virtue and strength to His people, blessed be God: to His people now frail and weak*. For we have this treasure in earthen vessels. But then by most glorious changing even of our bodies, *He Himself shall give virtue and strength to His people*. For this body is in weakness, shall rise in virtue. He Himself then shall give the virtue which in His own flesh He hath sent before, whereof the Apostle saith, *the power of His Resurrection*. But strength whereby shall be destroyed the enemy death. Now

PSALM then of this long and difficultly understood Psalm we have at
 LXIX. length by His own aid made an end. *Blessed be God. Amen.*

LAT.
 LXVIII.

PSALM LXIX.

EXPOSITION.

Sermon I. on the first part of the above Psalm.

1. WE have been born into this world, and added to the
 Mat. 13, people of God, at that period wherein already the herb from
 31. 33. a grain of mustard seed hath spread out its branches; wherein
 Luke 13, already the leaven, which at first was contemptible, hath
 13. 21. leavened three measures, that is, the whole round world
 Gen. 9, leavened three measures, that is, the whole round world
 19.
 Matt. 8, recopied by the three sons of Noe: for from East and West
 11. and North and South shall come they that shall sit down
 with the Patriarchs, while those shall have been driven
 without, that have been born of their flesh and have not
 imitated their faith. Unto this glory then of Christ's Church
 Isai. 54, our eyes we have opened; and that barren one, for whom joy
 1. was proclaimed and foretold, because she was to have more
 Gal. 4, sons than she that had the husband, her we have found to be
 27. such an one as hath forgotten the reproaches and infamy of
 her widowhood: and so we may perhaps wonder when we
 chance to read in any prophecy the words of Christ's humili-
 ation, or our own. And it may be, that we are less affected
 by them; because we have not come at that time when these
 things were read with zest, in that tribulation abounded. But
 again if we think of the abundance of tribulations, and observe
 Matt. 7, the way wherein we are walking, (if indeed we do walk in it,)
 14. how narrow it is, and how through straits and tribulations it
 leadeth unto rest everlasting, and how that very thing which
 in human affairs is called felicity, is more to be feared than
 misery; since indeed misery oftentimes doth bring out of
 tribulation a good fruit, but felicity doth corrupt the soul
 with a perverse security, and giveth place for the Devil the
 Tempter—when, I say, we shall have judged prudently and
 Job 7, 1. rightly, as the salted victim^a did, that *human life upon earth*
 LXX.

^a 'Salita victima,' most copies have 'psallit hæc victima.' BEN.

is trial, and that no one is at all secure, nor ought to be TITLE. secure, until he be come to that country, whence no one that is a friend goeth forth, into which no one that is an enemy is admitted, even now in the very glory of the Church we acknowledge the voices of our tribulation: and being members of Christ, subject to our Head in the bond of love, and mutually supporting one another, we will say from the Psalms, that which here we have found the Martyrs said, who were before us; that tribulation is common to all men from the beginning even unto the end. Nevertheless, this Psalm which we have undertaken to treat of, and whereof we have purposed to speak to your Love in the name of the Lord, let us acknowledge to be in the *grain of mustard seed*: for a ^{Mat. 13,} little space from the height of the herb and the spreading of the ^{31.} branches, and from that glory, where the birds of Heaven rest, let us withdraw the thoughts; and let us hear how this greatness which delighteth us in the herb hath risen from a small thing. For Christ here is speaking: (but to men already knowing it we are speaking:) Christ not only Head, but also Body. By the very words we know it. For that Christ here is speaking is not permitted us to doubt at all. For here are the express words, which in His passion were fulfilled: *They have given* ^{v. 21.} *for My food gall, and in My thirst they have given Me vinegar to drink*: for these words even to the letter were fulfilled, and exactly as they were foretold so they were completed. For when Christ Himself had said, *I thirst*, hanging on the ^{John 19,} Cross, and at this word to Him vinegar on a sponge had ^{28.} been given, which receiving He said, *It is finished*, and then with bowed head He gave up the Ghost, shewing all those things which had been foretold in Him then to have been finished, we may not here understand any thing else. The Apostles also, speaking of Christ, gave testimonies out of that Psalm. But who should go astray from their opinions? or what lamb should not follow the rams? Therefore Christ here speaketh: and we must rather point out where His members speak, in order that we may shew that here He is speaking whole, than doubt that Christ speaketh.

2. The Title of the Psalm is: *Unto the end, in behalf of those that shall be changed, to David himself.* Now of the change for the better hear thou; for change either is for the

PSALM LXIX. worse or for the better. Adam and Eve for the worse; they that out of Adam and Eve to Christ have adhered, have been changed for the better. For, *as through one man death, so also through one Man resurrection of the dead: and, as in Adam all die, so also in Christ all shall be made alive.* From that which God had formed, Adam was changed, but unto the worse estate of his iniquity: from that which iniquity hath wrought the faithful are changed, but for the better through the grace of God. That we should be changed for the worse, was our own iniquity: that we should be changed for the better, not our own righteousness, but the grace of God provideth. That we have been changed then for the worse, to ourselves let us ascribe: that for the better we are changed, let us praise God. *For those, then, that shall be changed, this Psalm is.* But whence hath this change been made but by the Passion of Christ? The very word Pascha in Latin is interpreted passage. For Pascha is not a Greek word but a Hebrew. It soundeth indeed in the Greek language like Passion, because $\pi\acute{\alpha}\sigma\chi\epsilon\omega$ signifieth to suffer: but if the Hebrew expression be examined, it pointeth to something else. Pascha doth intimate passage. Of which even John the Evangelist hath admonished us, who (just before the Passion when the Lord was coming to the supper wherein He set forth the Sacrament of His Body and Blood) thus speaketh: *But when there had come the hour, wherein Jesus was to pass from this world to the Father.* He hath expressed then the *passage* of the Pascha. But unless He passed Himself hence to the Father, Who came for our sake, how should we have been able to pass hence, who have not come down for the sake of taking up any thing, but have fallen? But He Himself fell not; He but came down, in order that He might raise up him that had fallen. The passage therefore both of Him and of us is hence to the Father, from this world to the kingdom of Heaven, from life mortal to life everlasting, from life earthly to life heavenly, from life corruptible to life incorruptible, from intimacy with tribulations to perpetual security. Accordingly, *In behalf of them that shall be changed, the Psalm's title is.* The cause therefore of our change, that is, the very Passion of the Lord and our own voice in tribulations in the text of the Psalm let us

1 Cor.
15, 21.
22.

Pascha

John 13,
1.

observe, let us join in knowing, join in groaning, and in hearing, in joint-knowing, joint-groaning, let us be changed, in order that there may be fulfilled in us the Title of the Psalm, *In behalf of them that shall be changed.* VER.
1.

3. Ver. 1. *Save me, O God, for the waters have entered in even unto my soul.* That grain is despised now, that seemeth to give forth humble words. In the garden it is buried, though the world will admire the greatness of the herb, of which herb the seed was despised by the Jews. For in very deed observe ye the seed of the mustard, minute, dull coloured, altogether despicable, in order that therein may be fulfilled that which hath been said, We have seen Is. 53, 2. Him, and He had neither form nor comeliness. But He saith, that waters have come in even unto His soul; because those multitudes, which under the name of waters He hath pointed out, were able so far to prevail as to kill Christ. They prevailed unto contemning, unto holding, unto binding, unto reviling, unto buffeting, unto spitting. How much further? Even unto death. Therefore, *The waters have entered in even unto my soul:* for this life He called "His soul," unto which they were able in their cruelty to reach. But could they have done this, unless by Himself they had been permitted? Whence then doth He so cry out, as though He were suffering something against His will, except, because the Head doth prefigure the Members? For He suffered because He willed: but the Martyrs even though they willed not; for to Peter thus He foretold his passion: *When thou shalt be old, He saith, another shall gird thee, and lead thee whither thou wilt not.* John 21, 18. For though we desire to cleave to Christ, yet we are unwilling to die: and therefore willingly or rather patiently we suffer, because no other passage is given us, through which we may cleave to Christ. For if we could in any other way arrive at Christ, that is, at life everlasting, who would be willing to die? For while explaining our nature, that is, a sort of association of soul and body, and in these two parts a kind of intimacy of glueing and fastening together, the Apostle saith, that *we* 2 Cor. 5, 1. *have a House not made with hands, everlasting in the Heavens:* that is, immortality prepared for us, wherewith we are to be clothed at the end, when we shall have risen from

PSALM the dead; and he saith, *Wherein we are not willing to be*
 LXXIX. *stripped, but to be clothed upon, that the mortal may be*
 2 Cor. *swallowed up of life.* If it might so be, we should so will,
 5, 4.

he saith, to become immortal, as that now that same immortality might come, and now as we are it should change us, in order that this our mortal body by life should be swallowed up, and the body should not be laid aside through death, so as at the end again to have to be recovered. Although then from evil to good things we pass, nevertheless

Mat. 27, the very passage is somewhat bitter, and hath the gall which
 34. the Jews gave to the Lord in the Passion, hath something sharp to be endured, whereby they are shewn that gave Him vinegar to drink. Prefiguring then and transforming into Himself our own selves, He saith this, *Save me, O God, for the waters have entered in even unto my soul.* They that persecuted were able even to kill, but they shall have no more to do. For the Lord Himself hath sent an exhortation

Mat. 10, before, saying, *Fear not them that kill body and have no more*
 28. *to do; but fear Him that hath power to kill both body and soul in the hell of fire.* With the greater fear lesser things we contemn, and with the greater desire of eternity we disdain all things temporal. For here both sweet are temporal pleasures, and bitter are temporal tribulations: but who would not drink the cup of tribulation temporal, fearing the fire of hell; and who would not contemn the sweetness of the world, longing for the sweetness of life eternal? From hence that we may be delivered let us cry: lest perchance amidst oppressions we consent to iniquity, and truly irreparably we be swallowed up: *Save me, O God, for the waters have entered in even unto my soul.*

4. Ver. 2. *Fixed I am in the clay of the deep, and there is no substance.* What called He clay? Is it those very persons

Gen. 2, that have persecuted? For out of clay man hath been made.
 7.

But these men by falling from righteousness have become the clay of the deep, and whosoever shall not have consented to them persecuting and desiring to draw him to iniquity, out of his clay doth make gold. For the clay of the same shall

¹habitudo-merit to be converted into a heavenly form¹, and to be made
 dinem associate of those of whom saith the Title of the Psalm, *in behalf of them that shall be changed.* But at the time when

these were the clay of the deep. I stuck in them: that is, they held Me, prevailed against Me, killed Me. *Fixed then I am in the clay of the deep, and there is no substance.* What is this, *there is no substance?* Can it be that clay itself is not a substance? What is then, *fixed I am?* Can it be that Christ hath thus stuck? Or hath He stuck, and was not, as hath been said in the book of Job, *the earth delivered into the hands of the ungodly man?* Was He fixed in body, because it could be held, and suffered even crucifixion? For unless with nails He had been fixed, crucified He had not been. Whence then *there is no substance?* Is that clay not a substance? But we shall understand, if it be possible, what is, *and there is no substance,* if first we shall have understood what is a substance. For there is substance spoken of even of riches, as we say, he hath substance, and, he hath lost substance. But shall we suppose this here to have been spoken of in, *and there is no substance,* that is, there are no riches, as if now any thing were being done concerning riches, or any question were being raised about riches? Is it perchance that this very clay is poverty, and there shall be no riches, except when we shall have been made partakers of eternity? For then there are true riches, when there shall be nothing wanting to us. This sense may also be taken, according as we understand this word, so that what was said was, *Fixed I am in the clay of the deep, and there is no substance,* that is, unto poverty I have come. For here He saith, *poor and sorrowful I am.* The Apostle also saith, v. 30. that *for your sakes He became poor though He was rich, that by His poverty ye might be enriched.* Therefore the Lord desiring to set forth to us His poverty, perchance hath said, *there is no substance.* For to extreme poverty He came, when the form of a servant He put on. The riches of Him are what? *Who, when in form of God He was, thought it not robbery to be equal with God.* These are great and incomparable riches. Whence then that poverty? Because *He emptied Himself, taking the form of a servant, being made after the likeness of men, and being found in fashion as a man, He humbled Himself, being made obedient even unto death, so that He said, The waters have entered in even unto my soul.* Add to this, death: what more wilt thou add?

PSALM
LXIX. The infamy of death. Therefore there followeth, *even the death of the Cross*. Great poverty! But hence there will be great riches: for as His poverty was fulfilled, so there will be fulfilled also our riches from His poverty. How great riches hath He, that from His own poverty He should make us rich? What sort of persons will He make us by His riches, whom He hath made rich by His poverty?

5. *Fixed I am in the clay of the deep, and there is no substance.* Substance is understood in another way, as that thing which we are, whatsoever we are. But it is somewhat difficult to understand this, although the things be of common use: but because the word is uncommon, it needeth some little insisting on, and exposition: to which however if ye are attentive, perchance we shall not find it too hard for us. Suppose a man spoken of, a beast spoken of, earth spoken of, Heaven spoken of, sun spoken of, moon, stone, sea, air; all these things are substances, by the very fact that they are, the natures themselves are called substances. God is a sort of substance: for that which is no substance, is nothing at all. To be a substance then is to be something. Whence also in the Catholic Faith against the poisons of certain heretics thus we are builded up, so that we say, Father and Son and Holy Spirit are of one substance. What is, of one substance? For example, if gold is the Father, gold is also the Son, gold also the Holy Spirit. Whatever the Father is because He is God, the same is the Son, the same the Holy Spirit. But when He is the Father, this is not what He is. For Father He is called not in reference to Himself, but in reference to the Son: but in reference to Himself God He is called. Therefore in that He is God, by the same He is a substance. And because of the same substance the Son is, without doubt the Son also is God. But yet in that He is Father, because it is not the name of the substance, but is referred to the Son; we do not say that the Son is Father in the same manner as we say the Son is God. Thou askest what the Father is; we answer, God. Thou askest what is the Father and the Son: we answer, God. If questioned of the Father alone, answer thou God: if questioned of both, not Gods, but God, answer thou. We do not reply as in the case of men, when thou inquirest

what is father Abraham, we answer a man; the substance of him serveth for answer: thou inquirest what is his son Isaac, we answer, a man; of the same substance are Abraham and Isaac: thou inquirest what is Abraham and Isaac, we answer not man, but men. Not so in things divine. For so great in this case is the fellowship of substance, that of equality it alloweth, plurality alloweth not. If then it shall have been said to thee, when thou tellest me that the Son is the same as the Father, in fact the Son also is the Father; answer thou, according to the substance I have told thee that the Son is the same as the Father, not according to that term which is used in reference to something else. For in reference to Himself He is called God, in reference to the Father is called Son. And again, the Father in reference to Himself is called God, in reference to the Son He is called Father. The Father as He is called in reference to the Son, is not the Son: the Son as He is called in reference to the Father, is not the Father: what the Father is called in reference to Himself and the Son in reference to Himself, the same is Father and Son, that is, God. What is then, *there is no substance?* After this interpretation of substance, how shall we be able to understand this passage of the Psalm, *Fixed I am in the clay of the deep, and there is no substance?* God ^{Gen. 1,} made man, He made substance; and O that he had continued in that which God made him! If man had continued in that which God made him, in him would not have been 'fixed' He whom God begot. But moreover because through iniquity man fell from the substance wherein he was made, ^{Gen. 3,} (for iniquity itself is no substance; for iniquity is not a nature which God formed, but a perverseness which man made;) the Son of God came to the clay of the deep, and was fixed; and that was no substance wherein He was fixed, because in the iniquity of them He was fixed. *Fixed I am in the clay of the deep, and there is no substance.* "All ^{John 1,} things by Him were made, and without Him there was made ³ nothing." All natures by Him were made, iniquity by Him was not made, because iniquity was not made¹. Those sub-¹stances by Him were made, which praise Him. The whole ¹creation praising God is commemorated by the three children ^{Mss.} in the furnace, and from things earthly to things heavenly, or ^{'was no substance.'} ^{Dan. 3,} ^{Apocr.}

VER.
2.Gen. 1,
27.Gen. 3,
6.John 1,
31 Oxf.
Mss.
'was no
sub-
stance.'
Dan. 3,
Apocr.

PSALM LXIX. from things heavenly to things earthly reacheth the hymn of them praising God. Not that all these things have sense to praise; but because all things being well meditated upon, do beget praise, and the heart by considering creation is fulfilled to overflowing with a hymn to the Creator. All things do praise God, but only the things which God hath made. Do ye observe in that hymn that covetousness praiseth God? There even the serpent praiseth God, covetousness praiseth not. For all creeping things are there named in the praise of God: there are named all creeping things; but there are not there named any vices. For vices out of ourselves and out of our own will we have: and vices are not a substance. In these was fixed the Lord, when He suffered persecution: in the vice of the Jews, not in the substance of men which by Him was made. *Fixed I am, He saith, in the clay of the deep, and there is no substance. Fixed I am, and I have not found that which I have made.*

6. Ver. 2. *I have come into the depth of the sea, and the tempest hath made Me to sink down.* Thanks to the mercy of Him Who came into the depth of the sea, and vouchsafed Mat.12, 40. to be swallowed by the sea whale, but was vomited forth the third day. He came into the depth of the sea, in which depth we were thrust down, in which depth we had suffered shipwreck: He came thither Himself, and the tempest made Him to sink down: for there He suffered waves, those very John 19, 6. men; tempests, the voices of men saying, *Crucify, Crucify.* Though Pilate said, I find not any cause in this Man why He should be killed: there prevailed the voices of them, saying, *Crucify, Crucify.* The tempest increased, until He was made to sink down That had come into the depth of the sea. And the Lord suffered in the hands of the Jews that Mat.14, 25. which He suffered not when upon the waters He was walking: the which not only He had not suffered Himself, but had not allowed even Peter to suffer it. *I have come into the depth of the sea, and the tempest hath made Me to sink down.*

7. Ver. 3. *I have laboured, crying, hoarse have become my jaws.* Where was this? When was this? Let us question the Gospel. For the Passion of our Lord in this Psalm we perceive. And, indeed, that He suffered we know; that

there came in waters even unto His Soul, because peoples prevailed even unto His death, we read, we believe; in the tempest that He was sunk down, because tumult prevailed to His killing, we acknowledge: but that He laboured in crying, and that His jaws were made hoarse, not only we read not, but even on the contrary we read, that He answered not to them a word, in order that there might be fulfilled that which in another Psalm hath been said, *I have become as it were a man not hearing, and having not in his mouth reproofs.* And that which in Isaiah hath been prophesied, *like a sheep to be sacrificed He was led, and like a lamb before one shearing Him, so He opened not His mouth.* If He became like a man not hearing, and having not in His mouth reproofs, how did He labour crying, and how were His jaws made hoarse? Is it that He was even then silent, because He was hoarse with having cried so much in vain? And this indeed we know to have been His voice on the Cross out of a certain Psalm: *O God, My God, why hast Thou forsaken Me?* But how great was that voice, or of how long duration, that in His jaws should have become hoarse? Long while He cried, *Woe unto you, Scribes and Pharisees:* long while He cried, *Woe unto the world because of offences.* And truly hoarse in a manner He cried, and therefore was not understood, when the Jews said, *What is this that He saith? Hard is this saying, who is able to hear it?* We know not what He saith. He said all these words: but hoarse were His jaws to them that understood not His words. *I have laboured crying, hoarse have become My jaws.*

8. *Mine eyes have failed from hoping in My God.* Far be it that this should be taken of the person of the Head: far be it that His eyes should have failed from¹ hoping in His God: in Whom rather there was God reconciling the world to Himself, and Who was the Word made flesh and dwelled in us, so that not only God was in Him, but also He was Himself God. Not so then: the eyes of Himself, our Head, failed not from hoping in His God: but the eyes of Him have failed in His Body, that is, in His members. This voice is of the members, this voice is of the Body, not of the Head. How then do we find it in His Body and members? What else shall I say? Of what else shall I make mention? When

VER.
3.

Ps. 38,
14.

Is. 53,
7.

Ps. 22,
1.

Mat. 23,
13. 15.
&c.

Mat. 18,
7.

John 6,
60; 7,
36; 16,

17. 18.

2 Cor. 5,
19.

PSALM LXIX. He suffered, when He died, all His disciples despaired of His being Christ. By a robber the Apostles were excelled, Luke²³, 41.

who believed at the time when they failed. See the members of Him despairing: observe those two men whom after the Resurrection He found in the way conversing together, Luke²⁴, 13. whereof one was Cleopas, when their eyes were holden that they should not know Him. For how should they with eyes know Him concerning Whom in mind they had come to waver? Something had been formed in their eyes like to their own mind. For they were conversing with one another, and when they were accosted by Him as to what they were

Luke²⁴, 18. saying, they answered, *Dost Thou alone sojourn in Jerusalem^a, and knowest not the things which have come to pass, after what manner Jesus of Nazareth, mighty in words and in deeds, hath been slain by the elders and chief priests? And we were hoping that He was Himself to redeem Israel.* They had hoped and were not hoping. Their eyes failed from hoping in their God. Them therefore into Himself He transformed, in saying, *Mine eyes have failed from hoping in My God.* This hope He restored, when He offered the scars to be handled, which when Thomas had touched, he returned

John²⁰, 28. to the hope which he had lost, and cried out, *My Lord and my God.* Thine eyes have failed from hoping in thy God, thou hast handled the scars, and hast found thy God: hast handled the form of a servant, and hast confessed thy Lord.

John²⁰, 29. To whom however the Lord Himself saith, *Because thou hast seen thou hast believed.* And foretelling us with the voice of His mercy, He saith, "*Blessed they that see not and believe.*" *Mine eyes have failed from hoping in My God.*

9. Ver. 4. Thus *there have been multiplied above the hairs of My head they that hate Me gratis.* How multiplied? So as

Mat.²⁶, 14. that they might add to themselves even one out of the twelve. *There have been multiplied above the hairs of My head they that hate Me for nought.* With the hairs of His head He hath compared His enemies. With reason they were shorn

Mat.²⁷, 33. when in the place of Calvary He was crucified. Let the members accept this voice, let them learn to be hated gratis.

^a Ben. Ed. has an interrogation here, and omits 'and,' but Oxf. Mss. have it, the Resurrection, according to St. Luke.' See Serm. cxxxii, cxxxiv, and so has St. Aug. in his Sermons 'on cexxxvi.

For now, O Christian, if it must needs be that the world hate thee, why dost thou not make it hate thee gratis, in order that in the Body of thy Lord and in this Psalm sent before concerning Him, thou mayest acknowledge thy own voice? How shall it come to pass that the world hate thee gratis? If thou no wise hurtest any one, and art still hated: for this is gratis, without cause. It is little for thee without cause to be hated, even more than this, cause them to render thee evil things for good things. *Mine enemies have strengthened themselves, that persecute Me unjustly.* As He hath said, *They have been multiplied above the hairs of My head;* the same afterwards, *Mine enemies have strengthened themselves;* and as at first, *They that hate Me gratis;* the same afterwards, *They that persecute Me unjustly.* *Unjustly* is the same as *gratis*. This is the very voice of Martyrs, not in the punishment, but in the cause. Neither to suffer persecution, nor to be held, nor to be scourged, nor to be imprisoned, nor to be proscribed, nor to be killed, is any thing praiseworthy: but while having a good cause, to suffer these things, this is praiseworthy. For praise is in the goodness of the cause, not in the sharpness of the punishment. For howsoever great have been the sufferings of the Martyrs, do they equal the sufferings of all robbers, of all sacrilegious, of all crime-stained men? But what, doth the world hate even these? It doth hate them evidently. For they go beyond the world's mediocrity in excess of naughtiness, and in a manner from the very society of worldly men they are estranged, molesting even earthly peace, and they suffer many evil things, but not *gratis*. Lastly, hear the voice of that robber hanging with the Lord on the Cross, when on the other side one of the two robbers was reviling the Lord Who was being crucified, and was saying, *If Son of God* ^{Luke 23,} *Thou art, deliver Thyself:* the other put him to silence, and said, *Dost thou not fear God, even for that thou art set in the same condemnation? And we indeed rightly for our deeds.* Behold, not gratis: but by confession he shed out of himself 'corruption, and was made meet for the food of¹ Most the Lord. He drave out his iniquity, he accused it, and he^{Mss.} 'blood,' was freed from it. Behold there two robbers, there also the ^{Ben.} Lord: they both are crucified, and He is crucified: and

VER.

4.

39.

Ben.

^{PSALM}
^{LXIX.} them the world hated, but not gratis: and Him it hated, but gratis. *The things which I robbed not then I was paying.*

This is gratis. I robbed not, and I was paying: I sinned not, and I was being punished. He alone was Himself of such sort, He truly robbed nothing. Not only He robbed nothing, but even that which He had not of robbery, of this He emptied Himself, in order that to us He might come.

Philip.
2, 6. 7. For, *He thought it not robbery to be equal with God: and yet He emptied Himself, taking the form of a servant.* He robbed not at all. But who robbed? Adam. Who robbed at first?

Gen. 3, He that led astray Adam. How did the Devil rob? *I will*
1.
Isa. 14, *set my seat at the North, and I will be like the Most High.*

14. He assumed to himself that which he had not received: behold robbery. The devil usurped to himself what he had not received; he lost what he had received; and out of the very cup of his pride he gave him to drink whom he was

Gen. 3, wishing to deceive. Taste ye, he saith, and ye shall be as
5. Gods. They willed to rob divinity, and they lost felicity.

He therefore robbed, and accordingly paid. But *I*, he saith, *the things which I robbed not was then paying.* The Lord Himself, drawing near to His Passion, in the Gospel thus

John 14, speaketh: *Behold there cometh the Prince of this world, that*
30. *is the devil, and in Me shall find nothing;* that is, wherefore

¹ Oxf. he should kill Me he shall find not: but that all¹ may know
^{Mss.}
^{'all na-} that I do the will of My Father, *arise, let us go.* And He
^{tions.'} went to the Passion to pay that which He robbed not. For

what is, in Me he shall find nothing? No guilt. Hath the devil lost any thing from his house? Let him examine the robbers, nothing with Me he shall find. Nevertheless, He saith that He had robbed nothing, to sin adverting, that He had taken nothing which was not His; for this belongeth to robbery, this to iniquity: for from the devil himself He had

Mark 3, wrested those whom the same had robbed. *No man, He*
27.
cf. Mat. saith, *entereth into the house of a strong man, and spoileth*
12, 29. *his vessels, except first he shall have bound the strong man.*

He hath bound the strong man, and hath spoiled his vessels: truly He hath not robbed; but He answereth thee, those vessels from thy great house had been lost; I have not stolen a thing, but have recovered a thing stolen.

10. Ver. 5. *O God, Thou hast known mine improvidence.*

Again out of the mouth of the Body. For what improvidence is there in Christ? Is He not Himself the Virtue of God, and the Wisdom of God? Doth He call this His improvidence, whereof the Apostle speaketh, *the foolishness of God is wiser than men?* Mine improvidence, that very thing which in Me they derided that seem to themselves to be wise, Thou hast known why it was done: *Thou hast known mine improvidence.* For what was so much like improvidence, as, when He had it in His power with one word to lay low the persecutors, to suffer Himself to be held, scourged, spit upon, buffeted, with thorns to be crowned, to the tree to be nailed? It is like improvidence, it seemeth a foolish thing; but this foolish thing excelleth all wise men. Foolish indeed it is: but even when grain falleth into the earth, if no one knoweth the custom of husbandmen, it seemeth foolish: with great labour it is reaped, is carried to the barn, is threshed, is winnowed; after so great perils of weather and of storms, and after the labours of rustics and the carefulness of masters, the corn is put in the store clean; there cometh winter, that which hath been cleansed is brought forth and cast abroad: improvidence it appeareth; but hope maketh it not to be improvidence. He then spared not Himself: because even the Father spared Him not, but delivered Him up for us all. And of the Same, *Who loved me,* saith the Apostle, *and delivered up Himself for me:* for except a grain shall have fallen into the land so that it die, fruit, He saith, it will not yield. This is the improvidence; but Thou hast known it. But "*they if they had known the Lord of glory, they had never crucified.*" O God, Thou hast known mine improvidence, and my transgressions from Thee are not concealed. It is plain, clear, open, that this must be perceived to be out of the mouth of the Body. Transgressions none had Christ: He was the bearer of transgressions, but not the committer. *And my transgressions from Thee are not concealed:* that is, I have confessed to Thee all my transgressions, and before my mouth Thou hast seen them in my thought, hast seen the wounds which Thou wast to heal. But where? Even in the Body, in the members: in those believers out of whom there was now cleaving to Him that member, who was confessing his

VER.
5.1 Cor. 1,
25.Rom. 8,
32.
Gal. 2,
20.John 12,
24.1 Cor. 2,
8.

PSALM SINS. *And my transgressions, he saith, from Thee are not
LXIX. concealed.*

¹ or for Me 11. Ver. 6. *Let them not blush in¹ Me, that wait for Thee, O Lord, Lord of virtues.* Again, the voice of the Head, *Let them not blush in Me*: let it not be said to them, Where is He on Whom ye were relying? Let it not be said to them, Where ^{John}¹⁴, is He that was saying to you, *Believe ye² in God, and in Me* ^{1.} ^{Oxf.} *believe? Let them not blush in Me, that wait for Thee, O* ^{Mss.} ^{ye} ^{believe} *Lord, Lord of virtues. Let them not be confounded concerning Me, that seek Thee, O God of Israel.* This also may be understood of the Body, but only if thou consider the Body of Him not one man: for in truth one man is not the Body of Him, but a small member, but the Body is made up of members. Therefore the full Body of Him is the whole Church. With reason then saith the Church, *Let them not blush in Me, that wait for Thee, O Lord, Lord of virtues.* Let me not so be afflicted by insurgent persecutors, let me not so be worn down by envious enemies, by snarling heretics, ¹ ^{John} ^{2,} ^{19.} that from Me have gone forth, because they were not of Me: for if they had been of Me, with Me perchance they had remained. Let me not be so weighed down by their scandals, as that *they shall blush in Me that wait for Thee, O Lord, Lord of virtues. Let them not be confounded because of Me, that seek Thee, O God of Israel.*

12. Ver. 7. *For because of Thee I have sustained upbraiding, shamelessness hath covered my face.* No great thing is that which is spoken of in *I have sustained*: but that which is spoken of in *for Thy sake I have sustained*, is. For if thou sustainest because thou hast sinned; for thine own sake thou sustainest, not for the sake of God. For to you what ¹ ^{Pet.} ^{2,} ^{gl} ^{20.} glory is there, saith Peter, if sinning ye are punished, and ye bear it? But if thou sustainest because thou hast kept the commandment of God, truly for the sake of God thou sustainest; and thy reward remaineth for everlasting, because for the sake of God thou hast sustained revilings. For to this end He first sustained, in order that we might learn to sustain. And if He, Who had not that which was laid to His charge; how much more we, who even if we have not the sin which the enemy layeth to our charge, yet have another sin which is deservedly to be chastised in us? Some

one or other calleth thee thief, and thou art no thief: thou hearest the reproach; thou art not however no thief in such sort as that thou art not any thing which to God is displeasing. Again, if He who had robbed nothing at all, who most truly had said, Behold there cometh the prince of this world, and in Me he shall find nothing, was called sinner, was called unrighteous, was called Beelzebub, was called mad; dost thou, O servant, disdain to hear according to thy deserts, that which the Lord heard for no deserts of His? He came to give thee an example. As if He had done this for nought, so thou dost not profit. For why did He hear it, but in order that thou, when thou shouldest hear, shouldest not faint? Behold, thou hearest and faintest: in vain then He hath heard: for not for His own sake, but for thy sake He hath heard. *For for Thy sake I have sustained upbraiding, shamelessness hath covered my face.* Shamelessness is what? Not to be confused. Lastly, it seemeth to be as it were a fault, when we say, the man is shameless. Great is the shamelessness of the man, that he doth not blush. Therefore shamelessness is a kind of folly. A Christian ought to have this shamelessness, when he cometh among men to whom Christ is an offence. If he shall have blushed because of Christ, he will be blotted out from the book of the living. Thou must needs therefore have shamelessness when Thou art reviled because of Christ; when they say, Worshipper of the Crucified, adorer of Him that died ill, venerator of Him that was slain! here if thou shalt blush thou art a dead man. For see the sentence of Him that deceiveth no one. *He that shall have been ashamed of Me before men, I also will be ashamed of him before the Angels of God.* Watch therefore thyself whether there be in thee shamelessness; be thou boldfaced¹, when thou hearest a reproach concerning Christ; yea be boldfaced. Why fearest thou for thy forehead which thou hast armed with the sign of the Cross? For this is, *For Thy sake I have sustained upbraiding, shamelessness hath covered my face. For Thy sake I have sustained upbraiding:* and because I have not blushed because of Thee, when I was being reviled for Thy sake, *shamelessness hath covered my face.*

VER.
8.

John 11,
30.
John 9,
24.
Mat. 10,
25.

Mat. 10,
33.
Luke 9,
26.

fronto-
sus

13. Ver. 8. *An alien I have become to My brethren, and*

PSALM *a stranger to the sons of My mother.* To the sons of the Syna-
 LXIX. gogue He became a stranger. For in His own country it was
 Luke 4, said, Do we not know Him to be the Son of Mary and of Joseph?
 22.
 John 9, And whence in another passage, *But this Man we know not*
 29. *whence He is?* Therefore, *I have become a stranger to the*
sons of My mother. They knew not whence I am, of whom
 1 Oxf. was My flesh: they knew Me not¹ to have been born out of
 Mss. the thigh of Abraham; wherein My flesh was concealed, when
 'did the thigh of Abraham; wherein My flesh was concealed, when
 they not under that same thigh the servant putting his hand swore by
 know the God of Heaven. *A stranger I have become to the sons*
 Me.' of My mother. Why so? Why did they not acknowledge?
 Gen. 24, Why did they call Him an alien? Why did they dare to say,
 9. we know not whence He is? *Because the zeal of Thine*
House hath eaten Me up: that is, because I have persecuted
 in them their own iniquities, because I have not patiently
 borne those whom I have rebuked, because I have sought
 Thy glory in Thy House, because I have scourged them that
 in the Temple dealt unseemly: in which place also there is
 John 2, quoted, *the zeal of Thine House hath eaten Me up.* Hence
 15. an alien, hence a stranger; hence, we know not whence He
 is. They would have acknowledged whence I am, if they
 had acknowledged that which Thou hast commanded. For
 if I had found them keeping Thy commandments, the zeal of
 Thine House would not have eaten Me up. *And the*
reproaches of men reproaching Thee have fallen upon Me.
 Of this testimony Paul the Apostle hath also made use, (there
 Rom. 15, hath been read but now the very lesson,) and saith, *What-*
 4. *soever things aforetime have been written, have been written*
that we might be instructed, that through comfort of the Scrip-
tures we may have hope. He hath said then that of Christ
 was that voice, *the reproaches of men reproaching Thee have*
fallen upon Me. Why *Thee?* Is the Father reproached, and
 not Christ Himself? Why have *the reproaches of men*
 John 14, *reproaching Thee fallen upon Me?* Because, *he that hath*
 9. *known Me, hath known the Father also:* because no one hath
 John 5, reviled Christ without reviling God: because no one honoureth
 23. the Father, except he that honoureth the Son also. *The*
revilings of men reviling Thee have fallen upon Me, because
 they found Me.

14. Ver. 10. *And I have covered in fasting My Soul, and*

it became to Me for a reviling. The fasting of Christ already VER. 10. 11.
in another Psalm we have spiritually set forth to Your Love. Ps. 35,
His fasting was, when there fell away all they that had Serm. 2.
believed in Him; because also it was His hunger, that men sec. 4.
should believe in Him: because also it was His thirst, when v. 13.
He said to the woman, *I thirst, give Me to drink:* yea for John 4,
her faith He was thirsting. And from the Cross when He 7.
was saying, *I thirst,* He was seeking the faith of them for John 19,
whom He had said, *Father, forgive them, for they know not* 28.
what they do. But what did those men give to drink to Him Luke 23,
thirsty? Vinegar. Vinegar is also called ‘old.’ With 34.
reason of the old man they gave to drink, because they willed 1 ‘*vetus*’
not to be new. Why willed they not to become new? Be-
cause to the title of this Psalm whereon is written, *For them*
that shall be changed, they belonged not. Therefore, *I have*
covered in fasting My soul. Lastly, He put from Him even
the gall which they offered: He chose rather to fast than to
accept bitterness. For they enter not into His Body that are
embittered², whereof in another place a Psalm saith, *They*² amari-
that are embittered shall not be exalted in themselves. cantes
Therefore, *I have covered in fasting My soul: and it became* Ps. 66, 7.
to Me for a reviling. This very thing became to Me for a
reviling, that I consented not to them, that is, from them I
fasted. For he that consenteth not to men seducing to evil,
fasteth from them; and through this fasting earneth reviling,
so that he is upbraided because he consenteth not to the evil
thing.

15. Ver. 11. *And I have set sackcloth my garment.* Already Ps. 35,
before we have said something of the sackcloth, from whence Serm. 3.
there is this, *But I, when they were troubling Me, was cover-* sec. 4.
ing myself with sackcloth, and was humbling My Soul in v. 13.
fasting. I have set sackcloth for My garment: that is, have set
against them My flesh, on which to spend their rage, I have
concealed My divinity. *Sackcloth,* because mortal the flesh
was: in order that by sin He might condemn sin in the flesh. Rom. 8,
And I have set sackcloth my garment: and I have been 3.
made to them for a parable, that is, for a derision. It is
called a parable, whenever a comparison is made concerning
some one, when he is evil spoken of. ‘So may this man
perish,’ for example, ‘as that man did,’ is a parable: that is,

PSALM LXIX. a comparison and likeness in cursing. *I have been made to them, then, for a parable.*

16. Ver. 12. *Against Me were reviling they that were sitting in the gate. In the gate* is nothing else but in public. ¹ *And against Me they were chanting¹, they that were drinking wine.* Do ye think, brethren, that this hath befallen Christ alone? Daily to Him in His members it happeneth: whenever perchance it is necessary for the servant of God to forbid excess of wine and luxuries in any village or town, where there hath not been heard the Word of God, it is not enough that they sing, nay more even against him they begin to sing, by whom they are forbidden to sing. Compare ye now His fasting and their wine. *And against Me were chanting they that were drinking wine:* the wine of error, the wine of ungodliness, the wine of pride.

² *ad Te* 17. Ver. 13. *But I with My prayer with Thee², O Lord.* But I was with Thee. But how? With Thee by praying. For when thou art evil spoken of, and knowest not what thou mayest do; when at thee are hurled reproaches, and thou findest not any way of rebuking him by whom they are hurled; nothing remaineth for thee but to pray. But remember even for that very man to pray. *But I with my prayer with Thee, O Lord. It is the time of Thy good pleasure, O God.* For behold the grain is being buried, there shall spring up fruit. *It is the time of Thy good pleasure, O God.* Of this time even the Prophets have ² *Cor. 6,* spoken, whereof the Apostle maketh mention; “*Behold now the time acceptable, behold now the day of salvation.*” *It is the time of Thy good pleasure, O God. In the multitude of Thy mercy.* This is the time of good pleasure, *in the multitude of Thy mercy.* For if there were not a multitude of Thy mercy, what should we do for the multitude of our iniquity? *In the multitude of Thy mercy; Hearken to me in the truth of Thy Salvation.* Because He hath said, ^{Ps. 25,} *Thy mercy,* he hath added truth also: for *mercy and truth* are all the ways of the Lord. Why mercy? In forgiving sins. Why truth? In fulfilling the promises. *Hearken to Me in the truth of Thy Salvation.*

18. Ver. 14. *Save Thou Me from the mire, that I may not stick.* From that whereof above he had spoken, *Fixed I am*

in the clay of the deep, and there is no substance. Further-
more, since ye have duly received the exposition of that VER.
15.
expression, in this place there is nothing further for you to
hear particularly. From hence he saith that he must be
delivered, wherein before he said that he was fixed: *Save
Thou Me from the mire, that I may not stick.* And he
explaineth this himself; *Let Me be rescued from them that
hate Me.* They were themselves therefore the clay wherein
he had stuck. But the following perchance suggesteth itself.
A little before he had said, Fixed I am; now he saith, *Save
Thou Me from the mire, that I may not stick:* whereas after
the meaning of what was said before he ought to have said,
*Save Thou Me from the mire where I had stuck, by rescuing
Me, not by causing that I stick not.* Therefore He had stuck
in flesh, but had not stuck in spirit. He saith this, because
of the infirmity of His members. Whenever perchance thou
art seized by one that urgeth thee to iniquity, thy body
indeed is taken, in regard to the body thou art fixed in the
clay of the deep: but so long as thou consentest not, thou
hast not stuck; but if thou consentest, thou hast stuck. Let
then thy prayer be in that place, in order that as thy body
is now held, so thy soul may not be held, so thou mayest be
free in bonds. *Let Me be rescued from them that hate Me:
and from the deep of waters.*

19. Ver. 15. *Let not the tempest of waters drown Me.*
But already he had been drowned. *I have come into the* v. 2.
depth of the sea, thou hast said, and *the tempest hath drowned*
Me, thou hast said. It hath drowned after the flesh, let it
not drown after the Spirit. They to whom was said, If they Mat. 10,
23.
shall have persecuted you in one city, flee ye into another;
had this said to them, that neither in flesh they should stick,
nor in spirit. For we must not desire to stick even in flesh;
but as far as we are able we ought to avoid it. But if we
shall have stuck, and shall have fallen into the hands of
sinners: then in body we have stuck, we are fixed in the
clay of the deep, it remaineth to entreat for the soul that we
stick not, that is, that we consent not, that the tempest of
water drown us not, so that we go into the deep of the clay.
*Neither let the deep swallow Me, nor the pit close her
mouth upon Me.* What is this, brethren? What hath he

PSALM prayed against? Great is the pit of the depth of human
LXIX. iniquity: every one, if he shall have fallen into it, will fall
 into the deep. But yet if a man being there placed confesseth his sins to his God, the pit will not shut her mouth
Ps. 130, upon him: as is written in another Psalm, *From the depths*
1. *I have cried to Thee, O Lord; Lord, hearken unto my voice.*
 But if there is done in him that which another passage of
Prov. 18, Scripture saith, *When a sinner shall have come into the depth*
3. *of evil things, he will despise,* upon him the pit hath shut
 her mouth. Why hath she shut her mouth? Because she hath shut his mouth. He hath lost confession, really dead he is, and there is fulfilled in him that which elsewhere is spoken of, *From a dead man, as from one that is not,*
Eccles. 17, 28. *there perisheth confession.* This state is very greatly to be dreaded, brethren. If thou shalt have seen a man do iniquity, he is sunk in a pit: but when thou shalt have told him his own iniquity, and he shall have said, Truly I have sinned, I confess it, upon him the pit hath not shut her mouth: but when thou shalt have heard him say, But what harm have I done? he hath become the advocate of his sin: upon him the pit hath shut her mouth, he hath no way whereby he may be rescued. Confession lost, there will be no place for mercy. Thou hast become thy sin's advocate, how shall God be the deliverer from it? Therefore in order that He may be a deliverer, do thou be an accuser.

SERMON II.

LAT.
LXVIII.

On the latter part of Psalm LXIX.

THE latter part of the Psalm whereof yesterday we spake to your Love, had remained to be explained by us to-day. And I see that there is time to pay the debt, if however the length thereof shall not have left us debtors even to-day. Accordingly this I say beforehand, and beg you not to expect a long discourse for those things which are evident. For so we can tarry for the need at those things which are more obscure, and perchance fulfil what we owe: so as that on other days we may owe other things, and pay other things.

Let us see then what words follow. After he said, (ver. 16.) *Neither let the pit close upon me her mouth*: which yesterday we have recommended to your Love, in order that with all earnestness of mind and fidelity of godliness we should take heed that this curse come not upon us. For then there doth close her mouth upon a man the pit, that is, depth of iniquity, when not only he lieth sunk in sins, but also loseth the opening of confession. But when a man saith, I am a sinner: even the depth of the pit is being illumined with some light. There followeth then amid His sufferings crying out our Lord Jesus Christ, Head and Body, as we have set forth: so that in some places ye acknowledge the words of the Head; but the things which have been so spoken as that they cannot be appropriate to the Head, to the Body ye refer. For thus Christ doth speak, as it were One: because also He is truly One, whereof hath been said, *There shall be two in one flesh*. For if in one flesh, why dost thou wonder that He is also in one voice? There followeth then,

VER.
16. 17.

Gen. 2,
24.
Ephes.
5, 31.

Ver. 17. *Hearken unto me, O Lord, for sweet is Thy mercy*. He hath given this as a reason why He ought to be hearkened unto, because sweet is the mercy of God. Was not this rather a consequence, so that He should have said, *Hearken unto me, O Lord*, in order that sweet to me may be Thy mercy? Why then, *Hearken unto me, O Lord, for sweet is Thy mercy*? The sweetness of the mercy of the Lord because of His trouble He set forth in a manner with other words, when He said, *Hearken to me, O Lord, for I am being troubled*. For in truth, he that saith, *Hearken to me, O Lord, for I am being troubled*, giveth the reason why he prayeth to be hearkened unto: but to a man set in trouble the mercy of God must needs be sweet. Concerning this sweetness of the mercy of God see ye what in another place the Scripture saith: *Like rain in drought, so beautiful is the mercy of God in trouble*. That which there he saith to be *beautiful*, the same he saith here to be *sweet*. Not even bread would be sweet, unless hunger had preceded. Therefore even when the Lord permitteth or causeth us to be in any trouble, even then He is merciful: for He doth not withdraw nourishment, but stirreth up longing. Accordingly

Eccelus.
35, 20.

PSALM LXIX. what saith he now, *Hearken to me, O Lord, for sweet is Thy mercy?* Now do not Thou defer hearkening, in so great trouble I am, that sweet to me is Thy mercy. For to this end Thou didst defer to succour, in order that to me that wherewith Thou didst succour might be sweet: but now no longer is there cause why Thou must defer; my trouble hath arrived at the appointed measure of distress, let Thy mercy come to do the work of goodness. *Hearken unto me, O Lord, for sweet is Thy mercy. After the multitude of Thy pities have regard unto me:* not after the multitude of my sins.

¹ 'Pu-
ero,'
E. V.
servant

2. Ver. 17. *Turn not away Thy face from Thy child*¹. And this is a commending of humility; *from Thy child*, that is, *from Thy little one*: because now I have been rid of pride through the discipline of tribulation, *turn not away Thy face from Thy child*. This is that beautiful mercy of God, whereof he spake above. For in the following verse he explaineth that whereof he spake: *For I am troubled, speedily hearken Thou unto me*. What is *speedily*? Now there is no cause why Thou must defer it: I am troubled, my affliction hath gone before; let Thy mercy follow.

² Oxf.
Mss.
'thy,'
'thou.'

3. Ver. 18. *Give heed to my soul, and redeem her*, doth need no exposition: let us see therefore what followeth. *Because of mine enemies deliver me*. This petition is evidently wonderful, neither briefly to be touched upon, nor hastily to be skipped over; truly wonderful: *because of mine enemies deliver me*. What is, *because of mine enemies deliver me*? That they may be confounded, that they may be tortured by my deliverance. What then, if there were not any persons to be tortured by my² deliverance, ought I not to be succoured? And is deliverance then only welcome to thee, when it shall have been another's condemnation? See, there are not any enemies, to be confounded or tortured because of thy deliverance: wilt thou so continue, wilt thou not be delivered? Or is it therefore that it may so operate upon thy enemies, that they may themselves be able to be converted by thy deliverance? But even this is marvellous, if it gave any reason for the petition. For is the servant of God delivered by the Lord his God, in order that others may profit thereby? What, if there were wanting men who should profit, must that servant of God not be delivered? Whithersoever then I turn me,

whether to the punishment or to the deliverance of enemies, I see no reason for this petition, *Because of mine enemies deliver me*: unless we understand it of something else, which when I shall have spoken by the help of the Lord, He shall judge in you, that dwelleth in you¹. There is a kind of secret deliverance of holy men: this for their own sakes is made. There is one public and evident: this is made because of their enemies, either for their punishment, or for their deliverance. For truly God delivered not the brothers in the book of Maccabees from the fires of the persecutor, against whom Antiochus being wroth, made use of even their mother, by whose persuasions he hoped they would be turned to the love of life, and in loving to live unto men, to God would die. But that mother, being no longer like Eve, but like our mother the Church, saw with joy them dying whom with pain she had borne so she might know them alive; and to this exhorted them, to choose rather to die for the sake of the paternal laws of the Lord their God, than to live in defiance of them. What are we here to suppose, brethren, but that they were delivered? But secret was their deliverance: in a word, Antiochus himself, by whom they were slain, thought he had done something which his cruelty dictated, or rather invited. But again the Three Children openly were delivered from the furnace of fire; because their body also was rescued, their safety was public. The former were in secret crowned, the latter openly delivered: all however saved. But what fruit was there of the deliverance of the three Children? Why was their crown delayed? Nabuchodonosor himself was converted to their God, and preached Him, for that He rescued His servants, Whom he had despised, when he had cast them into the furnace. There is then a secret deliverance, there is an open deliverance. Secret deliverance doth belong to the soul, open deliverance to the body as well. For in secret the soul is delivered, openly the body. Again, if so it be, in this Psalm the voice of the Lord let us acknowledge: to the secret deliverance doth belong that whereof he spake above, *Give heed to my soul, and redeem her*. There remaineth the body's deliverance: for on His arising and ascending into the Heavens, and sending the Holy Ghost from above, there were converted

VER.
18.

¹ Oxf.
Mss.
'in you
also.'

² Macc.
7.

Dan. 3.
26.

Acts 1,
9; 2, 41.

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to His faith they that at His death did rage, and out of enemies they were made friends through His grace, not through their righteousness. Therefore he hath continued, *because of mine enemies deliver me. Give heed to my soul,* but this in secret: but *because of mine enemies deliver* even my body. For mine enemies it will profit nothing if soul alone Thou shalt have delivered; that they have done something, that they have accomplished something, they will believe. *What profit is there in my blood, while I go down into corruption?* Therefore *give heed to my soul, and redeem her,* which Thou alone knowest: secondly also, *because of mine enemies deliver me,* that my flesh may not see corruption.

Ps. 30,
9.

4. Ver. 19. *Thou knowest my reproach, and my confusion, and my shame.* What is reproach? What is confusion? What shame? Reproach is that which the enemy casteth in the teeth. Confusion is that which gnaweth the conscience. Shame is that which causeth even a noble brow to blush, because of the upbraiding with a pretended crime. There is no crime; or even if there is a crime, it doth not belong to him, against whom it is alleged: but yet the infirmity of the human mind oftentimes is made ashamed even when a pretended crime is alleged; not because it is alleged, but because it is believed. All these things are in the Body of the Lord. For confusion in Him could not be; in Whom guilt was not found. There was alleged as a crime against Christians, the very fact that they were Christians. That indeed was glory: the brave gladly received it, and so received it as that they blushed not at all for the Lord's name. For fearlessness had covered the face of them, having the effrontery of Paul, saying, *for I blush not because of the Gospel: for the virtue of God it is for salvation to every one believing.* O Paul, art not thou a venerator of the Crucified? Little it is, he saith, for me not to blush for it: nay, therein alone I glory, wherefore the enemy thinketh me to blush. *But from me far be it to glory, save in the Cross of Jesus Christ, through Whom to me the world is crucified, and I to the world.* At such a brow as this then reproach alone could be hurled. For neither could there be confusion in a conscience already made whole, nor shame in a brow so free. But when it was being alleged against certain that they had slain Christ,

Rom. 1,
16.

Gal. 6,
14.

deservedly they were pricked through with evil conscience, and to their health confounded and converted, so that they could say, *Thou hast known my confusion.* Thou therefore, O Lord, hast known not only my reproach but also my confusion, in certain shame also: who, though in me they believe, publicly blush to confess me before ungodly men, human tongue having more influence with them than promise divine. Behold ye therefore them: even such are commended to God, not that so He may leave them, but that by aiding them He may make them perfect. For a certain man believing and wavering hath said, "*I believe, O Lord, help* Mark 9, *Thou mine unbelief.*" (Ver. 20.) *In Thy sight are all they* 24. *that trouble Me.* Why I have reproach, Thou knowest; why confusion, Thou knowest; why shame, Thou knowest: therefore deliver Thou me because of mine enemies, because Thou knowest these things of me, they know not; and thus, because they are themselves in Thy sight, not knowing these things, they will not be able to be either confounded or corrected, unless openly Thou shalt have delivered me because of mine enemies.

5. *Reproach my heart hath expected, and misery.* What is, *hath expected?* Hath foreseen these things as going to be, hath foretold them as going to be. For He came not for any other purpose. If He had been unwilling to die, neither would He have willed to be born: for the sake of resurrection He did both. For there were two particular things known to us among mankind, but one thing unknown. For we knew that men were born and died: that they rose again and lived for everlasting we knew not. That He might shew to us that which we knew not, He took upon Him the two things which we knew. To this end therefore He came. *Reproach my heart hath expected and misery.* But the misery of whom? For He expected misery, but rather of the crucifiers, rather of the persecutors, that in them should be misery, in Him mercy. For pitying the misery of them even while hanging on the Cross, He saith, *Father, forgive them,* Luke 23, *for they know not what they do.* *Reproach my heart hath* 34. *expected, and misery: and I waited for one that together should be made sorrowful, and there was not.* What then did it profit, that I expected? That is, what did it profit

PSALM LXIX. that I foretold? What did it profit that I said to this end I had come? I came to fulfil that which I said, *I waited for one that together should be made sorrowful, and there was not; and men comforting, and I found not*: that is, there was none. For that which in the former verse He said, *I waited for one that together should be made sorrowful*, the same is in the following verse, *and men comforting*. But that which in the former verse is, *and there was not*; the same in the following verse is, *and I found not*. Therefore another sentence is not added, but the former is repeated. Which sentence if we reconsider, a question may arise. For were His disciples no wise made sorrowful when He was led to the Passion, when on the tree hanged, when dead? So much were they made sorrowful, that Mary Magdalene, who first

John 20, 18. saw Him, rejoicing told them as they were mourning what she had seen. The Gospel speaketh of these things: it is

Mark 16, 9. not our presumption, not our suspicion: it is evident that the disciples grieved, it is evident that they mourned. Strange women were weeping, when to the Passion He was

Luke 23, 28. being led, unto whom turning He saith, *Weep ye, but for yourselves, do not for Me*. How then did He wait for one that together might be made sorrowful, and there was not? We observe, and we find men sorrowful, and mourning, and wailing: whence to us wonderful seemeth this sentence, *I waited for one that together should be made sorrowful, and there was not: and men comforting, and I found not*. Let us diligently attend, and we shall see that He waited for one that together should be made sorrowful, and there was not. For they were being made sorrowful carnally because of life mortal, which had to be changed by death, and to be restored by resurrection: hence was the sorrowfulness. For it should have been on account of those that being blind slew the Physician, who like persons delirious, fevered to their destruction, inflicted injury upon Him by Whom soundness had been brought to them. He was willing to heal, they to rage: hence sorrowfulness to the Physician. Inquire whether He found a companion in this sorrowfulness. For He saith not, *I waited for one that should be made sorrowful*: but, *that together should be made sorrowful*, that is, by the same thing as I was should be made sorrowful, *and I found not*. Peter

certainly loved very much, and without hesitation threw himself to walk on the waves, and at the voice of the Lord he was delivered: and though following Him when led to the Passion, with the boldness of love, yet being troubled, thrice he denied Him. Whence, except because an evil thing it seemed to him to die? For he was shunning that which he thought an evil thing. This then even in the Lord he was lamenting, which he was himself shunning. On this account even before he had said, *Far be it from Thee, O Lord, merciful be Thou to Thyself: there shall not come to pass this thing:* at which time he merited to hear, *Satan;* after that he had heard, *Blessed art thou, Simon Bar-Jona.* Therefore in that sorrowfulness which the Lord felt because of those for whom He prayed, *Father, forgive them, for they know not what they do:* no companion He found. *And I waited for one that together should be made sorrowful, and there was not.* There was not at all. *And men comforting, and I found not.* Who are men comforting? Men profiting. For they comfort us, they are the comfort of all preachers of the Truth.

6. Ver. 22. *And they gave for My food gall, and in My thirst they gave Me vinegar to drink.* This was done indeed to the letter. And the Gospel declareth this to us. But we must understand, brethren, that the very fact that I found not comforters, that the very fact that I found not one that together should be made sorrowful, this was My gall, this to Me was bitter, this was vinegar: bitter because of grief, vinegar because of their old man. For we read, that to Him indeed gall was offered, as the Gospel speaketh; but for drink, not for food. Nevertheless, we must so take and consider that when fulfilled, which here had been before predicted, *They gave for My food gall:* and in that very action, not only in this saying, we ought to seek for a mystery, at secret things to knock, to enter the rent vail of the Temple, to see there a Sacrament, both in what there hath been said and in what there hath been done. *They gave,* He saith, *for My food gall:* not the thing itself which they gave was food, for it was drink: but *for food they gave it.* Because already the Lord had taken food, and into it there had been thrown gall. But He had taken Himself pleasant food, when He

VER.
22.
Mat. 14,
29.

Mat. 16,
22.

Luke 23,
34.

Mat. 27,
34.

PSALM LXIX. ate the Passover with His disciples: therein He shewed the
 Luke 22, 19. Sacrament of His Body. Unto this food so pleasant, so
 The Sa- crament of the Body of Christ. 1 Cor. 10, 17. sweet, of the Unity of Christ, of which the Apostle maketh
 mention, saying, *For one bread, One Body, being many we are*; unto this pleasant food who is there that addeth gall, except the gainsayers of the Gospel, like those persecutors of Christ? For less the Jews sinned in crucifying Him walking on earth, than they that despise Him sitting in Heaven. That which then the Jews did, in giving above the food which He had already taken that bitter draught to drink, the same they do that by evil living bring scandal upon the Church: the same do embittered heretics, *But let them not be exalted in their own selves.* They give gall after so delectable meat. But what doth the Lord? He admitteth them not to His Body. In this mystery, when they presented gall, the Lord Himself tasted, and would not drink. If we did not suffer them, neither at all should we taste: but because it is necessary to suffer them, we must needs taste. But because in the members of Christ such sort cannot be, they can be tasted, received into the Body they cannot be. *And they gave for My food gall, and in My thirst they gave Me vinegar to drink.* I was thirsting, and vinegar I received: that is, for the faith of them I longed, and I found oldness.

7. Ver. 23. *Let the table of them be made in their own presence for a trap.* Like the trap which for Me they set, in giving Me such a draught, let such a trap be for them. Why then, *in their own presence?* *Let the table of them be made for a trap,* would have been sufficient. They are such as know their iniquity, and in it most obstinately do persevere: in their own presence there is made a trap for them.

Ps. 55, 15. Ps. 124, 1. These are they that, being too destructive, *go down into Hell alive.* Lastly, of persecutors what hath been said? Except that the Lord were in us, perchance alive they had swallowed us up. What is alive? Consenting to them, and knowing that we ought not to consent to them. Therefore in their own presence there is made a trap, and they are not amended. Even though in their own presence there is a trap, let them not fall into it. Behold they know the trap, and thrust out foot, and bow their necks to be caught. How much better

were it to turn away from the trap, to acknowledge sin, to condemn error, to be rid of bitterness, to pass over into the Body of Christ, to seek the Lord's glory! But so much prevaileth presumption of mind, that even in their own presence the trap is, and they fall into it. *Let the eyes of them be darkened, that they see not*, followeth here: that whereas without benefit they have seen, it may chance to them even not to see. *Let the table of them, therefore, be made in their own presence for a trap. In their own presence be made for a trap*, is not from one wishing, but from one prophesying: not in order that it may come to pass, but because it will come to pass. This we have often remarked, and ye ought to remember it: lest that which the prescient mind saith in the Spirit of God, it should seem with ill will to imprecate. May it come to pass therefore; nor can it otherwise come to pass than that these things to such men must happen. And since we see that through the Spirit of God such things are spoken of as to happen to evil men; to this end let us perceive these things in them, in order that we may ourselves avoid such things. For this is good for us to perceive, and by our enemies to profit. Let it then be done to them, (ver. 23.) *both for a requital and for a stumbling-block*. And is this by any means unjust? It is just. Why? For it is *for a requital*. For not any thing would happen to them, which was not owed. *For a requital it is done, and for a stumbling-block*: for they are themselves a stumbling-block to themselves.

8. *Let the eyes of them be darkened, that they see not, and the back of them always bow Thou down*. This is a consequence. For they, whose eyes have been darkened that they see not, it followeth, must have their back bowed down. How so? Because when they have ceased to take knowledge of things above, they must needs think of things below. He that well heareth, "lift up the heart," a bowed back hath not. For with stature erect he looketh for the hope laid up for him in Heaven; most especially if he send before him his treasure, whither his heart followeth. But, on the other hand, they they perceive not the hope of future life; already being blinded, they think of things below: and this is to have a bowed back: from which disorder the Lord

VER.
23.

v. 24.

Matt. 6,
21.

PSALM LXIX. delivered that woman. For Satan had bound her eighteen years, and her that was bowed down¹ He raised up: and because on the Sabbath He did it, the Jews were scandalized; suitably were they scandalized at her being raised up, themselves being bowed. *And the back of them alway bow Thou down.*

9. Ver. 24. *Pour forth upon them Thine anger, and let the indignation of Thine anger overtake them,* are plain words: but nevertheless, in *overtake them* we perceive them as it were fleeing. But whither are they to flee? Into Heaven? Thou art there. Into Hell? Thou art present. Their wings they will not take to fly straight: *Let the indignation of Thine anger overtake them,* let it not permit them to escape.

10. Ver. 25. *Let the habitation of them become forsaken.* This is now evident. For in the same manner as He hath mentioned not only a secret deliverance of His, saying, *Give heed to My soul, and redeem her;* but also one open after the body, adding, *because of mine enemies deliver me:* so also to these men He foretellet how there are to be certain secret misfortunes, whereof a little before He was speaking. For is any man equal to perceive the unhappiness of a man whose heart is already blinded? Let there be taken from him the eyes of the body, all men call him miserable: let him lose the eyes of the mind, while yet he aboundeth with all plenteousness of possessions, they call him happy; but only they that in like manner have lost the eyes of the mind. Then what now is done openly, that it may appear to all how vengeance hath been taken upon them? For the blindness of the Jews was secret vengeance: but the open was what? *Let their habitation become forsaken, and in their tabernacles let there be not any one to inhabit.* There hath come to pass this thing in the very city Jerusalem, wherein they thought themselves mighty in crying against the Son of God, *Crucify, Crucify;* and in prevailing because they were able to kill Him that raised dead men. How mighty to themselves, how great, they seemed! There followed afterwards the vengeance of the Lord, stormed was the city, utterly conquered the Jews, slain were I know not how many thousands of men. No one of the Jews is permitted to come

John 19,
6.

Acts 1,
20

v. 19.

Ps. 139,
7—9.

¹ curva-
tam
Ben.
Most
Mss.
Cura-
tam;
'cured.'

Luke 13,
16.

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LXIX.

thither now: where they were able to cry against the Lord, there by the Lord they are not permitted to dwell. They have lost the place of their fury: and O that even now they would know the place of their rest! What profit to them was Caiaphas in saying^a, *If we shall have let go this man thus, there will come the Romans, and take away from us both place and kingdom?* Behold, both they did not let Him go alive, and He liveth: and there have come the Romans, and have taken from them both place and kingdom. But now we heard, when the Gospel was being read, *Jerusalem, Jerusalem, how often would I have gathered together thy sons, as a hen her chickens under her wings, and thou wouldest not? Behold, there is left to you your house forsaken.* The same here also is said: *Let the habitation of them become forsaken, and in the tabernacles of them let there not be any one to inhabit.* "Let there be not any one to inhabit," but out of the number of those men. For all those places are both full of men, and are void of Jews.

11. Why so? (ver. 27.) *For Him Whom Thou hast smitten they have themselves persecuted, and upon the pain of my wounds they have added.* How then have they sinned if they have persecuted one by God smitten? What sin is ascribed to their mind? Malice. For the thing was done in Christ which was to be. To suffer indeed He had come, and He punished him through whom He suffered. For Judas the traitor was punished, and Christ was crucified: but us He redeemed by His blood, and He punished him in the matter of his price. For he threw down the price of silver, for which by him the Lord had been sold; and he knew not the price, wherewith he had himself by the Lord been redeemed^b. This thing was done in the case of Judas. But when we see that there is a sort of measure of requital in all men, and that not any one can be suffered to rage more than he hath received power to do: how have they added, or what is that smiting of the Lord? Without doubt He is speaking in the person of him from whom He had received a body, from whom He had taken upon Him flesh,

^a Or, What did it profit Caiaphas to say? Mss. Ben. 'redimendus,' 'was to be redeemed.' See note at the end of Homilies on St. John.

^b Redemptus, Oxf. Mss. and 2 in

PSALM LXIX. that is in the person of mankind, of Adam himself who was smitten with the first death because of his sin. Mortal therefore here are men born, as born with their punishment: to this punishment they add, whosoever do persecute men. For now here man would not have had to die, unless God had smitten him. Why then dost thou, O man, rage more than this? Is it little for a man that sometime he is to die? Each one of us therefore beareth his punishment: to this punishment they would add that persecute us. This punishment is the smiting of the Lord. For the Lord smote man with the sentence; *What day ye shall have touched it, He saith, with death ye shall die.* Out of this death He had taken upon Him flesh, and our old man hath been crucified together with Him. By the voice of that man He hath said these words, *Him whom Thou hast smitten they have themselves persecuted, and upon the pain of My wounds they have added.* Upon what pain of wounds? Upon the pain of sins they have themselves added. For sins He hath called His wounds. But do not look to the Head, consider the Body; according to the voice whereof hath been said by the Same in that Psalm, wherein He shewed there was His voice, because in the first verse thereof He cried from the Cross, *God, My God, look upon Me, why hast Thou forsaken Me?* There in continuation He saith, *Afar from My safety are the words of Mine offences.* These are the very wounds inflicted by robbers in the road upon him whom he mounted upon his beast: whom a priest and a Levite passing by had found and contemned, by whom He could not have been made whole; but a Samaritan passing by pitied him, drew near, and upon his own beast he mounted him. Samaritan in Latin is interpreted keeper: but who is the keeper, save our Lord Jesus Christ? Who, since He hath risen from the dead, now no longer to die, 'neither sleepeth nor shall slumber, that keepeth Israel.' *And upon the pain of My wounds they have added.*

12. Ver. 27. *Lay Thou iniquity upon their iniquity.* What is this? Who would not be afraid? To God is said, *Lay Thou iniquity upon their iniquity.* Whence shall God lay iniquity? For hath He iniquity to lay? For we know that to be true which hath been spoken through Paul the

Apostle, *What then shall we say? Is there anywise iniquity with God? Far be it.* Whence then, *Lay Thou iniquity upon iniquity?* How must we understand this? May the Lord be with us, that we may speak, and because of your weariness may be able to speak briefly. Their iniquity was that they killed a just Man: there was added another, that they crucified the Son of God. Their raging was as though against a man: but *if they had known, the Lord of Glory they had never crucified.* They with their own iniquity willed to kill as it were a man: there was laid iniquity upon their own iniquity, so that the Son of God they should crucify. Who laid this iniquity upon them? He that said, *Perchance they will reverence My Son, Him I will send.* For they were wont to kill servants sent to them, to demand rent and profit. He sent the Son Himself, in order that Him also they might kill. He laid iniquity upon their own iniquity. And these things did God do in wrath, or rather in just requital? For, *May it be done to them,* He saith, *for a requital and for a stumbling-block.* They had deserved to be so blinded as not to know the Son of God. And this God did, laying iniquity upon their iniquity; not in wounding, but in not making whole. For in like manner as thou increasest a fever, increasest a disorder, not by adding disorder, but by not relieving: so because they were of such sort as that they merited not to be healed, in their very naughtiness in a manner they advanced; as it is said, *But evil men and wicked doers advance for the worse:* and iniquity is laid upon their own iniquity. *And let them not enter in Thy righteousness.* This is a plain thing.

13. Ver. 28. *Let them be blotted out from the book of the living.* For had they been sometime written therein? Brethren, we must not so take it, as that God writeth any one in the book of life, and blotteth him out. If a man said, *What I have written I have written,* concerning the title where it had been written, *King of the Jews:* doth God write any one, and blot him out? He foreknoweth, He hath predestined all before the foundation of the world that are to reign with His Son in life everlasting. These He hath written down, these same the Book of Life doth contain. Lastly, in the Apocalypse, what saith the Spirit of God,

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LXIX.

APOC.
13, 8.
1 E. V.
worship

when the same Scripture was speaking of the oppressions that should be from Antichrist? *There shall give consent¹ to him all they that have not been written in the book of life.*

So then without doubt they will not consent that have been written. How then are these men blotted out from that book wherein they were never written? This hath been said according to their own hope, because they thought of themselves that they were written. What is, *let them be blotted out from the book of life?* Even to themselves let it be evident, that they were not there. By this method of speaking

Ps. 91,
7.

hath been said in another Psalm, *There shall fall from Thy side a thousand, and tens of thousands from on Thy right hand:* that is, many men shall be offended, even out of that number who thought that they would sit with Thee, even out of that number who thought that they would stand at Thy

Mat. 25,
33.

right hand, being severed from the left-hand goats: not that when any one hath there stood, he shall afterwards fall, or when any one with Him hath sat, he shall be cast away; but that many men were to fall into scandal, who already thought themselves to be there, that is, many that thought that they would sit with Thee, many that hoped that they would stand at the right hand, will themselves fall. So then here also they that hoped as though by the merit of their own righteousness themselves to have been written in the

John 5,
39.

book of God, they to whom is said, *Search the Scriptures, wherein ye think yourselves to have life eternal:* when their condemnation shall have been brought even to their own knowledge, shall be effaced from the book of the living, they shall know themselves not to be there. For the verse which followeth, explaineth what hath been said: *And with just men let them not be written.* I have said then, *Let them be effaced,* according to their hope: but according to Thy justice I say what? *Let them not be written.*

14. Ver. 29. *Poor and sorrowful I am.* Why this? Is it that we may acknowledge that through bitterness of soul this poor One doth speak evil? For He hath spoken of many things to happen to them. And as if we were saying to Him, "Why such things?—Nay, not so much!" He answereth, *Poor and sorrowful I am.* They have brought Me to want, unto this sorrow they have set Me down, therefore I

say these words. It is not, however, the indignation of one cursing, but the prediction of one prophesying. For He was intending to recommend to us certain things which hereafter He saith of His poverty and His sorrow, in order that we may learn to be poor and sorrowful. For, *Blessed are the poor, for theirs is the kingdom of Heaven.* And, *Blessed are they that mourn, for they shall be comforted.* This therefore He doth Himself before now shew to us: and so, *poor and sorrowful I am.* The whole Body of Him saith this. The Body of Christ in this earth is poor and sorrowful. But let Christians be rich. Truly if Christians they are, they are poor; in comparison with the riches celestial for which they hope, all their gold they count for sand. *Poor and sorrowful I am.*

15. *And the health of Thy countenance, O God, hath taken Me up.* Is this poor One anywise forsaken? When dost thou deign to bring near to thy table a poor man in rags? But again, this poor One the health of the countenance of God hath taken up: in His countenance He hath hidden His need. For of Him hath been said, *Thou shalt hide them in the hiding place of Thy countenance.* But in that countenance what riches there are would ye know? Riches here give thee this advantage, that thou mayest dine on what thou wilt, whenever thou wilt: but those riches, that thou mayest never hunger. *Poor and sorrowful I am: and the health of Thy countenance, O God, hath taken Me up.* For what purpose? In order that no longer I may be poor, no longer sorrowful? (Ver. 30.) *I will praise the name of the Lord with a song, I will magnify Him in praise.* Now it hath been said, this poor One praiseth the name of the Lord with a song, he magnifieth Him in praise. When would He have ventured to sing, unless He had been refreshed from hunger? *I will praise the name of the Lord with a song, I will magnify Him with praise.* O vast riches! What jewels of God's praise hath he brought out of his inward treasures! *I will magnify Him in praise.* These are my riches! *The Lord hath given, the Lord hath taken away.* Then miserable he hath remained? Far be it. See the riches: "*As it hath pleased the Lord, so hath been*

VER.
30.

Matt. 5,

3.

Ps. 31,
22.

Joh 1,
21.

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LXIX. done, be the name of the Lord blessed." I will praise the name of the Lord with a song, I will magnify Him in praise.

16. Ver. 31. *And it shall please God: that I shall praise Him, shall please: above a new calf, bearing horns and hoofs.* More grateful to Him shall be the sacrifice of praise than the sacrifice of a calf. *The sacrifice of praise shall glorify Me, and there is the way wherein I will shew to him the salvation of God: Immolate to God the sacrifice of praise, and render to the Most High thy vows.* Therefore I will praise God, and it shall please Him better than a new calf bearing horns and hoofs. So then His praise going forth from my mouth shall please God more than a great victim led up to His altar. Must any thing be said concerning the horns and hoofs of this calf? He that is well furnished and is rich in the praise of God, ought to have both horns wherewith he may toss the adversary, and hoofs wherewith he may cast up the earth. For ye know that calves do this when growing up and increasing unto such fierceness as bulls have. For it is new, because of the new life. Some heretic then perchance is gainsaying, let him be tossed with the horns: another gainsayeth not, but yet meanly mindeth an earthly object, let him be cast up with the hoofs. Therefore above this calf my praising shall please Thee, such as hereafter will be, after poverty and sorrow, in the eternal society of Angels, where neither adversary there shall be in battle to be tossed, nor sluggard from earth to be stirred up.

17. Ver. 32. *Let the needy see and rejoice.* Let them believe, and in hope be glad. Let them be more needy, in order that they may deserve to be filled: lest while they belch out pride's satiety, there be denied them the bread whereon they may healthily live. *Seek the Lord, ye needy, hunger ye and thirst; for He is Himself the living bread that came down from Heaven. Seek ye the Lord, and your soul shall live.* Ye seek bread, that your flesh may live: the Lord seek ye, that your soul may live.

18. Ver. 33. *For the Lord hath hearkened to the poor.* He hath hearkened to the poor, and He would not have hearkened to the poor, unless they were poor. Wilt thou be hearkened to? Poor be thou: let sorrow cry out from thee

and not fastidiousness. *For the Lord hath hearkened to poor men, and His fettered ones He hath not despised.* Being ^{VER. 34—36.} offended at His servants, He hath put them in fetters: but them crying from the fetters He hath not despised. What are these fetters? Mortality, the corruptibleness of the flesh are the fetters wherewith we have been bound. And would ye know the weight of these fetters? Of them is said, *The body which is corrupted weigheth down the soul.* ^{Wisd. 9, 15.} Whenever men in the world will to be rich, for these fetters they are seeking rags. But let the rags of the fetters suffice: seek so much as is necessary for keeping off want, but when thou seekest superfluities, thou longest to load thy fetters. In such a prison then let the fetters abide even alone. *Sufficient for the day be the evil thereof.* ^{Matt. 6, 34.} Concerning this evil we cry to God, *for the Lord hath hearkened to the poor, and His fettered ones He hath not despised.*

19. Ver. 34. *Let there praise Him heavens and earth, sea and all things creeping in them.* The true riches of this poor man are these, to consider the creation, and to praise the Creator. *Let there praise Him heavens and earth, sea and all things creeping therein.* And doth this creation alone praise God, when by considering of it God is praised?

20. Hear thou another thing also: (ver. 35.) *for God shall save Sion.* He restoreth His Church, the faithful Gentiles He doth incorporate with His Only-Begotten; He beguileth not them that believe in Him of the reward of His promise. *For God shall save Sion; and there shall be builded the cities of Juda.* These same are the Churches. Let no one say, when shall it come to pass that there be builded the cities of Juda? O that thou wouldest acknowledge the Edifice, and be a living stone, that thou mightest enter into Her. Even now the cities of Juda are being built. For Juda is interpreted confession. By confession of humility there are being builded the cities of Juda: in order that there may remain without the proud, who blush to confess. *For God shall save Sion.* What Sion? Hear in the following words: (ver. 36.) *and the seed of His servants shall possess Her, and they that love His name shall dwell therein.*

21. The Psalm is ended, but for a little space let us not leave these two verses: for they admonish us of something,

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lest by despairing, into that edifice we enter not. *The seed*, he saith, *of His servants shall possess her*. Now then, *the seed of His servants* are who? Perchance thou sayest, the Jews were born of Abraham; but for us that are not born of Abraham, how shall we have that city? But those Jews are not the seed of Abraham, to whom was said, If sons of Abraham ye are, the deeds of Abraham do ye. *The seed*, then, *of His servants*, the imitators of the faith of His servants, *shall possess her*. In a word, the last verse explaineth the former. For in order that thou, being troubled, mightest not suppose this to be spoken concerning Jews, *And the seed of His servants shall possess her*, while thou sayest, we are the seed of Gentiles, who have worshipped idols, and have served devils: what then for us is to be hoped for in this city? in order that thou mayest rely and hope, immediately he hath added, *And they that love His name shall dwell therein*. For these are *the seed of His servants, they that love His name*. For because His servants have loved His name; let whosoever love not His name not call themselves the seed of His servants; and let them that love His name, not deny themselves to be the seed of His servants.

LAT.
LXIX.

PSALM LXX.

EXPOSITION.

Sermon preached at the Celebration of the Martyrs.

Preface.
John 12,
24.

1. THANKS to the *Corn of wheat*, because He willed to die and to be multiplied: thanks to the only Son of God, our Lord and Saviour Jesus Christ, who disdained not to undergo our death, in order that He might make us worthy of His life. Behold Him that was single until He went hence; as He said in another Psalm, *Single I am until I go hence*; for He was a single corn of wheat in such sort as that He had in Himself a great fruitfulness of increase; in how many corns imitating the Passion of Him do we exult, when we celebrate the nativities of the Martyrs! Many therefore members of Him, under one Head our Saviour Himself, being

Ps. 141,
10.
LXX.
and
Vulg.
nearly.

bound together in the bond of love and peace, (as ye judge PREF. it fit that ye know, for ye have often heard,) are one man : and of the same, as of one man, the voice is oftentimes heard, in the Psalms, and thus one crieth as though it were all, because all in one are one. Let us hear then how the Martyrs laboured, and were in peril themselves amid mighty tempests of hatred in this world, not so much for the body, which sometime they were to put off, but for the very Faith ; lest they, fainting and perchance yielding to the sharp pains of persecutions, or to the love of this life, should lose that which God had promised : who not only by word but also by example had taken away all fear : by word, saying, *Fear not* Mat. 10, *them that kill the body, but the soul are not able to kill ;* 28. by example, doing that which in word He commanded, so that He would shun neither the hands of them scourging, nor the buffets of them smiting, nor the spittle of them spitting, nor the crown of thorns of them putting it on Him, nor the Cross of them slaying : none of these things He would shun, Who had no need of them, but for the sake of those to whom this was needful, making of Himself medicine for the sick : and unless He were alway present, Who saith, *Behold I am* Mat. 28, *with you¹ even unto the end of the world,* surely they had 20. fainted. 1 Oxf.

2. There is then in this Psalm the voice of men troubled, Mss. *' all* days.' and so indeed of Martyrs amid sufferings in peril, but relying on their own Head. Let us hear them, and speak with them out of sympathy of heart, though it be not with similarity of suffering. For they are already crowned, we are still in peril : not that such sort of persecutions do vex us as have vexed them, but worse perchance in the midst of all kinds of so great scandals. For our own times do more abound in that woe, which the Lord cried : *Woe to the world because* Mat. 18, *of scandals.* And, *Because iniquity hath abounded, the love* 7. *of man shall wax cold.* For not even that holy Lot at Sodom Mat. 24, suffered corporal persecution from any one, or had it been 12. told him that he should not dwell there : the persecution of Gen. 19, him were the evil doings of the Sodomites. Now then that Christ sitteth in Heaven, now that He is glorified, now that necks of kings are made subject to His yoke, and their brows placed beneath His sign, now that not any one remaineth to

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dare openly to trample upon Christians, still, however, we groan amid instruments and singers, still those enemies of the Martyrs, because with words and steel they have no power, with their own wantonness do persecute them. And O that we were sorrowing for Heathens alone: it would be some sort of comfort, to wait for those that not yet have been signed with the Cross of Christ; when they should be signed, and when, by His authority attached, they should cease to be mad. We see besides men wearing on their brow the sign of Him, at the same time on that same brow wearing the shamelessness of wantonness, and on the days and celebrations of the Martyrs not exulting but insulting. And amid these things we groan, and this is our persecution, if there is in us the love which saith, *Who is weak, and I am not weak? Who is scandalized, and I burn not?* Not any servant of God, then, is without persecution: and that is a true saying which the Apostle saith, *But even all men that will to live godly in Christ, shall suffer persecution.* See whence, see how, that devil is two-formed. A lion he is in assault, a snake in lying in wait. If as a lion he menace, he is an enemy; if as a snake he lie in wait, he is an enemy. When are we secure? Behold, though all men be made Christians, will the Devil too be a Christian? To tempt therefore he ceaseth not, to lie in wait he ceaseth not. Bridled he is and bound in the hearts of ungodly men, that he may not rage against the Church, and do as much as he would. The teeth of ungodly men gnash at the majesty of the Church and the peace of Christians, and because they have nothing that they can do by raging; by dancing, by blaspheming, by wanton living, they vex not the bodies of Christians, but rend the souls of Christians. Let us cry then all with one voice these words,

2 Cor.
11, 29.

2 Tim.
3, 12.

Ver. 1. *O God, to my aid make speed.* For need we have for an everlasting aid in this world. But when have we not? Now however being in tribulation, let us especially say, *O God, to my aid make speed.*

3. *Let them be confounded and fear that seek my soul.*

Christ is speaking: whether Head speak or whether Body

Acts 9, speak; He is speaking that hath said, *Why persecutest thou*
4.
Mat. 25, *Me?* He is speaking that hath said, *Inasmuch as ye have*
40.

done it to one of the least of Mine, to Me ye have done it. VER.
1.
The voice then of this Man is known to be of the whole man, of Head and of Body: that need not often be mentioned, because it is known. *Be they confounded*, he saith, *and fear that seek my soul*. In another Psalm He saith, *I was looking unto the right and saw, and there was not one that would know Me: flight hath perished from Me, and there is not one to seek out My soul*. There of persecutors He saith, that there was not one to seek out His soul: but here, *let them be confounded and fear that seek My soul*. He was grieving that He was not sought for imitation: was lamenting that He was sought for oppression. Thou seekest the soul of a just man when thou art thinking how to imitate him: thou art seeking the soul of a just man when thou art thinking how to kill him. Because in two ways is sought the soul of a just man, each is expressed in a different Psalm. In the one case He is lamenting that there is not one to seek His soul in order to imitate His passions: but here *be they confounded and fear that seek My soul*. They seek His soul not in order that they may have two. For they did not so seek His soul as a robber seeketh the coat of a traveller: he killeth to the end that he may strip, that he may have. But he that persecuteth in order to kill doth drive forth the soul, doth not clothe himself. They seek my soul, they will to kill me, what then dost thou desire for them? *Let them be confounded and fear*. And where is that which thou hast heard from thy Lord, *Love ye your enemies, do good to them that hate you, and pray for them that persecute you?* Behold thou sufferest persecution, and cursest them from whom thou sufferest: how dost thou imitate the Passions of thy Lord that have gone before, hanging on the cross and saying, *Father, forgive them, for they know not what they do*. To persons saying such things the Martyr replieth and saith, thou hast set before me the Lord, saying, *Father, forgive them, for they know not what they do*: understand thou my voice also, in order that it may be thine too: for what have I said concerning mine enemies? *Let them be confounded and fear*. Already such vengeance hath been taken on the enemies of the Martyrs. That Saul that persecuted Stephen, he was confounded and feared. He was breathing out slaughters,

Ps. 142,

4.

Matt. 5,

44.

Luke 23,

34.

Acts 7,

58; 9, 1.

PSALM
LXX.
Acts 9,
4.

he was seeking some to drag and slay: a voice having been heard from above *Saul, Saul, why persecutest thou Me*, he was confounded and laid low, and he was raised up to obedience, that had been inflamed unto persecuting. This then the Martyrs desire for their enemies, *Let them be confounded and fear*. For so long as they are not confounded and fear, they must needs defend their actions: glorious they think themselves, because they hold, because they bind, because they scourge, because they kill, because they dance, because they insult, and because of all these doings they be sometime confounded and fear^b. For if they be confounded, they will also be converted: because converted they cannot be, unless they shall have been confounded and shall have feared. Let us then wish these things to our enemies, let us wish them without fear. Behold I have said, and let me have said it with you, may all that still dance and sing and insult the Martyrs *be confounded and fear*: at last within these walls confounded may they beat their breasts!

4. Ver. 2. *Let them be turned away backward and blush that think evil things to me*. At first there was the assault of them persecuting, now there hath remained the malice of them thinking. In fact, there are in the Church distinct seasons of persecutions following one another^c. There was made an assault on the Church when kings were persecuting: and because kings had been foretold as to persecute and as to believe, when one had been fulfilled the other was to follow. There came to pass also that which was consequent; kings believed, peace was given to the Church, the Church began to be set in the highest place of dignity, even on this earth, even in this life: but there is not wanting the roar of persecutors, they have turned their assaults into thoughts. In these thoughts, as in a bottomless pit, the devil hath been bound, he roareth and breaketh not forth. For it hath been said concerning these times of the Church, *The sinner shall see, and shall be angry*. And shall do what? That which he did at first? Drag, bind, smite? He doeth not this.

v. Rev.
20, 3.

Ps. 112,
10.

^b Oxf. Mss. 'and no more defend their doings.'

^c The reading 'sequere' mentioned

in *Ben.* is probably a mistake for 'seque,' which is found at Oxford. Or it is, 'Follow them in their succession.'

What then? *With his teeth he shall gnash, and shall pine away.* And with these men the Martyr is, as it were, angry, and yet for these men the Martyr prayeth. For in like manner as he hath wished well to those men concerning whom he hath said, (ver. 2.) *Let them be confounded and fear that seek my soul:* so also now, *Let them be turned backward, and blush, that think evil things to me.* Wherefore? In order that they may not go before, but follow. For he that censureth the Christian religion, and on his own system willeth to live, willeth as it were to go before Christ, as though He indeed had erred and had been weak and infirm, because He either willed to suffer or could suffer in the hands of the Jews; but that he is a clever man for guarding against all these things; in shunning death, even in basely lying to escape death, and slaying his soul that he may live in body, he thinketh himself a man of singular and prudent measures. He goeth before in censuring Christ, in a manner he outstrippeth Christ: let him believe in Christ, and follow Christ. For that which had been desired but now for persecutors thinking evil things, the same the Lord Himself said to Peter. Now in a certain place Peter willed to go before the Lord. For the Saviour was speaking of His Passion, which if He had not undergone, we should not have been saved: and Peter that a little before had confessed the Son of God, and in that confession had been called the Rock, whereon the Church was to be builded, a little afterwards as the Lord is speaking of His future Passion, he saith, *Far be it, O Lord, merciful be Thou to Thyself, there shall not be done this thing.* A little before, *Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it to Thee, but My Father which is in Heaven:* now in a moment, *Go back behind Me, Satan.* What is, *Go back behind Me?* Follow Me. Thou willest to go before Me, thou willest to give Me counsel, it is better that thou follow My counsel: this is, 'go back,' go back behind Me. He is silencing one outstripping, in order that he may go backward; and He is calling him Satan, because he willeth to go before the Lord. A little before, *blessed,* now, *Satan.* Whence a little before, *blessed?* Because, *to thee,* He saith, *flesh and blood hath not revealed it, but My Father Which*

Mat. 16,
22.Mat. 16,
23.

PSALM
LXX. *is in Heaven. Whence now, Satan? Because thou savourest not, He saith, the things which are of God, but the things which are of men.* Let us then that would duly celebrate the naticities of the Martyrs, long for the imitation of the Martyrs; let us not wish to go before the Martyrs, and think ourselves to be of better understanding than they, because we shun sufferings in behalf of righteousness and faith which they shunned not. Therefore be they that think evil things, and in wantonness feed their hearts, *turned backward and blush.* Let them hear from the Apostle afterwards saying, *But what fruit had ye sometime in those things at which ye now blush?*

5. What followeth? (Ver. 3.) *Let them be turned away forthwith blushing, that say to me, Well, well.* Two are the kinds of persecutors, revilers and flatterers. The tongue of the flatterer doth more persecute than the hand of the slayer: for this also the Scripture hath called a furnace. Truly

Wisd. 3,
6. when the Scripture was speaking of persecution, it said, *Like gold in a furnace it hath proved them,* (speaking of Martyrs being slain,) *and as the holocaust's victim it hath received them.* Hear how even the tongue of flatterers is of such sort:

Prov.
27, 21. *The proving, he saith, of silver and of gold is fire; but a man is proved by the tongue of men praising him.* That is fire, this also is fire: out of both thou oughtest to go forth safe. The censurer hath broken thee, thou hast been broken in the furnace like an earthen vessel. The Word hath moulded thee, and there hath come the trial of tribulation: that which hath been formed, must needs be seasoned; if it hath been well moulded, there hath come the fire to strengthen. Whence

Ps. 22,
15. He said in the Passion, *Dried up like a potsherd hath been My virtue.* For Passion and the furnace of tribulation had made Him stronger. Again, if thou be praised by men

Mat. 25,
3. flattering and paying deference to thee, being like one buying oil, and not taking it with thee, like the five foolish virgins; the furnace of thy breaking will be the mouth of men praising thee. But if¹ without these things we cannot be; we must

¹ Oxf.
Mss.
add 'if.'

needs both enter into these things, and go forth from thence: enter into the reviling of evil and wicked men, enter also into some men's paying deference to us as flatterers, but we must go forth from thence. Let us ask it of Him concerning Whom

hath been said, *The Lord keep thy going in and thy going out:* ^{VER.}
 in order that going in whole, so thou mayest go out whole. ^{3.}
 For the Apostle also saith, *Faithful is God, that will not* ^{Ps. 121,}
suffer you to be tried above that ye are able. Behold thou ^{8.}
 hast a 'going in,' He hath not said, Be not tried. For he
 that is not tried is not proved, and he that is not proved,
 profiteth not. What then hath he wished? *Faithful is God,* ^{Ibid.}
That will not suffer you to be tried above that ye are able.
 Thou hast heard the going in, hear also the going out. *But*
He shall make with the trial a going out also, so that ye may
be able to endure it. Therefore, let them be also turned away
forthwith blushing, that say to me, Well, well. For why do
 they praise me? Let them praise God. For who am I that
 I should be praised in myself? Or what have I done? What
 have I which I have not received? "*If thou hast received,*" ^{1 Cor. 4,}
 he saith, "*why dost thou boast as if thou hast not received?*" ^{7.}
Let them be turned away, then, forthwith blushing, that say to
me, Well, well. With such oil the head of heretics is made ^{Ps. 141,}
 fat when they say, It is I¹, it is I: and it is said to them, It ^{5.}
 is Thou², my Lord! They have received the, *Well, well;* they ^{1 Ego}
 have followed the, *Well, well:* have become blind leaders of ^{sum.}
 blind followers. In the plainest words to Donatus are said ^{2 Tu}
 these words which have been sung³, "*Well, well! good* ^{Domine.}
leader! excellent leader!" And he hath not said to them, ^{Mat. 15,}
Be they turned away forthwith and blush, that say to me, ^{14.}
Well, well: and he hath not wished to correct them so that ^{3 al.}
 they should say to Christ, Good leader, excellent leader!
 But the Apostle, dreading the 'well' of men, in order that he
 might be truly praised in Christ, would not have himself to
 be praised instead of Christ; and when certain said, *I am of* ^{1 Cor. 1,}
Paul, he replied in the liberty of the Lord, *Hath Paul been* ^{12.}
crucified for you, or in the name of Paul have ye been
baptized? Therefore let the Martyrs in the persecutions even
 of men flattering, say, *Let them be turned away forthwith*
blushing, that say to me, Well, well.

6. And what cometh to pass when they are all turned back
 and blush, whether it be they that seek my soul, or they that
 think evil things to me, or they that with perverse and feigned
 benevolence with tongue would soften the stroke which they
 inflict, when they shall have been themselves turned away

PSALM and confounded; there shall come to pass what? *Let them*
 LXX. *exult and be joyous in Thee*: not in me, not in this man or
 in that man; but in whom they have been made light that
 were darkness. (Ver. 4.) *Let them exult and be joyous in*
Thee, all that seek Thee. One thing it is to seek God,
 another thing to seek man. *Let them be joyous that seek*

¹ Ms. *Thee*. They shall not be joyous then that seek ¹themselves,
 Reg. whom Thou hast first sought before they sought Thee. Not
 'non te,' yet did that sheep seek the Shepherd, it had strayed from
 'aught but the flock, and He went down to it; He sought it, and carried
 Thee.' it back upon His shoulders. Will He despise thee, O sheep,
 Lukel5, seeking Him, Who hath first sought thee despising Him and
 4. not seeking Him? Now then begin thou to seek Him that
 first hath sought thee, and hath carried thee back on His

John 10, shoulders. Do thou that which He speaketh of, *They that*
 27. *are My sheep hear My voice, and follow Me*. If then thou
 seekest Him that first hath sought thee, and hast become a
 sheep of His, and thou hearest the voice of thy Shepherd,
 and followest Him; see what He sheweth to thee of Himself,
 what of His Body, in order that as to Himself thou mayest
 not err, as to the Church thou mayest not err, that no one
 may say to thee, that is Christ which is not Christ, or that
 is the Church which is not the Church. For many men
 have said that Christ had no flesh, and that Christ hath not
 risen in His Body: do not thou follow the voices of them.
 Hear thou the voice of Himself the Shepherd, that was
 clothed with flesh, in order that He might seek lost flesh.

Luke24, He hath risen again, and He saith, *Handle ye and see; for*
 39. *a spirit hath not flesh and bones as ye see Me have*. He
 sheweth Himself to thee, the voice of Him follow thou. He
 sheweth also the Church, that no one may deceive thee by

ibid. 46. the name of Church. *It behoved, He saith, Christ to suffer,*
and to rise again from the dead the third day, and that
there should be preached repentance and remission of sins
through all nations, beginning with Jerusalem. Thou hast

John10, the voice of Thy Shepherd, do not thou follow the voice of
 5. strangers: and a thief thou shalt not fear, if thou shalt have
 followed the voice of the Shepherd. But how shalt thou follow?
 If thou shalt neither have said to any man, as if it were by
 his own merit, Well, well: nor shalt have heard the same with

joy, so that thy head be not made fat with the oil of a sinner. VER.
2. 3.
Let all them exult and be joyous in Thee, that seek Thee; and let them say—let them say what, that exult? Be the Lord Ps. 141,
5.
always magnified! Let all them say this, that exult and seek Thee. What? *Be the Lord always magnified; yea, they that love Thy salvation.* Not only, *Be the Lord magnified;* but also, *always.* Behold, thou wast straying, and wast turned away from Him; He hath called thee, *Be the Lord magnified.* Behold, He hath inspired thee with confession of sins, thou hast confessed, He hath given pardon, *be the Lord magnified.* Now thou hast begun to live justly: now I think it to be as it were a just thing, that thou also be magnified. For when He called thee straying, the Lord was to be magnified; when to thee confessing He forgave sins, the Lord was to be magnified: but now hearing the words of Him; thou hast begun to advance, thou hast been justified, thou hast arrived at a sort of excellence of virtue; it is a seemly thing that thou also sometime be magnified. *Let them say, Be the Lord always magnified.* A sinner thou art, be He magnified in order that He may call; thou confessest, be He magnified in order that He may forgive: now thou livest justly, be He magnified in order that He may direct: thou perseverest even unto the end, be He magnified in order that He may glorify. *Be the Lord, then, always magnified.* Let just men say this, let them say this that seek Him. Whosoever saith not this, doth not seek Him. Behold, *Be the Lord magnified. Let them exult and be joyous, all that seek Him, and let them say, Be the Lord always magnified, yea they that love His saving health.* For from Him they have salvation, not from themselves. The saving health of the Lord our God, is the Saviour our Lord Jesus Christ: whosoever loveth the Saviour, confesseth himself to have been made whole; whosoever confesseth himself to have been made whole, confesseth himself to have been sick. *Let them say then, Be the Lord always magnified; yea, they that love Thy saving health*^a, not their own saving health, as if they could save themselves of themselves: not as it were the saving health of a man, as though by him they could be saved. *Do not, he saith, confide in princes, and in the sons* Ps. 146,
3.

^a Oxf. Mss. repeat, 'They that love Thy saving health.'

PSALM *of men, in whom there is no safety. Why so? Of the Lord*
 LXX.
 Ps. 3, 8. *is safety, and upon Thy people is Thy blessing. Therefore, Be*
the Lord always magnified: who are saying this? They that
love Thy saving health.

7. Behold, *Be the Lord magnified: wilt thou never, wilt thou no where? In Him was something, in me nothing: but if in Him is whatsoever I am, be He, not I. But thou then what? (Ver. 5) But I am needy and poor. He is rich, He abounding, He needing nothing. Behold my light, behold whence I am*
 Ps. 18, illumined; for I cry, *Thou shalt illumine my candle, O Lord;*
 28.
 Ps. 146, *my God, Thou shalt illumine my darkness. The Lord doth*
 7. *loose men fettered, the Lord raiseth up men crushed, the Lord maketh wise the blind men, the Lord keepeth the proselytes. What then of thee? But I am needy and poor. I am like an orphan, my soul is like a widow destitute and desolate: help I seek, always mine infirmity I confess. But I am needy and poor. There have been forgiven me my sins, now I have begun to follow the commandments of God: still, however, I am needy and poor. Why still needy and poor? Because*
 Rom. 7, *I see another law in my members fighting against the law of*
 23.
 Matt. 5, *my mind. Why needy and poor? Because, blessed are they*
 6. *that hunger and thirst after righteousness. Still I hunger, still I thirst: my fulness hath been put off, not taken away. But I am needy and poor; O God, aid Thou me. Most*
 Luke 16, *suitably also Lazarus is said to be interpreted, one aided:*
 23. *that needy and poor man, that was transported into the bosom of Abraham; and beareth the type of the Church, which ought always to confess that she hath need of aid.*
 Ps. 16, *This is true, this is godly. I have said to the Lord, My God*
 2. *Thou art. Why? For my goods Thou needest not. He needeth not us, we need Him: therefore He is truly Lord. For thou art not the very true Lord of thy servant: both are men, both needing God. But if thou supposest thy servant to need thee, in order that thou mayest give him bread; thou also needest thy servant, in order that he may aid thy labours. Each one of you doth need the other. Therefore neither of you is truly lord, and neither of you truly servant. Hear thou the true Lord, of Whom thou art the true servant: I have said to the Lord, My God Thou art. Why art Thou Lord? Because my goods Thou needest not? But what of*

thee? *But I am needy and poor.* Behold the needy and poor: may God feed, may God alleviate, may God aid: *O God*, he saith, *aid Thou me.* VER.
5.

8. *My helper and deliverer art Thou; O Lord, delay not.* Thou art the helper and deliverer: I need succour, help Thou; entangled I am, deliver Thou. For no one will deliver from entanglings except Thee. There stand round about us the nooses of divers cares, on this side and on that we are torn as it were with thorns and brambles, we walk a narrow way, perchance we have stuck fast in the brambles: let us say to God, *Thou art my deliverer.* He that shewed us the narrow way, hath taught us to follow it. May this voice Matt. 7, continue in us, brethren. However we shall have lived here, 14. however we shall have profited here, let no one say, It is sufficient for me, I am a just man. He that shall have so said, hath stopped on the way, he knoweth not how to attain to the end. Where he hath said, *It is sufficient*, there hath he stuck fast. Observe the Apostle, to whom there was no sufficiency; see in what manner he willeth himself to be aided, until he may attain. *Brethren*, he saith, *I count not myself to have apprehended:* lest they should think themselves to have apprehended, to whom again he saith, *He that thinketh himself to know any thing, not yet knoweth as he ought to know.* 1 Cor. 8, 2. What saith he then? *Brethren, I count not myself to have apprehended.* Above he had said, *Not that now I have received, or now have been made perfect:* Philip. 3, 12. 13. and in this place he continueth, *Brethren, I count not myself to have apprehended.* If not yet he hath received, needy and poor he is: if not yet he is perfect, needy and poor he is. Well, he saith, *O God, aid Thou me.* But he is perceiving something, even something more exalted he is perceiving. See, however, what he saith; *But to him that is able to do above all things more abundantly than we ask and perceive.* See then, because he hath not yet attained, he hath not yet apprehended. What then saith he? *Brethren, I count not myself to have apprehended: but one thing I do,* Philip. 3, 13. 14. *the things which are behind forgetting, unto the things which are before reaching forth, with earnestness I follow unto the prize of the high calling.* He then runneth on, thou hast stuck fast. He speaketh of himself as not yet perfected, and

PSALM
LXX.
dost thou already boast of perfection? Be they confounded that say to themselves, Well, well. Be thou also confounded among them, because thou sayest to thyself, Well, well. For he that praiseth himself, saith to himself, Well well: he that by others is praised and consenteth, doth not carry oil with him: the lights go out, He will shut the door.

Mat. 23,
3.

9. This truth then this Psalm hath briefly taught us, dearly beloved, that, by being reminded of the festival of Martyrs, we may perceive how the Martyrs here have suffered corporal tribulation; and we in whatsoever peace we be, must needs suffer spiritual tribulation: and the Church and the 'heap' must needs groan amid offences, and tares, and chaff, until the harvest come, until the fan, until there come the last

Mat. 3,
12.

winnowing, so that the chaff be severed from the grain, until it be stored in the garner. Until which come to pass, let us cry, *But I am needy and poor; O God, aid Thou me: my helper art Thou, O Lord, delay not.* What is, *delay not?* Because many men say, it is a long time till Christ comes. What then: because we say, *delay not*, will He come before He hath determined to come? What meaneth this prayer, *delay not?* May not Thy coming seem to me to be too long delayed. For to thee it seemeth a long time, to God it

Ps. 90,
4.

seemeth not long, to Whom a thousand years are one day, or the three hours of a watch. But if thou shalt not have had endurance, late for thee it will be: and when to thee it shall be late, thou wilt be diverted from Him, and wilt be like unto those that were wearied in the desert, and hastened to ask of God the pleasant things which He was reserving for them in the Land; and when there were not given on their

Exod.
16, 2.
Acts 7,
39.

journey the pleasant things, whereby perchance they would have been corrupted, they murmured against God, and went back in heart unto Egypt: to that place whence in body they had been severed, in heart they went back. Do not thou, then, so, do not so: fear the word of the Lord, saying,

Luke 17,
32.

Remember Lot's wife. She too being on the way, but now delivered from the Sodomites, looked back; in the place where she looked back, there she remained: she became a statue of salt, in order to season thee. For to thee she hath been given for an example, in order that thou mayest have sense, mayest not stop infatuated on the way. Observe her

stopping and pass on: observe her looking back, and do thou be reaching forth unto the things before, as Paul was. ^{VER. 6.}
 What is it, not to look back. *Of the things behind forgetful.* ^{Philip. 3, 13.}
 he saith. Therefore thou followest, being called to the heavenly reward, whereof hereafter thou wilt glory. For the same Apostle saith, *There remaineth for me a crown of* ^{2 Tim. 4, 8.}
righteousness, which in that day the Lord, the just Judge, shall render to me.

PSALM LXXI.

LAT.
LXX.

EXPOSITION.

SERMON I. *On the first part of the above Psalm.*

I. IN all the holy Scriptures the grace of God that delivereth us commendeth itself to us, in order that it may have us commended. This is sung of in this Psalm, whereof we have undertaken to speak with your Love. The Lord will be with me, in order that I may so apprehend it in heart, as is right; and may so draw it forth, as is expedient for you. For much do move me the love and fear of God: the fear of God, because He is just; love, because He is merciful. For who could say to Him, *What hast Thou done?* if He should condemn a just man. How great then is His mercy, in justifying an unjust man! On this subject we have heard the Apostle also read before to us, commending especially that same grace: because of the commendation whereof he had the Jews for enemies, as it were relying on the letter of the law, and as it were loving and boasting of their justice; of which same persons he saith, *I bear witness to them, that* ^{Rom. 10, 2.}
they have a zeal for God, but not according to knowledge. And as though it were said to him, but what is it to have a zeal for God not according to knowledge? he hath added immediately, *For being ignorant of the justice of God, and willing to establish their own, to the justice of God they are not made subject.* Boasting, he saith, as though of works, they shut out from them grace; and as though relying on their unreal soundness, they reject the medicine. For against

PSALM LXXI. such men even the Lord had said, *I have not come to call just men, but sinners to repentance: the whole need not a Physician, but the sick.* This then is the sum of great

knowledge, for a man to know that he is by himself nothing, and that whatever he is, he is from God, and is for God. *For what hast thou, he saith, which thou hast not received? But if thou hast even received, why dost thou boast as if thou hast not received?* This grace the Apostle commendeth: by this he got to have the Jews for enemies, boasting of the letter of the law and of their own justice. This then commending in

the lesson which hath been read, he saith thus: *For I am the least of the Apostles, that am not worthy to be called an Apostle, because I persecuted the Church of God. But therefore mercy, he saith, I obtained, because ignorant I did it in unbelief.*

Then a little afterwards, *Faithful the saying is, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am first.* Were there before him not any sinners? What then, was he the first then? Yea, going before all men not in time, but in evil disposition. *But therefore, he saith, mercy I obtained,* in order that in me Christ Jesus might shew all long-suffering, for the imitation of those that shall believe in Him unto life eternal: that is, every sinner and unjust man, already despairing of himself, already having the mind of a gladiator^b, so as to do whatsoever he willeth, because he must needs be condemned, may yet observe the Apostle Paul, to whom so great cruelty and so very evil a disposition was forgiven by God; and by not despairing of himself may he be turned unto God. This grace God doth commend to us in this Psalm also: let us examine it, and let us see whether it be so, or whether perchance I regard it amiss. For I judge that it hath this drift, and giveth this sound nearly in all its syllables: that is to say, it commendeth to us this truth, that the grace of God is gratuitous, which delivereth us undeserving, not for our sake, but for its own sake: so that even if I did not say this, nor had made this preface, any one of moderate intelligence attentively hearing the words of this same Psalm, would have tasted of this; and perchance by the very words, if he had

^b Gladiatorium animum, i. e. of utter expect to perish in one fight if not in desperation, since a gladiator would another.

any other purpose in mind, he would have been changed, TITLE. and would have become that which here it soundeth. What is this? That our whole hope should be in God, and we should rely in no respect upon ourselves as though upon our own strength; lest by making that our own which is from Him, we let go even that which we have received.

2. The title then of this Psalm is, as usual, a title intimating on the threshold what is being done in the house: *To David himself for the sons of Jonadab, and for those that were first led captive.* Jonadab was a certain man, (he is commended to us in the prophecy of Jeremiah,) who had ^{Jer. 35,} enjoined his sons not to drink wine, and not to dwell in ^{6. &c.} houses, but in tents. But the commandment of the father the sons kept and observed, and by this earned a blessing from the Lord. Now the Lord had not commanded this, but their own father. But they so received it as though it were a commandment from the Lord their God; for even though the Lord had not commanded that they should drink no wine and should dwell in tents; yet the Lord had commanded, that sons should obey their father. In this case alone a son ought not to obey his father, if his father should have commanded any thing contrary to the Lord his God. For indeed the father ought not to be angry, when God is preferred before him. But when a father doth command that which is not contrary to God; he must be heard as God is: because to obey one's father God hath enjoined. God then blessed the sons of Jonadab because of their obedience, and thrust them in the teeth of His disobedient people, reproaching them, because while the sons of Jonadab were obedient to their father, they obeyed not their God. But while Jeremias was treating of these topics, he had this object in regard to the people of Israel, that they should prepare themselves to be led for captivity into Babylon, and should not hope for any other thing, but that they were to be captives. The title then of this Psalm seemeth from thence to have taken its hue, so that when he had said, *Of the sons of Jonadab*; he added, *and of them that were first led captive*: not that the sons of Jonadab were led captive, but because to them that were to be led

PSALM LXXI. captive there were opposed the sons of Jonadab, because they were obedient to their father: in order that they might understand that they had been made captive, because they were not obedient to God. It is added also that Jonadab is interpreted, *the Lord's spontaneous one*. What is this, the Lord's spontaneous one? Serving God freely with the will.

Ps. 56, 12. What is, the Lord's spontaneous one? *In me are, O God, Thy vows, which I will render of praise to Thee*. What is, Ps. 54, 6. the Lord's spontaneous one? *Voluntarily I will sacrifice to Thee*. For if the Apostolic teaching admonisheth a slave, to serve a human master, not as though of necessity, but of good will, and by freely serving make himself in heart free; how much more must God be served with whole and full and free will, who seeth thy very will? For if thy servant serve thee not with the heart, his hands, his face, his presence thou art able to see, his heart thou canst not: and nevertheless the Apostle saith to them, *not unto eye serving*. And what is, Ephes. 6, 6. *not unto eye*? What then, will my master see how I serve him, that thou sayest to me, *not unto eye serving*? He hath added, *but as if servants of Christ*. The human lord seeth not, but the Lord Christ seeth. *From the heart*, he saith, *with good will*. Such was Jonadab, that is, by this the name of him is interpreted. Who are then *they that first were led captive*? The sons of Israel were led captive, first, and second, and third: but for the sake of these that were first led captive the Psalm, or concerning these the Psalm, doth not give this sound: that is, the Psalm itself when sifted, when searched, when questioned, in all the verses thereof speaketh to thee of something else, not of those men whoever they were who, when certain enemies had made an invasion, were led captive into Babylon out of Jerusalem. But the Psalm saith what, save that which ye have heard from the Apostle? He commendeth to us the grace of God; He commendeth it to us, because by ourselves we are nothing: He commendeth it to us, because whatever we are, by His mercy we are; but whatever of ourselves we are, evil we are. Why then *captive*? and why under the name of captivity is commended the very grace of the Deliverer? The Apostle openeth it, the Apostle

^a Oxf. Mss. &c. or, 'Why under the very grace of the Deliverer is opened. name of captivity commended? The The Apostle &c.'

himself saith, *I delight in the law of God after the inner man: but I see another law in my members fighting against the law of my mind, and leading me captive in the law of sin, which is in my members.* There thou hast the being led captive. What then doth this Psalm commend? That which in that place the Apostle pursueth; *Unhappy man I; who shall deliver me from the body of this death? The grace of God through Jesus Christ our Lord. Why then first?* For it hath been said why *captive*. As far as I judge, this thing also shineth forth clearly. It was because in the comparison of the sons of Jonadab all disobedience was reprov'd. But through disobedience we were made captive, because Adam himself by not obeying sinned. It was said also by the same Apostle, which also is a true saying, that *all in Adam die*, in whom all have sinned. With reason also *the first were led captive*: because *the first man is of earth earthy, the second man is from Heaven heavenly: as is the earthy, such are also the earthy; as is the heavenly, such are also the heavenly. As we have borne the image of the earthy, let us bear also the image of Him that is from Heaven.* The first man made us captive, the second man hath delivered us from captivity. *For as in Adam all die, so also in Christ all shall be made alive.* But in Adam they die through the flesh's nativity, in Christ they are delivered through the heart's faith. It was not in thy power not to be born of Adam: it is in thy power to believe in Christ. Howsoever much then thou shalt have willed to belong to the first man, unto captivity thou wilt belong. And what is, shalt have willed to belong? or what is, shalt belong? Already thou belongest: cry out, *Who shall deliver me from the body of this death?* Let us hear then this man crying out this.

3. Ver. 1. *O God, in Thee I have hoped, O Lord, I shall not be confounded for everlasting.* Already I have been confounded, but not for everlasting. For how is he not confounded, to whom is said, *What fruit had ye in these things wherein ye now blush?* What then shall be done, that we may not be confounded for everlasting? *Draw near unto Him, and be ye enlightened, and your faces shall not blush.* Confounded ye are in Adam, withdraw

VER.
1.
Rom. 7,
22. &c.

Gen. 3,
6.

1 Cor.
15, 22.
Rom. 5,
12.
1 Cor.
15, 47.

Rom. 7,
24.

Rom. 6,
21.

Ps. 34, 5.

PSALM from Adam, draw near unto Christ, and then ye shall not
 LXXI. be confounded. *In Thee I have hoped, O Lord, I shall
 not be confounded for everlasting.* If in myself I am now¹
¹ Oxf. confounded, in Thee I shall not be confounded for ever-
 Mss. lasting.
¹ nunc.

4. Ver. 2. *In Thine own righteousness deliver me, and save me.* Not in mine own, but in Thine own: for if in
 Rom. 10, mine own, I shall be one of those whereof he saith, *Being
 3. ignorant of God's righteousness, and their own righteousness willing to establish, to the righteousness of God they were not made subject.* Therefore, *in Thine own righteousness*, not in mine. For mine is what? Iniquity hath gone before. And when I shall be righteous, Thine own righteousness it will be: for by righteousness given to me by Thee I shall be righteous; and it shall be so mine, as that it be Thine, that
 Rom. 4, is, given to me by Thee. For I believe on Him that justifieth an ungodly man, so that my faith is counted for righteousness. Even so then the righteousness shall be mine, not however as though mine own, not as though by mine own self given to myself: as they thought who through the letter made their boast, and rejected grace. For it is said in another
 Ps. 7, 8, place, *Judge me, O Lord, after my righteousness.* Surely he is not boasting in his own righteousness. But return to the
 1 Cor. 4, Apostle: *For what hast thou which thou hast not received?*
 7. and so speak of thy righteousness that thou mayest remember that thou hast received it, and not envy them that receive it. For even that Pharisee, as though from God he had
 Luke 18, received, was saying, *Thanks to Thee that I am not like the
 11. rest of men. Thanks to Thee: well. That I am not like the rest of men.* Why? Doth it delight thee to be good because another is evil? Lastly, what hath he added? *Unjust, robbers, adulterers, as even this Publican.* This is no longer to exult, but to insult. But that captive dared to raise not even his eyes to Heaven, but he smote his breast, saying, *O Lord, be Thou merciful to me a sinner.* It is a small thing then that thou acknowledge the good thing which is in thee to be from God, unless also on that account thou exalt not thyself above him that hath not yet, who perchance when he shall have received, will outstrip thee. For when Saul was
 Acts 7, a stoner of Stephen, how many were the Christians of whom
 59.

he was persecutor! Nevertheless, when he was converted, all that had gone before he surpassed. Therefore say thou to God that which thou hearest in the Psalm, *In Thee I have hoped, O Lord, I shall not be confounded for everlasting: in Thine own righteousness, not in mine, deliver me, and save me. Incline unto me Thine ear.* This also is a confession of humility. He that saith, *Incline unto me,* is confessing that he is lying like a sick man laid at the feet of the Physician standing. Lastly, observe that it is a sick man that is speaking: *Incline unto me Thine ear, and save me.*

5. Ver. 2. *Be Thou unto me for a protecting God.* Let not the darts of the enemy reach unto me: for I am not able to protect myself. And a small thing is *protecting*: he hath added, *and for a walled place, that Thou mayest save me. For a walled place* be Thou to me, be Thou my walled place. To what purpose is it that thou Adam didst flee from Him, and didst hide thee amid the trees of Paradise? To what purpose is it that thou fearest at His face, at which thou didst use to rejoice? Thou wentest away, and didst perish: thou hast been made captive, and behold thou art visited, and behold thou art not let go; and behold the ninety and nine sheep are left on the mountains, and there is sought the lost sheep: and behold there is said concerning the sheep that is found, *Dead he was, and he hath come to life: had perished, and he hath been found.* Behold, God Himself hath become the place of thy fleeing unto, who at first was the fearful object of thy fleeing from. *For a walled place,* he saith, be Thou to me, *that Thou mayest save me.* I shall not be safe except in Thee: except Thou shalt have been my rest, my sickness shall not be able to be made whole. Lift me from the earth; upon Thee I will lie, in order that I may rise unto a walled place. What can be better walled? When unto that place thou shalt have fled for refuge, tell me what adversaries thou wilt dread? Who will lie in wait, and come at thee? A certain man is said from the summit of a mountain to have cried out, when an Emperor was passing by, *I speak not of thee: the other* is said to have looked back and to have said, *Nor I of thee.* He had despised an Emperor with glittering arms, with

VER.
2.

Gen. 3,

8.

Luke
15, 4.

Ibid. 24.

or, I
care not

PSALM **mighty army.** From whence? From a strong place. If he
 LXXI. was secure on a high spot of earth, how secure art thou on
 Him by Whom heaven and earth were made? *Be Thou then
 to me for a protecting God, and for a walled place, that
 Thou mayest save me.* I, if for myself I shall have chosen
 another place, shall not be able to be safe. Choose thou
 indeed, O man, if thou shalt have found one, a place better
 walled. There is not then a place whither to flee from
 Him, except we flee to Him. If thou wilt escape Him
 angry, flee to Him appeased. *For my firmament and my
 refuge Thou art.* My firmament is what? Through Thee I
 am firm, and by Thee I am firm. *For my firmament and
 my refuge Thou art:* in order that I may be made firm by
 Thee, in whatever respects I shall have been made infirm
 in myself, I will flee for refuge unto Thee. For firm the
 grace of Christ maketh thee, and immoveable against all
 temptations of the enemy. But there is there too human
 frailness, there is there still the first captivity, there is there
 Rom. 7, too the law in the members fighting against the law of the
 23. mind, and willing to lead captive in the law of sin: still the
 Wisd. body which is corrupt presseth down the soul. Howsoever
 9, 15. firm thou be by the grace of God, so long as thou still
 2 Cor. 4, bearest an earthly vessel, wherein the treasure of God is,
 7. something must be dreaded even from that same vessel of
 clay. Therefore *my firmament Thou art*, in order that I may
 be firm in this world against all temptations. But if many
 they are, and they trouble me: *my refuge Thou art.* For I
 will confess mine infirmity, to the end that I may be timid
 like a 'hare,' because I am full of thorns like a 'hedgehog.'
 Ps. 104, And as in another Psalm is said, *The rock is a refuge for the
 18. hedgehogs and the hares:* but the Rock was Christ.
 1 Cor. 6. Ver. 3. *O God, deliver me from the hand of the sinner.*
 10, 4. Generally, sinners, among whom is toiling he that is now to
 Rom. 7, be delivered from captivity: he that now crieth, *Unhappy
 24. man I, who shall deliver me from the body of this death?
 The grace of God through Jesus Christ our Lord.* Within
 is a foe, that law in the members; there are without also
 enemies: unto what criest thou? Unto Him, to Whom hath
 Ps. 19, been cried, *From my secret sins cleanse me, O Lord, and from
 12. strange sins spare Thy servant.* Therefore when there is

said, *Save me*, it is meant from thy inward sickness, that is, ^{V ER.} from thine iniquity, from that whereby thou hast been led _{3.} captive, from that whereby thou belondest to the first man, in order that thou mayest cry amid the first captives. But having been saved from thine iniquity, take heed that now also thou be saved from the iniquities of strangers, amid whom thou must needs live until this life be ended. And how long? Behold it is ending for thee: is it by any means ending for the Church, save at the end of the world? But that one man, the oneness of Christ, crieth in these voices. It must needs be then that many of the faithful, going forth from this body, are already in that rest, which God giveth to the spirits of the faithful: but here there are still members of Christ, in those that are living in this life, in those that hereafter shall be born. Therefore even unto the end of the world there will be here that man, who crieth out to be delivered from his sins, and from the law of the members fighting against the law of the mind. Secondly, amid the sins of other men amid whom he must needs live even unto the end. But these sinners are of two kinds: there are some that have received Law, there are others that have not received: all the heathen have not received Law, all Jews and Christians have received Law. Therefore the general term is sinner; either a transgressor of the Law, if he hath received Law; or only unjust without Law, if he hath not received the Law. Of both kinds speaketh the Apostle, and saith, *They that without Rom. 2,* *Law have sinned, without Law shall perish, and they that* ^{12.} *in the Law have sinned, by the Law shall be judged.* But thou that amid both kinds dost groan, say to God that which thou hearest in the Psalm, *My God, deliver me from the hand of the sinner.* Of what sinner? *From the hand of him that transgresseth the Law, and of the unjust man.* He that transgresseth the Law is indeed also unjust; for not unjust he is not, that transgresseth the Law: but every one that transgresseth the Law is unjust, not every unjust man doth transgress the Law. For, *Where there is not a Law, Rom. 4,* *saith the Apostle, neither is there transgression.* They then ^{15.} that have not received Law, may be called unjust, transgressors they cannot be called. Both are judged after their deservings. But I that from captivity will to be delivered

PSALM
LX XI.

through Thy grace, cry to Thee, *Deliver me from the hand of the sinner.* What is, from the hand of him? From the power of him, that while he is raging, he lead me not unto consenting with him; that while he lieth in wait, he persuade not to iniquity. *From the hand of the sinner and of the unjust man.* Make answer to him, why thou¹ desirest thyself to be delivered from the hand of him that transgresseth the Law, and of the unjust man. Do not thou consent; but if he rageth, be thou patient, endure. But who doth endure, if He forsake that is the walled place? Why then do I say, *Deliver me from the hand of him that transgresseth the Law, and of the unjust man?* Because it is not in me to be patient, but in Thee that givest patience.

¹ or, thou
that,
MSS.

7. Lastly, there followeth the reason why I say this: (ver. 4.) *for Thou art my patience.* Now if He is patience rightly, He is that also which followeth, *O Lord, my hope from my youth.* My patience, because my hope: or rather my hope, because my patience. *Tribulation*, saith the Apostle, *worketh patience, patience probation, but probation hope, but hope confoundeth not.* With reason in Thee I have hoped, O Lord, I shall not be confounded for everlasting. *O Lord, my hope from my youth.* From thy youth is God thy hope? Is He not also from thy boyhood, and from thine infancy? Certainly, saith he. For see what followeth, that thou mayest not think that I have said this, *my hope from my youth*, as if God no ways profited mine infancy or my boyhood; hear what followeth: (ver. 5.) *In Thee I have been strengthened from the womb.* Hear yet: *From the belly of my mother Thou art my Protector.* Why then, *from my youth*, except it was the period from which I began to hope in Thee? For before in Thee I was not hoping, though Thou wast my Protector, that didst lead me safe unto the time, when I learned to hope in Thee. But from my youth I began in Thee to hope, from the time when Thou didst arm me against the Devil, so that in the girding of Thy host being armed with Thy faith, love, hope, and the rest of Thy gifts, I waged conflict against Thine invisible enemies, and heard from the Apostle, *There is not for us a wrestling against flesh and blood, but against principalities, and powers, and rulers of the world of this darkness, against spiritual things*

Eph. 5,
12.

of naughtiness. There a young man it is that doth fight VER.
6. against these things: but though he be a young man, he falleth, unless He be the hope of Him to Whom he crieth, *O Lord, my hope from my youth.*

8. *In Thee is my singing alway.* Is it only from the time when I began to hope in Thee until now? Nay, but *alway.* What is, *alway*? Not only in the time of faith, but also in the time of sight. For now, *So long as we are in the body* ^{2 Cor.} *we are absent from the Lord: for by faith we walk, not by sight:* there will be a time when we shall see that which being not seen we believe: but when that hath been seen which we believe, we shall rejoice: but when that hath been seen which they believed not, ungodly men shall be confounded. Then will come the substance whereof there is now the hope. But, *Hope which is seen is not hope.* But if ^{Rom. 8,} *that which we see not we hope for, through patience we wait* ^{21.} *for it.* Now then thou groanest, now unto a place of refuge thou runnest, in order that thou mayest be saved; now being in infirmity thou entrest the Physician: what, when thou shalt have received perfect soundness also, what when thou shalt have been made *equal to the Angels of God,* wilt thou ^{Mat. 22,} then perchance forget that grace, whereby thou hast been ^{30.} delivered? Far be it. *In Thee shall be my singing alway.*

9. Ver. 6. *As it were a monster I have become unto many.* Here in time of hope, in time of groaning, in time of humiliation, in time of sorrow, in time of infirmity, in time of the voice from the fetters—here then what? *As it were a monster I have become unto many.* Why, *As it were a monster?* Why do they insult me that think me a monster? Because I believe that which I see not. For they being happy in those things which they see, exult in drink, in wantonness, in chamberings, in covetousness, in riches, in robberies, in secular dignities, in the whitening of a mud wall, in these things they exult: but I walk in a different way, contemning those things which are present, and fearing even the prosperous things of the world, and secure in no other thing but the promises of God. And they, *Let us eat and drink, for to-morrow we die.* What sayest thou? Repeat it: *let us eat, he saith, and drink.* Come now, what hast thou said afterwards? *for to-morrow we die.* Thou hast terrified, not led me astray. 1 Cor.
15, 32.

PSALM
LXXI.

Certainly by the very thing which thou hast said afterwards, thou hast stricken me with fear to consent with thee. *For to-morrow we die*, thou hast said: and there hath preceded, *Let us eat and drink*. For when thou hadst said, *Let us eat and drink*; thou didst add, *for to-morrow we die*. Hear the other side from me, "Yea let us fast and pray, *for to-morrow we die*. I keeping this way, strait and narrow, *as it were a monster have become unto many: but Thou art a strong helper*. Be Thou with me, O Lord Jesus, to say to me, faint not in the narrow way, I first have gone along it, I am the way itself, I lead, in Myself I lead, unto Myself I lead home. Therefore though *a monster I have become unto many*; nevertheless I will not fear, for *Thou art a strong Helper*.

John 14,
6.

10. Ver. 7. *Let my mouth be fulfilled with praise, that with hymn I may tell of Thy glory, all the day long Thy magnificence*. What is *all the day long*? Without intermission. In prosperity, because Thou dost comfort; in adversity, because Thou dost correct: before I was in being, because Thou didst make; when I was in being, because Thou didst give health: when I had sinned, because Thou didst forgive; when I was converted, because Thou didst help; when I had persevered, because Thou didst crown. So indeed *let my mouth be fulfilled with praise, that with hymn I may tell of Thy glory, all the day long Thy magnificence*.

2 Cor.
12, 10.

11. Ver. 8. *Cast me not away in the time of old age*. My hope from my youth, *cast me not away in time of old age*. What is this time of old age? *When my strength shall fail, forsake Thou not me*. Here God maketh this answer to thee, yea indeed let thy strength fail, in order that in thee mine may abide: in order that thou mayest say with the Apostle, *When I am made weak, then I am mighty*. Fear not, that thou be cast away in that weakness, in that old age. But why? Was not thy Lord made weak on the Cross? Did not most mighty men and fat bulls before Him, as though a man of no strength, made captive and oppressed, shake the head and say, *If Son of God He is, let Him come down from the Cross*? Has he deserted because He was made weak, Who preferred not to come down from the Cross, lest He should seem not to have displayed power, but to

Mat. 27,
39. 40.
&c.

have yielded to them reviling? What did He hanging teach thee, That would not come down, but patience amid men ^{VFR. 9.} reviling, but that thou shouldest be strong in thy God? Perchance too in His person was said, *As it were a monster* ^{v. 6.} *I have become unto many, and Thou art a strong Helper.* In His person according to His weakness, not according to His power; according to that whereby He had transformed us into Himself, not according to that wherein He had Himself come down. For He became a monster unto many. And perchance the same was the old age of Him; because on account of its oldness it is not improperly called old age, and the Apostle saith, *Our old man hath been crucified together with Him.* ^{Rom. 6, 6.} If there was there our old man, old age was there; because old, old age. Nevertheless, because a true saying is, *Renewed as an eagle's shall be Thy youth;* ^{Ps. 103, 5.} He rose Himself the third day, promised a resurrection at the end of the world. Already there hath gone before the Head, the members are to follow. Why dost thou fear lest He should forsake thee, lest He cast thee away for the time of old age, when thy strength shall have failed? Yea at that time in thee will be the strength of Him, when thy strength shall have failed.

12. Ver. 9. Why do I say this? *For mine enemies have spoken against me, and they that were keeping watch for My soul, have taken counsel together, saying, God hath forsaken Him, persecute Him, and seize Him, for there is no one to deliver Him.* This hath been said concerning Christ. For He that with the great power of Divinity, wherein He is equal to the Father, had raised to life dead persons, on a sudden in the hands of enemies became weak, and as if having no power, was seized. When would He have been seized, except they had first said in their heart, *God hath forsaken Him?* Whence there was that voice on the Cross, *My God, My God, why hast Thou forsaken Me?* So then did ^{Ps. 22,} God forsake Christ, though *God was in Christ reconciling the* ^{1.} *world to Himself,* though Christ was also God, out of the ^{2 Cor. 5,} ^{19.} Jews indeed according to the flesh, *Who is over all things,* ^{Rom. 9,} *God blessed for ever*—did God forsake Him? Far be it. ^{5.} But in our old man our voice it was, because our old man ^{Rom. 6,} was crucified together with Him: and of that same our old ^{6.}

PSALM man He had taken a Body, because Mary was of Adam.
 LXXI. Therefore the very thing which they thought, from the Cross
 Mat 27, He said, *Why hast Thou forsaken Me?* Why do these men
 46. think Me left alone to their evil? What is, think Me forsaken
 1 Cor. in their evil? *For if they had known, the Lord of glory they*
 2, 8. *had never crucified. Persecute and seize Him.* More
 familiarly however, brethren, let us take this of the members
 of Christ, and acknowledge our own voice in these words:
 because even He used such words in our person, not in His
 own power and majesty; but in that which He became for our
 sakes, not according to that which He was, Who hath made
 us.

13. Ver. 10. *O Lord, my God, be not far from me.* So
 Ps. 33, it is, and the Lord is not far off at all. For, "*The Lord is*
 18. *nigh unto them that have bruised the heart.*" *My God, unto*
my help look Thou.

14. Ver. 11. *Be they confounded and fail that engage¹ my*
 1 com- *soul.* What hath he desired? *Be they confounded and fail.*
 mitted- *Why hath he desired it? That engage my soul? What is,*
 tes. *That engage my soul?* Engaging as it were unto some
 quarrel. For they are said to be engaged that are challenged
 to quarrel. If then so it is, let us beware of men that engage
 our soul. What is, *That engage our soul?* First provoking
 us to withstand God, in order that in our evil things God
 may displease us. For when art thou right, so that to thee
 Ps 73,1. the God of Israel may be good, good to men right in heart?
 When art thou right? Wilt thou hear? When in that good
 which thou doest, God is pleasing to thee; but in that evil
 which thou sufferest, God is not displeasing to thee. See
 ye what I have said, brethren, and be ye on your guard
 against men that engage your souls. For all men that deal
 with you in order to make you be wearied in sorrows and
 tribulations, have this aim, namely, that God may be dis-
 pleasing to you in that which ye suffer, and there may go
 forth from your mouth, *What is this? For what have I*
done? Now then hast thou done nothing of evil, and art
 thou just, He unjust? A sinner I am, thou sayest, I con-
 fess, just I call not myself. But what, sinner, hast thou by
 any means done so much evil as he with whom it is well?
 As much as Gaiusius?² I know the evil doings of him, I

² al.
 Gaius

know the iniquities of him, from which I, though a sinner, am very far; and yet I see him abounding in all good things, and I am suffering so great evil things. I do not then say, O God, "what have I done" to Thee, because I have done nothing at all of evil; but because I have not done so much as to deserve to suffer these things. Again, art thou just, He unjust? Wake up, wretched man, thy soul hath been engaged! I have not, he saith, called myself just. What then sayest thou? A sinner I am, but I did not commit so great sins, as to deserve to suffer these things. Thou sayest not then to God, just I am, and Thou art unjust: but thou sayest, unjust I am, but Thou art more unjust. Behold thy soul hath been engaged, behold now thy soul wageth war. What? Against whom? Thy soul, against God; that which hath been made against Him by Whom it was made. Even because thou art in being to cry out against Him, thou art ungrateful. Return, then, to the confession of thy sickness, and beg the healing hand of the Physician. Think thou not they are happy who flourish for a time. Thou art being chastised, they are being spared: perchance for thee chastised and amended an inheritance is being kept in reserve. Return then, *return thou, O transgressor, to the heart*, let not thy soul be engaged. More mighty He is by far with Whom thou hast declared war. The greater the stones which thou hast thrown at the sky, the mightier the ruin which will overwhelm thee. Return rather, know thyself. God it is that is displeasing to thee: blush, be thou displeasing to thyself. Nothing of good thou hadst done, unless He had been good; and nothing of evil thou hadst suffered, unless He had been just. Awake thou therefore unto this voice, *The Lord hath given, the Lord hath taken away; as it hath pleased the Lord so hath been done: be the name of the Lord blessed.* Unjust men they were that were sitting whole beside Job rotting; and nevertheless he was being scourged to be restored again, they were being spared to be punished. Whatsoever then of tribulation shall have chanced to thee, whatsoever of insult, be not thy soul engaged, be it not engaged, not only against God, but not even against those very persons that are doing these things to thee. For if thou shalt have hated even those very persons, then against them

VER.
11.

Isa. 46,
8.

Job 1,
21.

Job 2,
13.

PSALM LX XI. thy heart hath been engaged. Forthwith to Him render thou thanks, for them pray thou. For perchance even a prayer for them is this which thou hast heard, *Let them be confounded and fail that engage my soul.* "*Let them be confounded and fail.*" for much on their own righteousness they rely: therefore be they confounded. This is expedient for them, in order that they may acknowledge their sins, as the cause wherefore they are confounded and fail, (for they were to ill purpose relying on their own strength,) and they failing themselves may say, *When I am made weak, then mighty I am:* and they failing themselves may say, *Cast me not away in time of old age.* A good thing therefore he hath wished for them, that they may be confounded for their evil doings, and fail from their perverse strength, and then at length failing and being confounded they may seek an Enlightener from this confusion, and a Comforter from discomfiture. Lastly, see what followeth, *Let them put on confusion and shame, that think evil things to me.* "*Confusion and shame,*" confusion because of a bad conscience, shame because of modesty. Let this befall them, and they will be good. Think thou not that he is enraged: O that he might be hearkened unto in behalf of them! For even Stephen seemed to be enraged, when with flaming mouth

2 Cor. 12, 10. v. 8. these words he darted forth, *Ye of a stiff neck, and uncircumcised in heart and ears, ye do always withstand¹ the Holy Spirit.* How inflamed the anger, how vehement against enemies. Doth his soul seem to thee to be engaged? Far be it. Their health he was seeking; them phrensied, raving to their hurt, he was binding with words. For see how the soul of him was not engaged, not only against God, but not

Acts 7, 51. ¹ have withstood, Mss. even against them: *O Lord Jesu, he saith, receive my spirit.*

Acts 7, 59. Jesus was not displeasing to him, because he suffered stoning for His word: so his soul was not engaged against God.

Acts 7, 60. Also he said, *O Lord, set not this sin against them.* His soul then was not engaged, not even against his enemies. *Let them be clothed with confusion and shame, that think evil things to me.* For this all they seek that trouble me, evil things for me they seek. Which evil things was seeking even that woman, when she suggested, *Say thou somewhat against God, and die.* And that wife of Tobit², who saith to

Job 2, 9. ² Ben. ¹ Tobie al. ¹ Tobit.

her husband, *where are thy righteousnesses?* To this end she was saying it, that God might be displeasing to him; his soul might be engaged. VER.
12.

15. If then no one by troubling hath persuaded thee, if no one hath wrung from thee a confession that God doth displease thee in those things which thou sufferest, or that thou hatest the men through whom thou sufferest, then thy soul is not engaged: safely thou sayest that which followeth.

Ver. 12. *But I alway in Thee will hope, and will add to all Thy praise.* What is this? *I will add to all Thy praise,* ought to move us. More perfect wilt thou make the praise of God? Is there any thing to be superadded? If already that is all praise, wilt thou add any thing? God was praised in all His good deeds, in every creature of His, in the whole establishment of all things, in the government and regulation of ages, in the order of seasons, in the height of Heaven, in the fruitfulness of the regions of earth, in the encircling of the sea, in every excellency of the creature every where brought forth, in the sons of men themselves, in the giving of the Law, in delivering His people from the captivity of the Egyptians, and all the rest of His wonderful works: not yet He had been praised for having raised up flesh unto life eternal. Be there then this praise added by the Resurrection of our Lord Jesus Christ: in order that here we may perceive His voice above all past praise: thus it is that we rightly understand this also. What, O thou who art perchance a sinner, who didst fear lest thy soul should be engaged, who in Him alone didst hope in order that thou shouldest be delivered from that first captivity, who on thy own righteousness didst not rely, but on His grace, which this Psalm doth commend, what, wilt thou add any thing to all the praise of God? I will add, he saith. Let us see what he addeth. Thy praise might have been entire, and nothing at all might seem to be wanting to Thy praise, because nothing could be wanting, if Thou didst condemn all unrighteous men. For the very justice whereby unrighteous men are condemned could not but be great praise of God: great praise it would be. Thou didst make man, Thou didst give him a free will, in Paradise Gen. 2, didst place him, a command didst impose, death if he broke 7. &c.

PSALM
LXXI.

the command most justly Thou didst denounce; there was nothing Thou didst not do, there is no one who would require more of Thee: He sinned, mankind became as though a mass of sinners, flowing from sinners; what then, if Thou shouldest condemn this mass of iniquity, will any one say to Thee, unjustly Thou hast done? Thou wouldest be evidently even so just, and this Thy praise would be entire; but because Thou hast delivered even the sinner himself by justifying the ungodly, *I will add to all Thy praise.*

16. Ver. 13. *My mouth shall tell out Thy righteousness: not mine. From thence I will add to all Thy praise: because even that I am righteous, if righteous I am, is Thy*

Rom. 4, 5. *righteousness in me, not mine own: for Thou dost justify the ungodly. My mouth shall tell out Thy righteousness, all the day long Thy salvation. What is, Thy salvation?*

Ps. 3, 8. *Of the Lord is Salvation. Let no one assume to himself, that he saveth himself, Of the Lord is Salvation. Not any one by himself saveth himself, Of the Lord is Salvation,*

Ps. 60, 11. *'vain is man's salvation.' All the day long Thy Salvation: at all times. Something of adversity cometh, preach the Salvation of the Lord: something of prosperity cometh, preach the Salvation of the Lord. Do not preach in prosperity, and hold thy peace in adversity: otherwise there will not be that which hath been said, all the day long. For all the day long is day together with its own night. Do we when we say, for example, thirty days have gone by, mention the nights also; do we not under the very term days*

include the nights also? In Genesis what was said? *The evening was made, and the morning was made, one day.* Therefore a whole day is the day together with its own night: for the night doth serve the day, not the day the night. Whatever thou doest in mortal flesh, ought to serve righteousness: whatever thou doest by the commandment of God, be it not done for the sake of the advantage of the flesh, lest day serve night. Therefore all the day long speak of the praise of God, to wit, in prosperity and in adversity; in prosperity, as though in the day time; in adversity, as though in the night time: all the day long nevertheless speak of the praise of God, so that thou mayest not have sung to no purpose, *I will bless God at every time, always the praise of*

Gen. 1, 5.

Gen. 1, 5.

Gen. 1, 5.

Gen. 1, 5.

Ps. 34, 1. *pose, I will bless God at every time, always the praise of*

Him is in my mouth. When sons were safe, cattle, servants¹, all his property, Job praised God; this as it were in the day time: losses came, bereavement fell upon him, there perished that which was safely kept, they perished for whom it was kept; this as it were in the night time. See nevertheless him praising *all the day long*. Did he after that day time wherein he rejoiced, because there came a setting as it were of that light, that is, of his prosperity, fall off from the praises of God? Was there not a day in his heart, whence it shone forth, *The Lord hath given, the Lord hath taken away; as it hath pleased the Lord, so hath been done: be the name of the Lord blessed?* And it was as it were yet even-tide: there came even a thicker night, darkness more profound, pain of body, cankering of worms; nor even so in that very cankering did he fall away from the praises of God without in the night, who within rejoiced in the day. For to his wife recommending blasphemy and engaging his soul, to that wretched woman alluring to evil like a shadow of the night, *Thou hast spoken, he saith, like one of the unwise women.* Truly a daughter of the night! *If good things we have received from the hand of the Lord, evil things shall we not endure?* We have praised in the day, shall we fall off in the night? *All the day long*, that is, together with its own night, *Thy Salvation*.

17. *For I have not known tradings*¹. Therefore, he saith, *All the day long Thy Salvation, for I have not known tradings*. What are these tradings? Let traders hear and change their life; and if they have been such, be not such; let them not know what they have been, let them forget; lastly, let them not approve, not praise; let them disapprove, condemn, be changed, if trading is a sin. For on this account, O thou trader, because of a certain eagerness for getting, whenever thou shalt have suffered loss, thou wilt blaspheme; and there will not be in thee that which hath been spoken of, *all the day long Thy praise*. But whenever for the price of the goods which thou art selling, thou not only liest, but even falsely swearest; how in thy mouth all the day long is there the praise of God? While, if thou art a Christian, even out of thy mouth the name of God is being blasphemed, so that men say, see what sort of men are Christians! Therefore if this man for this reason speaketh

VER.
13.
familia

Job 1,
21.

Job 2,
10.

1 E. V.
For I
know
not the
number
thereof.

PSALM the praise of God all the day long, because he hath not
 LXXI. known tradings; let Christians amend themselves, let them
 not trade. But a trader saith to me, behold I bring indeed
 from a distant quarter merchandise unto these places, wherein
 there are not those things which I have brought, by which
 means I may gain a living: I ask but as reward for my
 labour, that I may sell dearer than I have bought: for
 Luke¹⁰, whence can I live, when it hath been written, *the worker*
 7. *is worthy of his reward?* But he is treating of lying, of
 false swearing. This is the fault of me, not of trading:
 for I should not, if I would, be unable to do without
 this fault. I then, the merchant, do not shift mine own
 fault to trading: but if I lie, it is I that lie, not the
 trade. For I might say, for so much I bought, but for so much
 I will sell; if thou pleasest, buy. For the buyer hearing
 this truth would not be offended, and not a whit less all men
 would resort to me: because they would love truth more than
 gain. Of this then, he saith, admonish me, that I lie not,
 that I forswear not; not to relinquish business whereby I
 maintain myself. For to what dost thou put me when
 thou puttest me away from this? Perchance to some
 craft? I will be a shoemaker, I will make shoes for men.
 Are not they too liars? are not they too false-swearers? Do
 they not, when they have contracted to make shoes for
 one man, when they have received money from another man,
 give up that which they were making, and undertake to make
 for another, and deceive him for whom they have promised
 to make speedily? Do they not often say, to-day I am about
 it, to-day I'll get them done? Secondly, in the very sewing
 do they not commit as many frauds? These are their doings
 and these are their sayings: but they are themselves evil, not
 the calling which they profess. All evil artificers, then, not
 fearing God, either for gain, or for fear of loss or want, do
 lie, do forswear themselves; there is no continual praise of
 God in them. How then dost thou withdraw me from trading?
 Wouldest thou that I be a farmer, and murmur against God
 thundering, so that, fearing hail, I consult a wizard, in order
 to learn what to do to protect me against the weather; so
 that I desire famine for the poor, in order that I may be able
 to sell what I have kept in store? Unto this dost thou bring

me? But good farmers, thou sayest, do not such things. Nor do good traders do those things. But why, even to have sons is an evil thing, for when their head is in pain, evil and unbelieving mothers seek for impious charms and incantations? These are the sins of men, not of things. A trader might thus speak to me—Look then, O Bishop, how thou understand the tradings which thou hast read in the Psalm: lest perchance thou understand not, and yet forbid me trading. Admonish me then how I should live; if well, it shall be well with me: one thing however I know, that if I shall have been evil, it is not trading that maketh me so, but my iniquity. Whenever truth is spoken, there is nothing to be said against it.

18. Let us inquire then what he hath called tradings, which indeed he that hath not known, all the day long doth praise God. 'Trading even in the Greek language is derived from action, and in the Latin from want of inaction: but whether it be from action or want of inaction, let us examine what it is. For they that are active traders, rely as it were upon their own action, they praise their works, they attain not to the grace of God. Therefore traders are opposed to that grace which this Psalm doth commend. For it doth commend that grace, in order that no one may boast of his own works. Because in a certain place is said, *Physicians shall not raise to life*, ought men to abandon medicine? But what is this? Under this name are understood proud men, promising salvation to men, whereas *of the Lord is Salvation*. Just as then against physicians, that is, proud promisers of salvation, this doth guard which hath been said, namely, *All the day long Thy Salvation*: so against traders, that is, those that rejoice in their action and works, that doth guard which hath been said, *My mouth shall tell forth Thy righteousness*, that is, not mine own. Who are traders, that is, men as it were with their action self-satisfied? *They that being ignorant of God's righteousness, and willing to establish their own, are not subject to the righteousness of God*. With reason also trading hath been spoken of, because it admitteth no inaction. How great an evil thing is that which admitteth of no inaction! With reason the Lord drove from the Temple them to whom He said, *It is written, My House shall be called the House*

VER.
13.

¹ nego-
tatio
Lat.

πραγ-
ματεία
Gr.

Ps. 88,
10.

Ps. 3, 8.

v. 13.

Rom. 10,
3.

Mat. 21,
13.

PSALM of prayer, but ye have made it a house of trading¹; that is, LX XI. boasting of your works, seeking no inaction, nor hearing the I E. V. "Den of Scripture speaking against your unrest and trading, be ye robbers" still, and see that I am the Lord. What is, be ye still, and Ps. 46, see that I am the Lord, but that ye should know that it is 10. God that worketh in you, and ye should not be lifted up because of your own works? Dost thou not hear the voice of Him saying, *Come ye unto Me, all ye that labour and are laden, and I will refresh you; take My yoke upon you and learn of Me, for gentle I am and lowly in heart, and ye shall find rest for your souls?* This rest against traders is preached: this rest against them that hate inaction is preached, while they so act and so boast themselves of their works, that they rest not in God, and they recoil so much the further from grace, the more they are lifted up because of their own works

Mat. 11,
28, 29.

19. But there is in some copies, *For I have not known literature.* Where some books have *trading*, there others *literature*: how they may accord is a hard matter to find out; and yet the discrepancy of interpreters perchance sheweth the meaning, introduceth no error. Let us enquire then how to understand literature also, lest we offend grammarians in the same way as we did traders a little before: because a grammarian too may live honourably in his calling, and neither forswear nor lie. Let us examine then the literature which he hath not known, in whose mouth all the day long is the praise of God. There is a sort of literature of the Jews: for to them let us refer this; there we shall find what hath been said: just as when we were enquiring about traders, on the score of actions and works, we found that to be called detestable trading, which the Apostle hath branded,

Rom. 10,
3.

saying, *For being ignorant of God's righteousness, and willing to establish their own, to the righteousness of God they were not made subject.* Against which saith the same Apostle,

Eph. 2,
9.

Not by works, lest perchance a man be lifted up. How then? Shall we not work what is good? We shall work,

Ibid. 10.

but with Himself working in us. *For His workmanship we are, created in Christ Jesus in good works.* Just as then we found out the former charge against traders, that is men boasting of action, exalting themselves because of business which admitteth no inaction, unquiet men rather

than good workmen; because good workmen are those in whom God worketh; so also we find a sort of literature among the Jews: may the Lord be with me, that I may explain in words that which He hath vouchsafed to grant me in heart to see. The pride of the Jews who relied as it were on their powers and on the justice of their works, did boast of the Law, because they themselves received the Law, other nations received not; in which Law, of grace they boasted not, but of the letter. For the Law without grace, is the letter alone: it abideth to reprove iniquity, not to give salvation. For what saith the Apostle? *For if there had been given a law which could have made alive, by all means out of the law there would have been righteousness; but the Scripture concluded all things under sin, in order that the promise by faith of Jesus Christ might be given to men believing.* Concerning this letter he saith in another place, *The letter killeth, but the Spirit maketh alive.* Thou hast the letter if thou art a transgressor of the Law. *Thou that, he saith, through the letter, and circumcision art a transgressor of the Law.* Is it not well sung and said, *Deliver Thou me from the hand of the transgressor of the Law and of the unrighteous man?* Thou hast the letter, but dost not fulfil the letter. Whence dost thou not fulfil the letter? *For thou, that preachest that a man steal not, stealest; thou, that sayest that a man commit not adultery, committest adultery; thou, that abhorrest idols, committest sacrilege.* For the name of God through you is blasphemed among the Gentiles, as it hath been written. What then hath profited thee the letter which thou dost not fulfil? But wherefore dost thou not fulfil? Because on thyself thou reliest. Why dost thou not fulfil? Because a trader thou art, thy own works thou extollest: thou knowest not that the grace of Him helping is necessary, in order that the precept of Him commanding may be fulfilled. Behold it is God that hath commanded, do thou what He hath commanded. Thou beginnest to act as if by thy own powers, and thou fallest: and there abideth upon Thee the letter punishing, not saving. With reason *the Law through Moses was given, grace and truth through Jesus Christ hath come* to pass. Moses wrote five books: but in the five porches

VER.
13.

Gal. 3,

21.

2 Cor. 3,

6.

Rom. 2,

27.

v. 4.

Rom. 2,

21.

John 1,

17.

PSALM encircling the pool, sick men were lying, but they could not
 LX XI. be healed. See how the letter remained, convicting the
 John 5, guilty, not saving the unrighteous. For in those five porches,
 2. a figure of the five books, sick men were given over rather
 than made whole. What then in that place did make whole
 a sick man? The moving of the water. When that pool was
 moved there went down a sick man, and there was made
 whole one, one¹ because of unity: whatsoever other man
 went down unto that same moving was not made whole.
 How then was there commended the unity of the Body
 crying from the ends of the earth? Another man was not
 healed, except again the pool were moved. The moving of
 the pool then did signify the perturbation of the people of the
 Jews when the Lord Jesus Christ came. For at the coming
 of an Angel the water in the pool was perceived to be moved.
 The water then encircled with five porches was the Jewish
 nation encircled by the Law. And in the porches the sick lay,
 and in the water alone when troubled and moved they were
 healed. The Lord came, troubled was the water; He was
 crucified, may He come down in order that the sick man may
 be made whole. What is, may He come down? May He
 humble Himself. Therefore whosoever ye be that love the
 letter without grace, in the porches ye will remain, sick ye
 will be, lying ill, not growing well: for on the letter ye rely.

¹ Oxf. Ms. repeat 'unus.'

Gal. 3, *For if there had been given a law which could have made*
 21. *alive, by all means out of the law there would have been*
righteousness. But the Law was given to make you guilty,
 that being made guilty ye should fear, fearing ye should ask
 indulgence, no longer rely on your own powers, on the letter
 not exalt yourselves. For the same figure also it is that
 Eliseus at first sent a staff by his servant to raise up the dead
 child. There had died the son of a widow his hostess; it
 was reported to him, to his servant he gave his staff: go
 thou, he saith, lay it on the dead child. Did the prophet
 not know what he was doing? The servant went before, he
 laid the staff upon the dead, the dead arose not. *For if*
 Gal. 3, *there had been given a law which could have made alive,*
 21. *surely out of the law there had been righteousness.* The law
 sent by the servant made not alive: and yet he sent his
 staff by the servant, who himself afterwards followed, and

made alive. For when that infant arose not, Eliseus came himself, now bearing the type of the Lord, who had sent before his servant with the staff, as though with the Law: he came to the child that was lying dead, he laid his limbs upon it. The one was an infant, the other a grown man: he contracted and shortened in a manner the size of his full growth, in order that he might fit the dead child. The dead then arose, when he being alive adapted himself to the dead: and the Master did that which the staff did not; and grace did that which the letter did not. They then that have remained in the staff, glory in the letter; and therefore are not made alive. But I will to glory concerning Thy grace. *But from me, saith the Apostle, far be it to glory save in the Cross of our Lord Jesus Christ, save in Him Who being alive adapted Himself to me dead, in order that I might rise again: that no longer I might live, but there should live in me Christ. In that same grace I glorying literature have not known: that is, men on the letter relying, and from grace recoiling, with whole heart I have rejected.*

20. Ver. 14. With reason there followeth, *I will enter into the power of the Lord: not mine own, but the Lord's.* For they gloried in their own power of the letter, therefore grace joined to the letter they knew not. *For the Law was given through Moses, grace and truth through Jesus Christ have come to pass.* For He came Himself to fulfil the Law, when He gave love, through which the Law might be fulfilled. *For love is the fulfilling of the Law.* They not having love, that is, not having the Spirit of grace, (*for the love of God is shed abroad in our hearts through the Holy Spirit which hath been given to us,*) have remained glorying in the letter. But because "*the letter killeth, but the Spirit maketh alive:*" *I have not known literature, and I will enter into the power of the Lord.* Therefore this verse following doth strengthen and perfect the sense, so as to fix it in the hearts of men, and not suffer any other interpretation to steal in from any quarter. *O Lord, I will be mindful of Thy righteousness alone.* Ah! *alone.* Why hath he added *alone,* I ask you? It would suffice to say, *I will be mindful of Thy righteousness.* *Alone,* he saith, entirely: there of mine own I think not. *For what hast thou which thou hast not*

VER.
14.

Gal. 6,
14.

Gal. 2,
20.

John 1,
17.

Rom. 13,
10.

Rom. 5,
5.

2 Cor.
3, 6.

1 Cor.
4, 7.

PSALM LXXI. *received? But if also thou hast received, why dost thou glory as if thou hast not received. Thy righteousness alone doth deliver me, what is mine own alone is nought but sins. May I not glory then of my own strength, may I not remain in the letter; may I reject literature, that is, men glorying of the letter, and on their own strength perversely, like men frantic, relying: may I reject such men, may I enter into the power of the Lord, so that when I am weak, then I may be mighty; in order that Thou in me mayest be mighty, for, I will be mindful of Thy righteousness alone.*

LAT.
LXX.

PSALM LXXI.

SERMON II. *On the second part of the Psalm.*

I. THAT the grace of God, whereby gratis we were saved, with no merits of ours preceding, save those whereunto punishment was due, in this Psalm was commended, yesterday we intimated to your Love: and because in treating of it we were unable to make an end, the latter part thereof we put off until to-day, promising in the name of the Lord that we would pay the debt. For paying which forasmuch as now is the time, be ye present with mind like a fertile field, wherein ye may both multiply the seed, and to the rain be not ungrateful. We commended to your notice yesterday the title thereof, but for the sake of recalling your attention, and to point it out to those that yesterday were absent, briefly we are going to touch upon what they may call to mind who heard, they may hear who knew not. Of the sons of Jonadab the Psalm is; which name is interpreted, the Lord's spontaneous; because with spontaneous, that is, with good, pure, sincere, and perfect will, not with feigned heart, the Lord must be served: to which truth that passage also doth point, Ps. 54, 6. *where it hath been said, Voluntarily I will sacrifice to Thee.* To the sons of this man, that is, to the sons of obedience, the Psalm is sung, and to those that first were led captive, in order that there may be acknowledged here our groaning, Matt. 6, and there may be sufficient for the day the naughtiness

thereof. For now, if being proud we have forsaken Him, even wearied let us return. Not even to return we are able except through grace. Grace gratis is given. For unless it were gratis, it were no grace. But again, if for this reason it is grace, because it is gratis; nothing of thine hath gone before that thou shouldst receive. For if any good works of thine have gone before; as a reward thou hast received it, not gratis: but the reward which to us was owed, is punishment. Our being delivered then belongeth not to our own merits, but to His grace. Him then let us praise¹: to Him let us owe¹ all that we are, and that we are saved. With which he concluded, when he had spoken of many things, saying, (ver. 14.) *O Lord, I will be mindful of Thy righteousness alone.* With this verse concluded yesterday's exposition. The first then were captive, that is, belonging to the first man: for because of this they were captive, because of the first man, in whom we all die: *for not first is that which is spiritual, but that which is natural, afterwards the spiritual:* because of the first man the first were captive: because of the second man the second were redeemed. For even redemption itself doth proclaim our captivity. For how redeemed, if not first captive? And that that captivity was more exactly intimated by the Apostle, we, quoting certain words out of his Epistle, intimated, and we repeat: *But I see another law in my members fighting against the law of my mind, and leading me captive in the law of sin, which is in my members.* The same is our first captivity, whereby the flesh doth lust against the Spirit. But this came of the punishment of sin, so that a man should be divided against himself, who willed not to be subject to One. For nothing is so expedient for the soul as to obey. And if it is expedient for the soul in the case of a servant to obey a master, in a son to obey a father, in a wife to obey a husband; how much more in a man to obey God? Adam then having made trial of evil,—now every man is Adam, just as in those that have believed every man is Christ, because members they are of Christ,—having made trial, I say, of evil, which he ought not to have made trial of, if he had believed Him saying, *Touch not:* having made trial then of evil, henceforth at least

VER.
14.

¹ Oxf.

^{Mss.}

^{we}
^{praise,}
^{we}
^{owe?}

¹ Cor.
15, 46.

Rom. 7,
23.

Gal. 5,
17.

Gen. 2,
17.

PSALM
LXXI. let him obey the commandments of the Physician in order that he may arise, that willed not to believe the Physician in order to escape sickness. For even to a man in health a good and faithful physician giveth advice, in order that

Mat. 9,
12. he may not be necessary to him. For to the whole a physician is not necessary, but to the sick. But good physicians being friends who will not to sell their skill, and who take more delight in the whole than in the sick, give certain precepts to the whole, by observing which they may not fall into sickness. But again, if they shall have despised the precepts, and shall have fallen into sickness, they entreat the physician; him whom they have despised when whole, they implore when sick. O that they would but implore, that they may not, losing their senses in a fever, smite even the Physician! Ye have heard but now, when the Gospel was being read, how against them a parable was

Mat. 21,
38. spoken. Were they of sound mind who said, *This is the Heir, come, let us kill Him, and ours will be the inheritance?* Surely not: let us suppose they that killed the Son were ready to kill the Father also; this is not to have a sound mind. Lastly, behold because they killed the Son: the

Ps. 118,
22. Son rose again, and the Stone being rejected of the builders became for a Head of the corner. They stumbled against It, and they were broken in pieces: It shall come upon them, and shall grind them to powder. But not so he that singeth

v. 14. in the Psalm, and saith, *I will enter into the power of the Lord: not mine own, but the Lord's. O Lord, I will be mindful of Thy righteousness alone.* None as mine own I acknowledge, of Thy righteousness alone I will be mindful. From Thee I have whatever of good I have: but whatever from myself I have, it is of evil that I have. To my deservings Thou hast not repaid punishment, but grace gratis Thou hast imparted. Of Thy righteousness therefore alone I will be mindful.

2. Ver. 15. *O God, Thou hast taught me from my youth.* What hast thou taught me? That of Thy righteousness alone I ought to be mindful. For reviewing my past life, I see what was owing to me, and what I have received instead of that which was owing to me. There was owing punishment, there hath been paid grace: there was owing hell, there

hath been given life eternal. *O God, Thou hast taught me from my youth.* From the very beginning of my faith, wherewith Thou hast renewed me, Thou didst teach me that nothing had preceded in me, whence I might say that there was owing to me what Thou hast given. For who is turned to God save from iniquity? Who is redeemed save from captivity? But who can say that unjust was his captivity, when he forsook his Captain and fell off to the deserter? For our Captain¹ is God, a deserter the devil: the Captain¹ Imperator gave a commandment, the deserter suggested guile: where^{rator} were thine ears between precept and deceit? was the devil^{Gen. 2, 17; 3, 5.} better than God? Better he that revolted² than He that made thee? Thou didst believe what the devil promised, and didst find what God threatened. Now then out of² 'defecit,' al. 'te infect,' 'that infected thee.' captivity being delivered, still however in hope, not yet in substance, walking by faith, not yet by sight, *O God, he saith, Thou hast taught me from my youth.* From the time that I have been turned to Thee, renewed by Thee who had been made by Thee, re-created who had been created, reformed who had been formed: from the time that I have been converted, I have learned that no merits of mine have preceded, but that Thy grace hath come to me gratis, in order that I might be mindful of Thy righteousness alone.

3. What next after youth? For, *Thou hast taught me,* he saith, *from my youth:* what after youth? For in that same first conversion of thine thou didst learn, how before conversion thou wast not just, but iniquity preceded, in order that iniquity being banished, there might succeed love: and having been renewed into a new man, only in hope, not yet in substance, thou didst learn how nothing of thy good had preceded, and by the grace of God thou wast converted to God: now perchance since the time that thou hast been converted wilt thou have any thing of thine own, and on thy own strength oughtest thou to rely? Just as men are wont to say, now leave me, it was necessary for thee to shew me the way; it is sufficient, I will walk in the way. And he that hath shewn thee the way, "wilt thou not that I conduct thee to the place?" But thou, if thou art conceited, "let me alone, it is enough, I will walk in the way." Thou art left, and through thy weakness again thou wilt lose the way. Good

PSALM
LXXI.
SERM.
II.
Ps. 86,
11.

were it for thee that He should have conducted thee, who first put thee in the way. But unless He too lead thee, again also thou wilt stray: say to Him then, *Conduct me, O Lord, in Thy way, and I will walk in Thy truth.* But thy having entered on the way, is youth, the very renewal and beginning of the faith. For before thou wast walking through thy own ways a vagabond; straying through woody places, through rough places, torn in all thy limbs, thou wast seeking a home, that is, a sort of settlement of thy spirit, where thou mightest say, it is well; and being in security mightest say it, at rest from every uneasiness, from every trial, in a word from every captivity; and thou didst not find. What shall I say? Came there to thee one to shew thee the way? There came to thee the Way itself, and thou wast set therein by no merits of thine preceding, for evidently thou wast straying. What, since the time that thou hast set foot therein dost thou now direct thyself? Doth He that hath taught thee the way now leave thee? No, he saith: *Thou hast taught me from my youth; and even until now I will tell forth Thy wonderful works.* For a wonderful thing is that which still Thou doest; namely, that Thou dost direct me, Who in the way hast put me: and these are Thy wonderful works. What dost thou think to be the wonderful works of God? What is more wonderful among God's wonderful works, than the raising the dead? But am I by any means dead, thou sayest? Unless dead thou hadst been, there would not have been said to thee, *Rise, thou that sleepest, and arise from the dead, and Christ shall enlighten thee.* Dead are all unbelievers, all unrighteous men; in body they live, but in heart they are extinct. But he that raiseth a man dead according to the body, doth bring him back to see this light and to breathe this air: but he that raiseth is not himself light and air to him; he beginneth to see, as he saw before. A soul is not so resuscitated. For a soul is resuscitated by God; though even a body is resuscitated by God: but God, when He doth resuscitate a body, to the world doth bring it back: when He doth resuscitate a soul, to Himself He bringeth it back. If the air of this world be withdrawn, there dieth body: if God be withdrawn, there dieth soul. When then God doth resuscitate a soul, unless there be with her He that hath resuscitated,

Ephes.
5, 14.

she being resuscitated liveth not. For He doth not resuscitate, and then leave her to live to herself: in the same manner as Lazarus, when he was resuscitated after being four days dead, was resuscitated by the Lord's corporal presence. For He drew near in body to the sepulchre, He cried out, *John 11, Lazarus, come forth:* and Lazarus rose up, he came forth ^{43.} from the sepulchre bound, then being unbound he went away. He was resuscitated in the Lord's presence, but he lived even in the Lord's absence. Although the Lord had resuscitated him corporally, as far as regards things visible: yet by the presence of His Majesty He resuscitated him, with respect to which presence He no where withdrew. Meanwhile nevertheless unto visible presence the Lord resuscitated Lazarus; the Lord withdrew from that same city or from that spot, did Lazarus cease to live? Not so is the soul resuscitated: God doth resuscitate her, she dieth if God shall have withdrawn. For I will speak boldly, brethren, but yet the truth. Two lives there are, one of the body, another of the soul: as the life of the body is the soul, so the life of the soul is God: in like manner as, if the soul forsake, the body dieth: so the soul dieth, if God forsake. This then is His grace, namely, that He resuscitate and be with us. Because then He doth resuscitate us from our past death, and doth renew in a manner our life, we say to Him, *O God, Thou hast taught me from my youth.* But because He doth not withdraw from those whom He resuscitateth, lest when He shall have withdrawn from them they die, we say to Him, *and even until now I will tell forth Thy wonderful works:* because while Thou art with me I live, and of my soul Thou art the life, which will die if she be left to herself. Therefore while my life is present, that is, my God, *even until now,* what next?

4. Ver. 18. *And even unto oldness¹ and old age².* These ¹*senectus* are two terms for old age, and are distinguished by the Greeks. ²*senium* For the gravity succeeding youth hath another name among the Greeks, and after that same gravity the last age coming on hath another name; for *πρῆσβύτης* signifieth grave, and *γέρον* old. But because in the Latin language the distinction of these two terms holdeth not, both words implying old age are inserted, oldness and old age: but ye know them to be

PSALM
LXXI.
SERM.
II.

two ages. *Thou hast taught me Thy grace from my youth; and even until now; after my youth, I will tell forth Thy wonderful works, because Thou art with me in order that I may not die, Who hast come in order that I may rise: and even unto oldness and old age, that is, even unto my last breath, unless with me Thou shalt have been, there will not be any merit of mine; may Thy grace always remain with me. Even one man would say this, thou, he, I; but because this voice is that of a certain great Man, that is, of the Unity itself, for it is the voice of the Church; let us investigate the youth of the Church. When Christ came, He was crucified, dead, rose again, called the Gentiles, they began to be converted, became Martyrs strong in Christ, there was shed faithful blood, there arose a harvest for the Church: this is Her youth. But seasons advancing let the Church confess, let Her say, *Even until now I will tell forth Thy wonderful works.* Not only in youth, when Paul, when Peter, when the first Apostles told: even in advancing age I myself, that is, Thy Unity, Thy members, Thy Body, *will tell forth Thy marvellous works.* What then? *And even unto oldness and old age, I will tell forth Thy wonderful works: even until the end of the world here shall be the Church.* For if She were not to be here even unto the end of the world; to whom did the Lord say, *Behold, I am with you always, even unto the consummation of the world?* Why was it necessary that these things should be spoken in the Scriptures? Because there were to be enemies of the Christian Faith who would say, "for a short time are the Christians, hereafter they shall perish, and there shall come back idols, there shall come back that which was before. How long shall be the Christians?" *Even unto oldness and old age: that is, even unto the end of the world.* When thou, miserable unbeliever, dost expect Christians to pass away, thou art passing away thyself without Christians: and Christians even unto the end of the world shall endure; and as for thee with thine unbelief when thou shalt have ended thy short life, with what face wilt thou come forth to the Judge, whom while thou wast living thou didst blaspheme? Therefore *from my youth, and even until now, and even unto oldness and old age, O Lord, forsake not me.* It will not*

See on
Ps. xl.
§. 1.
and
note.

be, as mine enemies say, even for a time. *Forsake not me, until I tell forth Thine arm to every generation that is yet to come.* And the arm of the Lord hath been revealed to whom? The arm of the Lord is Christ. Do not Thou then forsake me: let not them rejoice that say, "only for a set time the Christians are." May there be persons to tell forth Thine arm. To whom? *To every generation that is yet to come.* If then it be to every generation that is yet to come, it will be even unto the end of the world: for when the world is ended, no longer any generation will come on.

5. Ver. 19. *Thy power and Thy righteousness.* That is, that I may tell forth to every generation that is yet to come, Thine arm. And what hath Thine arm effected? This then let me tell forth, that same grace to every generation succeeding: let me say to every man that is to be born, nothing thou art by thyself, on God call thou, thine own are sins, merits are God's: ^{1 Oxf.} punishment to thee is owing, and when reward shall have ^{Mss. add, 'by} come, His own gifts He will crown, not thy merits. Let me ^{grace given to} say to every generation that is to come, out of captivity thou ^{thee.'} hast come, unto Adam thou didst belong. Let me say this to every generation that is to come, that there is no strength of mine, no righteousness of mine; but *Thy strength and Thy righteousness, O God, even unto the most high mighty works which Thou hast made.* *Thy power and Thy righteousness,* as far as what? even unto flesh and blood? Nay, *even unto the most high mighty works which Thou hast made.* For the high places are the heavens, in the high places are the Angels, Thrones, Dominions, Principalities, Powers: to Thee they owe it that they are; to Thee they owe it that they live, to Thee they owe it that righteously they live, to Thee they owe it that blessedly they live. *Thy power and Thy righteousness,* as far as what? *Even unto the most high mighty works which Thou hast made.* Think not that man alone belongeth to the grace of God. What was Angel before he was made? What is Angel, if He forsake him Who hath created? Therefore *Thy power and Thy justice even unto the most high mighty works which Thou hast made.*

6. And man exalteth himself: and in order that he may belong to the first captivity, he heareth the serpent suggesting, *Taste, and ye shall be as Gods.* Men as Gods? *O God, who* ^{Gen. 3,} ^{5.}

VER.
19.
Isa. 53,

1 Oxf.
Mss. add, 'by
grace given to
thee.'

Gen. 3,
5.

PSALM LXXI. SERM. II. *is like unto Thee?* Not any in the pit, not in Hell, not in earth, not in Heaven, for all things Thou hast made. Why doth the work strive with the Maker? *O God, who is like unto Thee?*

¹ Ben. But as for me, saith miserable Adam, and Adam is¹ every
 'in Adam every man,' but it is noted that the Mss. omit in. man, while I perversely will to be like unto Thee, behold what I have become, so that from captivity to Thee I cry out: I with whom it was well under a good king, have been made captive under my seducer; and cry out to Thee, because I have fallen from Thee. And whence have I fallen from Thee? While I perversely seek to be like unto Thee. For what? doth not God call us unto His own likeness? Is it not He that saith, *Love your enemies, pray for them that persecute you, do good to them that hate you?* Saying these words, to the likeness of God He exhorteth us. Lastly, what doth he add? *In order that ye may be,* He saith, *the sons of your Father Which is in Heaven.* For what doth He Himself do? This thing He doth certainly: *that maketh His sun to rise upon good men and evil men, raineth upon just and unjust men.* He then that wisheth well to his enemy, is like unto God, nor is this pride, but it is obedience. Why? Because after the image of God we have been made. *Let Us make,* He saith, *man after Our image and Our likeness.* It is not then any strange thing, if we hold the image of God in us. O that we may not lose it through pride. But what is it through pride to will to be like unto God? What do we think, when the captive was crying out, *O Lord, who is like unto Thee?* What is this perverse likeness? Hear and understand, if ye can: but we believe that because He hath set us here to say these words to you, He will give to you to be able to understand also. God needeth no good thing, and is Himself the Chief Good, and from Himself is every good thing. In order then that we may be good, we need God: in order that God may be good, He needeth not us; and not only not us, but even unto the most high mighty works which He hath made, neither celestial things themselves, nor supercelestial things, nor that which is called the Heaven of Heaven, doth God need, in order that He may be either more good, or more mighty, or more blessed. For what would any thing have been, whatever besides there is, unless He had made it? What then doth He need

from thee, who was before thee, and was so mighty, that when thou wast not He made thee? Was it by any means as parents make sons? By a sort of carnal concupiscence they beget rather than create: but while they beget, God doth create. For if thou dost so create, tell me what thy wife will bear? Why should I say, Thou tell me? Let her tell, who knoweth not what she is carrying! Men however beget sons, both for their comfort, and for the support of old age. Did God by any means create all these things in order that by them when old He might be aided? God then doth know the thing which He doth create, and of what sort it is through His goodness, and of what sort it will be through its own will: God doth know, and hath disposed all things. But in order that a man may be any thing at all, he turneth himself to Him by Whom He hath been created. For by withdrawing he waxeth cold, by drawing near he waxeth warm: by withdrawing he is made dark, by drawing near he is made light. For from Whom he hath his being, with Him he hath his well being. Lastly, the younger son, who willed in his own power to have his substance, which was being kept for him in the best manner with his father, having become his own master, set out into a far country, clave to an evil prince, fed swine, by hunger was corrected, who from fulness being proud had departed. Therefore whosoever willeth to be thus like unto God, so that by Him he may stand, and keep, as is written, his strength close to Him, may not withdraw from Him; by cleaving to Him may be sealed even as from a ring the wax, being joined to Him may have the image of Him, doing that which hath been said, *For me to cleave unto God is a good thing*: this man doth truly keep the likeness and image after which he hath been made. But again, if perversely he shall have willed to imitate God, so that, just as God hath no one by whom He is formed, hath no one by whom He is ruled, he may so will of himself to exercise his own power, that like God, he may live with no one forming, no one ruling; what remaineth, brethren, but that withdrawing from His heat he grow benumbed, withdrawing from Truth he become empty, withdrawing from that which hath the highest and unchangeable being, changed for the worse, he sink down.

VER.
19.

Luke 15,
12.

Ps. 59, 9.

Ps. 73,
27.

PSALM
LXXI.
SERM.
II.

Gen. 2,
17.

7. This thing the devil did: he willed to imitate God, but perversely, not to be under His power, but to have power opposed to Him. But man, being set under commandment, heard from the Lord God, *Touch not*. What? This tree. But what is that tree? If good it is, why do I not touch it? If evil it be, what doth it in Paradise? Assuredly it is in Paradise because it is good: but I will not have thee touch it. Why am I not to touch it? Because I will thee to be obedient, not gainsaying. Serve thou for this purpose, servant; but do not evil, servant. Servant, hear thou first the Lord's bidding, and then learn thou the design of Him bidding. Good is the tree, I will not have thee touch it. Why? Because I am Lord, and thou a servant. This is the whole reason. If small it is, dost thou disdain to be a servant? But what is expedient for thee except to be under the Lord? How wilt thou be under the Lord, except thou shalt have been under commandment? Again, if it is expedient for thee to be under the Lord, and under commandment, what was God to command thee? For doth He require any thing from thee? Is He to say to thee, offer unto me a sacrifice? Did not He Himself make all things: among which things He made thee also? Is He to say to thee, attend Me, either to the couch when I rest; or to the table, when I refresh myself; or to the baths, when I bathe? Because then God requireth of thee nothing, ought He to have ordered thee nothing? But if He ought to have ordered thee something, in order that thou mightest perceive thyself to be under the Lord, which is expedient for thee, thou wast to be withheld from some object: not because of the badness of that tree, but for the sake of thine own obedience. God could not more perfectly have shewn how great is the goodness of obedience, than when He withheld thee from that object which was not evil. There obedience alone beareth the palm, there disobedience alone doth find punishment.

The
good-
ness of
obedi-
ence.

A good thing it is, I will not have thee touch it. For by not touching thou wilt¹ not die. Did He that withheld thee this, by any means withdraw other things? Is not Paradise full of fruitful trees? What is wanting to thee? This thing I will not have thee touch, of this I will not have thee taste. A good thing it is, but obedience is better. Furthermore,

¹ or 'for
by not
abstain-
ing
from
touching
not
thou
wilt.'

when thou shalt have touched it, will that tree be an evil thing so that thou shalt die? But disobedience hath made thee subject to death, because thou hast touched things forbidden. Therefore that tree was called that of the knowledge of discerning good and evil, not because on it were hanging as it were fruits of such sort; but because whatever that tree was, with whatever apple, with whatever fruit it was, it was so called because man, who would not discern good from evil by commandment, was going to discern by experiment: so that by touching a thing forbidden he found punishment. But why did he touch it, my brethren? What was wanting to him? Let it be told me, what was wanting to him set in Paradise, in the midst of opulence, in the midst of pleasures, whose great pleasures were the very sight of God, whose face as of an enemy he feared after the sin? What was wanting to him that he touched it, save that he willed to exercise his own power, delighted to break a commandment, so that with no one having dominion over him he might become as God, because over God indeed no one hath dominion? Ill straying, ill presuming, doomed to die by withdrawing from the path¹ of righteousness: behold he breaketh the commandment, he hath shaken off from his neck the yoke of discipline, uplifted with high spirit he hath broken in sunder the reins of guidance: where is he now? Truly captive he crieth, *O Lord, who is like unto Thee?* I perversely willed to be like unto Thee, and I have been made like unto a beast! Under Thy dominion, under Thy commandment, I was indeed like: *But a man in honour set hath not perceived, he hath been compared to beasts without sense, and hath been made like unto them.* Now out of the likeness of beasts cry though late and say, *O God, who is like unto Thee?*

VER.
19. 20.
Gen. 2,
17.

¹ life,
most
Mss.

Ps. 49,
12.

8. Ver. 20. *How great troubles hast Thou shewn to me, many and evil!* Deservedly, proud servant. For thou hast willed perversely to be like thy God, who hadst been made after the image of thy Lord. Wouldest thou have it to be well with thee, when withdrawing from that good? Truly God saith to thee, if thou withdrawest from Me, and it is well with thee, I am not thy good. Again, if He is good, and in the highest degree good, and of Himself to

Gen. 1,
27.

PSALM
LXXI.
SERM.
II.

Himself good, and by no foreign good thing good, and is Himself our chief good; by withdrawing from Him, what wilt thou be but evil? Also if He is Himself our blessedness, what will there be to one withdrawing from Him, except misery? Return thou then after misery, and say, *O Lord, who is like unto Thee? How great troubles hast Thou shewn to me, many and evil!*

9. But this was discipline; admonition, not desertion. Lastly, giving thanks, he saith what? *And being turned Thou hast made me alive, and from the bottomless places of the earth again Thou hast brought me back.* But when before? What is this *again*? Thou hast fallen from a high place, O man, disobedient slave, O thou proud against thy Lord, Luke¹⁴, thou hast fallen. There hath come to pass in thee, *every one* 11. *that exalteth himself shall be humbled*: may there come to pass in thee, *every one that humbleth himself shall be exalted.* Return thou from the deep. I return, he saith, I return, I acknowledge; *O God, who is like unto Thee? How great troubles hast Thou shewn to me, many and evil! and being turned Thou hast made me alive, and from the bottomless places of the earth again Thou hast brought me back.* "We perceive," I hear. Thou hast brought us back from the bottomless places of the earth, hast brought us back from the depth and drowning of sin. But why *again*? When had it already been done? Let us go on, if perchance the latter parts of the Psalm itself do not explain to us the thing which here we do not yet perceive, namely, why he hath said *again*. Therefore let us hear: *How great troubles Thou hast shewn to me, many and evil! And being turned Thou hast made me alive, and from the bottomless places of the earth again Thou hast brought me back.* What then? (Ver. 21.) *Thou hast multiplied Thy righteousness, and being turned Thou hast comforted me, and from the bottomless places of the earth again Thou hast brought me back.* Behold a second *again*! If we labour to unravel this *again* when written once, who will be able to unravel it when doubled? Now *again* itself is a redoubling, and once more there is written *again*. May He be with us from Whom is grace, may there be with us the arm also which we are telling forth to every generation that is to come: may He be with us

Himself, and as with the key of His Cross open to us the mystery that is locked up. For it was not to no purpose that when He was crucified the veil of the temple was rent in the midst, but to shew that through His Passion the secret things of all mysteries were opened. May He then Himself be with men passing over unto Him, be the veil taken away: may our Lord and Saviour Jesus Christ tell us why such a voice of the Prophet hath been sent before, *Thou hast shewn to me troubles many and evil: and being turned Thou hast made me alive, and from the bottomless places of the earth again Thou hast brought me back.* Behold this is the first *again* which hath been written. Let us see what this is, and we shall see why there is a second *again*.

10. What is Christ? *In the beginning was the Word, and the Word was with God, and the Word was God: the Same was in the beginning with God. All things through Him were made, and without Him was made nothing.* An amazing thing this, a great thing this. What of thee captive? Where art thou lying? In the flesh, under death. Who then is He? Who thou? And what was He afterwards? For whose sake? Who is He but that which hath been spoken of, the Word? What Word? Doth it perchance sound and pass away? The Word, God with God, the Word by Which were made all things. What was He for thy sake? *And the Word became flesh, and dwelled in us. He that spared not His own Son, but for us all delivered Him up: how hath He not also together with Him given us all things?* See what, who, for whose sake. The Son of God, flesh, for the sake of a sinner, for the sake of an unrighteous man, for the sake of a deserter, for the sake of a proud man, for the sake of a perverse imitator of His God. He became what thou art, Son of Man, in order that we might be made sons of God. He became flesh: whence the flesh? Of the Virgin Mary. Whence the Virgin Mary? Of Adam. Therefore He was of that first captive, and the flesh in Christ was from the lump of captivity. Why this? For an example. He took upon Him from thee that wherein He might die for thee: He took upon Him from thee that which He might offer for thee, by which example He might teach thee. Might teach thee what? That thou art

VER.
21.

Mat. 27,
51.

2 Cor. 3,
16.

John 1,
1.

John 1,
14.
Rom. 8,
32.

1 Oxf.
of Mss.
'one

per-
versely
an?
Luke 2,
5.

PSALM
LXXI.
SERM.
II.

to rise again. For from whence shouldst thou believe, unless an example of flesh assumed from the lump of thy death went before? Therefore in Him first we have risen again: because also when Christ rose again, we rose again. For the Word died not and rose again: but in the Word the flesh died and rose again. Therein Christ died, wherein thou art to die: and therein Christ rose again, wherein thou art to rise again. By His example He taught thee what thou shouldst not fear, for what thou shouldst hope. Thou didst fear death, He died: thou didst despair of rising again, He rose again. But thou sayest to me, He rose again, do I by any means rise again? But He rose again in that which for thee He received of thee. Therefore thy nature in Him hath preceded thee; and that which was taken of thee, hath gone up before thee: therein therefore thou also hast ascended. Therefore He ascended first, and we in Him: because that flesh is of the human race. Therefore also He rising again, we have been brought back out of the bottomless places of the earth. When therefore Christ rose again, *from the bottomless places of the earth Thou didst bring me back.* But when we believe in Christ, *from the deep places of the earth again thou hast brought me back.* Behold one again. Hear of its being fulfilled from the Apostle: *If then ye have risen with Christ, the things which are above seek ye, where Christ is sitting on the right hand of God; the things which are above mind ye, not the things which are upon the earth.* He then hath gone before: already we also have risen again, but still in hope. Hear the Apostle Paul saying this same thing: *Even we ourselves groan in ourselves, looking for the adoption, the redemption of our body.* What is it then that Christ hath granted to thee? Hear that which followeth; *For by hope we are saved: but hope which is seen is not hope. For that which a man seeth, why doth he hope for? But if that which we see not we hope for, through patience we wait for it.* We have been brought back therefore again from the bottomless places in hope. Why again? Because already Christ had gone before. But because we shall rise again in substance, for now in hope we are living, now after faith we are walking; we have been brought back from the bottomless places of the earth, by believing in Him

Coloss.
3, 1.

Who before us hath risen again from the bottomless places of the earth: our soul hath been resuscitated from the iniquity of unbelief, and there hath come to pass in us as it were the first Resurrection through faith. But if it shall be alone, where is that which the Apostle saith, *Looking for the adoption, the redemption of our body?* Where is that whereof he hath spoken in that passage, *The body is dead because of sin, the spirit is life because of righteousness?* But if He that raised Christ from the dead dwelleth in you; He that raised Jesus Christ from the dead, shall quicken your mortal bodies also through His Spirit dwelling in you. Therefore already we have risen again in mind, in faith, in hope, in love: but it remaineth for us to rise again in body. Thou hast heard one *again*, thou hast heard the other *again*; one *again* because of Christ going before; and the other, yet however in hope, and a thing which remaineth to be in substance. *Thou hast multiplied Thy righteousness*, already in men believing, already in those that first have risen again in hope. *Thou hast multiplied Thy righteousness*¹. To this same ^{1 or justice.} righteousness belongeth the scourge also: *for it is time that judgment begin with the House of God*, saith Peter, that is, ^{1 Pet. 4,} with His Saints. But *He scourgeth every son that He receiveth*: *Thou hast multiplied Thy righteousness*: because ^{Prov. 3,} now not even sons Thou hast spared; but those for whom ^{12.} ^{Heb. 12,} Thou wast keeping an eternal inheritance, Thou hast not left without discipline. *Thou hast multiplied Thy righteousness, and being turned Thou hast comforted me*: and because of the body to rise again at the end, *even from the bottomless places of the earth again Thou hast brought me back*.

11. Ver. 22. *For I will confess to Thee in the vessels of a Psalm Thy truth*. The vessels of a Psalm are a Psaltery. But what is a Psaltery? An instrument of wood with strings. What doth it signify? There is some difference between it and a harp: they that are acquainted with it say, that the difference is, that the hollow piece of wood on which the strings are stretched over to make them sound, the Psaltery hath on the upper part, the harp on the lower. And because the Spirit is from above, flesh from the earth; there seemeth to be signified by the Psaltery the Spirit, by the harp the flesh. And because he had spoken of two bringings back of

VER.
22.

ROM. 8,
23.

IB. 8, 10.

11.

1 or jus-

tice.

1 Pet. 4,

17.

PROV. 3,

12.

HEB. 12,

6.

PSALM LXXI.
SERM. II.

ours from the bottomless places of the earth, one after the Spirit in hope, the other after the body in substance; hear thou of these two: *for I will confess to Thee in the vessels of a Psalm Thy truth.* This after the Spirit: concerning the body what? *I will psalm to Thee on a harp, Holy One of Israel.*

12. Again hear this because of that same *again and again.* (Ver. 23.) *My lips shall exult when I shall psalm to Thee.* Because lips are wont to be spoken of both belonging to the inner and to the outward man, it is uncertain in what sense lips have been used: there followeth therefore, *And my soul which Thou hast redeemed.* Therefore regarding the inward lips having been saved in hope, brought back from the bottomless places of the earth in faith and love, still however waiting for the redemption of our body, we say what? Rom. 8, 23. Already he hath said, *And my soul which Thou hast redeemed.* But lest thou shouldst think the soul alone redeemed, wherein now thou hast heard one *again*, (ver. 24.) *but still*, he saith; why still? *but still my tongue also:* therefore now the tongue of the body: *all day long shall meditate of Thy righteousness:* that is, in eternity without end. But when shall this be? Hereafter at the end of the world, at the resurrection of the body and the changing into the Angelic state. Whence is it proved that this is spoken of the end, *but still my tongue also all day long shall meditate of Thy righteousness? When they shall have been confounded and shall have blushed, that seek evil things for me.* When shall they be confounded, when shall they blush, save at the end of the world? For in two ways they shall be confounded, either when they shall believe in Christ, or when Christ shall have come. For so long as the Church is here, so long as grain groaneth amid chaff, so long as wheat groaneth amid Matt. 3, 12; 13, 30. tares, so long as vessels of mercy groan amid vessels of wrath 2 Tim. made for dishonour, so long as lily groaneth amid thorns, 2, 20. there will not be wanting enemies to say, *When shall he die, Ps. 41, 5. and his name perish?* “Behold there shall come the time when Christians shall be ended and shall be no more: as they began at a set time, so even unto a particular time they shall be.” But while they are saying these things and without ¹end are dying, and while the Church is continuing

preaching the Arm of the Lord to every generation that is to come; there shall come Himself also at last in His glory, ^{VER. 24.} there shall rise again all the dead, each with his cause: there ^{Mat. 25,} shall be severed good men to the right hand, but evil men to the left, and they shall be confounded that did insult, they shall blush that did mock: and so my tongue after resurrection shall meditate of Thy righteousness, all day long of Thy praise, *when they shall have been confounded and shall have blushed, that seek evil things for me.* ^{31.}

PSALM LXXII.

LAT.
LXXI.

EXPOSITION.

1. *For Salomon* indeed this Psalm's title is fore-noted: but things are spoken of therein which could not apply to that Salomon king of Israel after the flesh, according to those things which holy Scripture speaketh concerning him: but they can most pertinently apply to the Lord Christ. Whence it is perceived, that the very word Salomon is used in a figurative sense, so that in him Christ is to be taken. For Salomon is interpreted peace-maker: and on this account such a word to Him most truly and excellently doth apply, through Whom, the Mediator, having received remission of sins, we that were enemies are reconciled to God. For *when we were enemies we were reconciled to God through the death of His Son.* ^{Rom. 5,} The Same is Himself that Peace-^{10.} maker, *Who hath made both things one, and dissolving the middle wall of partition, making void in His flesh enmities,* ^{Ephes. 2,} *the law of commandments in decrees, in order that He might build up two into Himself unto one new man, making peace: and coming He hath preached peace to them that are afar, and peace unto them that are near.* He saith Himself in the Gospel, *Peace I leave unto you, My peace I give unto you.* ^{John 14,} And by many other testimonies the Lord Christ is ^{27.} shewn to be a Peace-maker: not according to the peace which this world knoweth and seeketh; but that peace whereof is said in the Prophet, *I will give unto them true* ^{Isa. 57,} ^{19.}

PSALM LXXII. *comfort, peace upon peace*, when, to wit to the peace of reconciliation, there is added the peace of immortality. For after all things have been given to us, which God hath promised, that we ought to look for the last peace, wherein with God we may live for everlasting, the same Prophet
 Isai. 26, 12. doth shew in the place where he saith, *O Lord, our God, peace give Thou unto us, for all things Thou hast given unto us.* That will be evidently the perfect peace, when *the last enemy shall be destroyed*, to wit, *death*. And in whom will this be save in that Peace-maker, our Reconciliation? *For as in Adam all die, so also in Christ all shall be made alive.* Since then we have found out the true Salomon, that is, the true Peace-maker: next let us observe what the Psalm doth teach concerning Him.

2. Ver. 1. *O God, Thy judgment to the King give Thou, and Thy justice to the King's Son.* The Lord Himself in the
 John 5, 22. Gospel saith, *The Father judgeth not any one, but all judgment He hath given to the Son*: this is then, *O God, Thy judgment to the King give Thou*. He that is King is also the Son of the King: because God the Father also is certainly
 Mat. 22, 2. King. Thus it hath been written, that the King made a marriage for His Son. But after the manner of Scripture the same thing is repeated. For that which he hath said in, *Thy judgment*; the same he hath otherwise expressed in, *Thy justice*: and that which he hath said in, *the King*, the same he hath otherwise expressed in, *to the King's Son*: in
 Ps. 2, 4. like manner as is this passage, *He that dwelleth in the Heavens shall laugh them to scorn, and the Lord shall mock at them.* Whatever is meant by *He that dwelleth in the Heavens*, the same is, *and the Lord*: and whatever is meant by, *shall laugh them to scorn*, the same is, *shall mock at them*; and, *The Heavens are telling forth the Glory of God, and the works of His hands the firmament is announcing.*
 Ps. 19, 1. The Heavens are repeated under the name of firmament: and that which hath been said in, *the glory of God*, hath been repeated in, *the works of His hands*: and that which hath been said in, *are telling forth*, hath been repeated in, *is announcing*. But these repetitions do much commend the divine sayings, whether the same words, or whether in other words the same sense be repeated: and they are mostly found in

the Psalms, and in the kind of discourse whereby the mind's affection is to be awakened. VER.
2.

3. Next there followeth, (ver. 2.) *to judge Thy people in justice, and Thy poor in judgment.* For what purpose the royal Father gave to the royal Son His judgment and His justice is sufficiently shewn when he saith, *To judge Thy people in justice*, that is, for the purpose of judging Thy people. Such an idiom is found in Salomon: *The Proverbs of Salomon, son of David, to know wisdom and discipline*: that is, the Proverbs of Salomon, for the purpose of knowing wisdom and discipline. So, *Thy judgment give Thou, to judge Thy people*: that is, *Thy judgment give Thou* for the purpose of judging Thy people. But that which he saith before in, *Thy people*, the same he saith afterwards in, *Thy poor*: and that which he saith before in, *in justice*; the same afterward in, *in judgment*: according to that manner of repetition. Whereby indeed he sheweth, that the people of God ought to be poor, that is, not proud, but humble. For, *blessed are the poor in spirit, for theirs is the kingdom of Heaven.* In which poverty even blessed Job was poor even before he had lost those great earthly riches. Which thing for this reason I thought should be mentioned, because there are certain persons who are more ready to distribute all their goods to the poor, than themselves to become the poor of God. For they are puffed up with boasting wherein they think their living well should be ascribed to themselves, not to the grace of God: and therefore now they do not even live well, however great the good works which they seem to do. For of their own they think they have, and they glory as if they have not received: being rich to themselves, not poor to God; abounding to themselves, not needing God. But the Apostle saith, *If I shall have distributed all my goods to the poor, and shall have given up my body to be burned, but have not love, it profiteth me nothing.* As though he were saying, If I shall have distributed all my goods to the poor, and shall not have been a poor man of God, it profiteth me nothing. *For love is not puffed up*: nor is there the true love of God in him that is ungrateful to His Holy Spirit, by Which there is shed abroad in our hearts the love of Him. And therefore such men

Prov. 1,

1.

Matt. 5,

3.

God's

poor.

1 Cor. 4,

7.

1 Cor.

13, 3.

1 Cor.

13, 4.

Rom. 5,

5.

PSALM LXXII. belong not to the people of God, because they are not the poor of God. For the poor of God say, *But we have received not the spirit of this world, but the Spirit which is from God, in order that we may know the things which by God have been given to us.* For though even in this Psalm, because of the mystery of the taking on Him of man, whereby the Word became flesh, it is being said to the King, God the Father, *Thy justice¹ give Thou to the King's Son:* these men will not have justice to be given them, but are confident that they have it of themselves. *For being ignorant of God's justice, and their own willing to establish, to the justice of God they are not subject.* They are not therefore, as I have said, the poor of God, but the rich of themselves: because they are not humble but proud. He will come, however, to judge the people of God in justice, and the poor of God in judgment: and in the judgment He will sever from their rich His poor, whom however by His poverty He hath made His rich. For the poor people crieth to Him, *Judge Thou me, O God, and sever my cause from the nation unholy.*

4. But seeing that he hath changed the order of the words, (though he had first said, *O God, Thy judgment to the King give Thou, and Thy justice to the King's Son,* putting judgment first, then justice,) and hath put justice first, then judgment, saying, *To judge Thy people in justice, and Thy poor in judgment:* he doth more clearly shew that he hath called judgment justice, proving that there is no difference made by the order in which the word is placed, because it signifieth the same thing. For it is usual to say 'wrong judgment' of that which is unjust: but justice iniquitous or unjust we are not wont to speak of. For if wrong and unjust it be; no longer must it be called justice. Again, by putting down judgment and repeating it under the name of justice, or by putting down justice and repeating it under the name of judgment, he clearly sheweth that he specially nameth that judgment which is wont to be put instead of justice, that is, that which cannot be understood of giving an evil judgment.

John 7, 24. For in the place where He saith, *Judge not according to persons, but right judgment judge ye;* He sheweth that there may be a wrong judgment, when He saith, *right judgment judge ye:* lastly, the one He doth forbid, the other He doth

John 1,
14.
1 or,
righteousness
Rom.
10, 3.

Ps.43,1.

enjoin. But when without any addition He speaketh of ^{VER.} judgment, He would at once have just judgment to be un- ^{3.} understood: as is that which He saith, *Ye forsake the weightier* ^{Mat. 23,} *matters of the Law, mercy and judgment.* That also which ^{23.} Jeremias saith is, *making his riches not with judgment.* He ^{Jerem.} saith not, making his riches by wrong or unjust judgment, ^{17, 11.} or not with judgment right or just, but not with judgment: calling not any thing judgment but what is right and just.

5. Ver. 3. *Let the mountains bear peace to the people, and the hills justice.* The mountains are the greater, the hills the less. These are without doubt those which another Psalm hath, *little with great.* For those mountains did ^{Ps. 10,} exult like rams, and those hills like lambs of the sheep, at the ^{6. 4.} departure of Israel out of Egypt, that is, at the deliverance of the people of God from this world's servitude. Those then that are eminent in the Church for passing sanctity, are the mountains, who are meet to teach other men also, by so ^{2 Tim.} speaking as that they may be faithfully taught, by so living ^{2, 2.} as that they may imitate them to their profit: but the hills are they that follow the excellence of the former by their own obedience. Why then *the mountains peace: and the hills justice?* Would there perchance have been no difference, even if it had been said thus, Let the mountains bear justice to the people and the hills peace? For to both justice, and to both peace is necessary: and it may be that under another name justice herself may have been called peace. For this is true peace, not such as unjust men make among them. Or rather with a distinction not to be overlooked must that be understood which he saith, *the mountains peace, and the hills justice?* For men excelling in the Church ought to counsel for peace with watchful care; lest for the sake of their own distinctions by acting proudly they make schisms and dissever the bond of union. But let the hills so follow them by imitation and obedience, that they prefer Christ to them: lest being led astray by the empty authority of evil mountains, (for they seem to excel,) they tear themselves away from the Unity of Christ. Therefore hath it been said, *Let the mountains bear peace to the people.* Let them say indeed, *Imitators of me be ye, as I am of Christ.* But again let them say, ^{1 Cor.} *Though if we, or an Angel from Heaven, shall have preached* ^{11, 1,} ^{Gal. 1,}

PSALM LXXII. *to you beside that which ye have received, be he anathema.*
 1 Cor. 1, 13. *Let them say also, Hath Paul by any means been crucified for you, or in the name of Paul have ye been baptized? So let them bear peace to the people of God, that is, to the poor of God: not over them, but with them desiring to reign. Let*
 1 Cor. 3, 4. *not also the latter say, I am of Paul, I am of Apollos, but I of Cephas: but let all say, I am of Christ. This is justice; not to set servants before the Lord, nor to make them equal; so to lift eyes unto the mountains whence may come help to*
 Ps. 121, 1. *them, so that however their help they may not hope for from the mountains, but from the Lord who hath made Heaven and earth.*

6. Thus also most pertinently may be understood, *let the mountains bear peace to the people*, namely, that we understand the peace to consist in the reconciliation whereby we are reconciled to God: for the mountains receive this for His
 2 Cor. 5, 17. 18. *people. Of this the Apostle thus testifieth: old things have passed away, behold they have been made new: but all things are of God, who hath reconciled us to Himself through Christ, and hath given unto us the ministry of reconciliation. Behold in what manner the mountains receive peace for His*
 1bid. 5, 19. *people! For God was in Christ reconciling the world to Himself, not ascribing to them their offences, and placing in us the word of reconciliation. In whom, but in the mountains that receive peace for His people? Wherefore the ambassadors of*
 1bid. 20. *peace afterwards continue and say, for Christ therefore we are executing an embassy, as though God were exhorting through us, we pray you in Christ's stead to be reconciled to God. This peace the mountains do bear to His people, that is, the preaching and legation of His peace: but the hills justice, that is,*
 Obedi-
 ence. *obedience, which is in men and in every rational creature the fountain and perfection of all justice, so that of the two men, that is, of Adam, who was the head of our death, and of Christ Who is the Head of our salvation, there is this great*
 Rom. 5, 19. *distinction set forth, that "as by the disobedience of one man many were made sinners, so also by the obedience of one man many shall be made just." Let the mountains, therefore, receive peace for the people, and the hills justice: so that in this manner both being at one, there may come to*
 Ps. 85, 10. *pass that which hath been written, justice and peace have*

kissed one another. But that which other copies have, VER.
let the mountains receive peace for the people, and let the 4.
hills: I think must be understood of both sorts of preaching
of Gospel peace, whether those that go before, or those that
follow after. But in these copies this followeth, *in justice*
He shall judge the poor of the people. But those copies
are more approved of which have that which we have
expounded above, *let the mountains bear peace to the*
people, and the hills justice. But some have, *to Thy people;*
some have not to *Thy*, but only *to the people.*

7. Ver. 4. *He shall judge the poor of the people, and shall*
save the sons of the poor. The poor and the sons of the
poor seem to me to be the very same, as the same city is
Sion and the daughter of Sion. But if it is to be under-
stood with a distinction, the poor we take to be the moun-
tains, but the sons of the poor the hills: for instance,
Prophets and Apostles, the poor, but the sons of them, that
is, those that profit under their authority, the sons of the poor.
But that which hath been said above, *shall judge;* and after-
wards, *shall save;* is as it were a sort of exposition in what
manner He shall judge. For to this end He shall judge,
that He may save, that is, may sever from those that are to
be destroyed and condemned, those to whom He giveth
salvation ready to be revealed at the last time. For by such 1 Pet. 1,
men to Him is said, *Destroy not with ungodly men my soul:* 5.
and, *Judge Thou me, O God, and sever my cause from the* Ps. 26,
nation unholy. We must observe also that he saith not, He 9.
shall judge the poor people, but, *the poor of the people.* For Ps. 43,
above when he had said, *to judge Thy people in justice and* v. 2.
Thy poor in judgment, the same he called the people of God
as His poor, that is, only the good and those that belong to
the right hand side. But because in this world those for the
right and those for the left feed together, who, like lambs Mat. 25,
and goats at the last are to be put asunder; the whole, as it 32.
is mingled together, he hath called by the name of the People.
And because even here he putteth judgment in a good sense,
that is, for the purpose of saving: therefore he saith, *He*
shall judge the poor of the people, that is, shall sever for
salvation those that are poor among the people. Already
who are the poor we have explained above: the same also Sec. 3.

PSALM LXXII. let us perceive to be needy. *And He shall humble the false-accuser.* No false-accuser can be more suitably recognised Job 1, here than the devil. False accusation is his business. *Doth 9. Job worship God gratis?* But the Lord Jesus doth humble him, by His grace aiding His own, in order that they may Ps. 37, worship God gratis, that is, may take delight in the Lord. 4. He humbled him also thus; because when in Him the devil, John 14, that is, the prince of this world, had found nothing, he slew 30. Him by the false accusations of the Jews, whom the false-accuser made use of as his vessels, working in the sons of Ephes. 2, 2. unbelief. For he was humbled in that He Whom they had slain rose again, and took away the kingdom of death: whereof he had so much the power, as that by one man whom he had deceived, he drew all men through death unto condemn- Rom. 5, ation. But he was humbled: *for if because of one man's 17. transgression death reigned through one, much more they that receive abundance of grace and righteousness, in life shall reign through One Jesus Christ, Who humbled the false-accuser, that was putting in false accusations, unjust judges, false witnesses, in order that he might destroy Him.*

8. Ver. 5. *And He shall endure to the sun, or, shall endure with the sun.* For thus some of our writers have thought would be more exactly translated that which in the Greek is *συμπαράμεινῆ*. But if in Latin it could have been expressed in one word, it must have been expressed by *compermanebit*: however, because in Latin the word cannot be expressed, in order that the sense at least might be translated, it hath been expressed by, *He shall endure with the sun.* For He shall coendure to the sun is nothing else but, *He shall endure with the sun.* But what great matter is it for Him to endure with

John 1, the sun, through Whom all things were made, and without 3. Whom nothing was made, save that this prophecy hath been sent before for the sake of those who think that the religion of the Christian name up to a particular time in this world will live, and afterwards will be no more? *He shall endure therefore with the sun, so long as the sun riseth and setteth, that is, so long as these times revolve, there shall not be wanting the Church of God, that is, Christ's body on earth. But that which he addeth, and before the moon, generations of generations: he might have expressed by, and before the*

See on
B. xli.
§. 1.

sun, that is, both with the sun and before the sun: which would have been understood by both with times and before times. That then which goeth before time is eternal: and that is truly to be held eternal which by no time is changed, as, *in the beginning was the Word*. But by the moon he hath chosen rather to intimate the waxings and wanings of things mortal. Lastly, when he had said, *before the moon*, wishing in a manner to explain for what purpose he inserted the moon, *generations*, he saith, *of generations*. As though he were saying, before the moon, that is, before the generations of generations which pass away in the departure and succession of things mortal, like the lunar wanings and waxings. And thus what is better to be understood by His enduring before the moon, than that He taketh precedence of all mortal things by immortality? Which also as followeth may not impertinently be taken, that whereas now, having humbled the false-accuser, He sitteth at the right hand of the Father, this is to endure with the sun. For the brightness of the eternal glory is understood to be the Son: as though the Sun were the Father, and the Brightness of Him His Son. But as these things may be spoken of the invisible Substance of the Creator, not as of that visible creation wherein are bodies celestial, of which bright bodies the sun hath the preeminence, from which this similitude hath been drawn: just as they are drawn even from things earthly, to wit, stone, lion, lamb, man having two sons, and the like: therefore having humbled the false-accuser, He endureth with the sun: because having vanquished the devil by the Resurrection, He sitteth at the right hand of the Father, where He dieth no more, and death no longer over Him shall have dominion. This too is before the moon, as though the First-born from the dead were going before the Church, which is passing on in the departure and succession of mortals. These are *the generations of generations*. Or perchance it is because generations are those whereby we are begotten mortally; but generations of generations those whereby we are begotten again immortally. And such is the Church which He went before, in order that He might endure before the moon, being the First-born of the dead. To be sure, that which is in the Greek $\gamma\epsilon\gamma\epsilon\kappa\alpha\varsigma$

VER.
5.

John 1,

Heb. 1,

Mark
16, 19.
Rom. 6,

9.

PSALM LXXII. $\gamma\epsilon\upsilon\epsilon\omega\acute{\nu}$, some have interpreted, not *generations*, but, *of a generation of generations*: because $\gamma\epsilon\upsilon\epsilon\alpha\varsigma$ is of ambiguous case in Greek, and whether it be the genitive singular $\tau\acute{\eta}\varsigma \gamma\epsilon\upsilon\epsilon\alpha\acute{\varsigma}$, that is, of the generation, or the accusative plural $\tau\acute{\alpha}\varsigma \gamma\epsilon\upsilon\epsilon\alpha\varsigma$, that is, the generations, doth not clearly appear, except that deservedly that sense hath been preferred wherein, as though explaining WHAT he had called 'the moon,' he added in continuation, *generations of generations*.

9. Ver. 6. *And He shall come down like rain into a fleece, and like drops distilling upon the earth.* He hath called to our minds and admonished us, that what was done Judg. 6, by the Judge Gedeon, in Christ bath its end. For he asked a sign of the Lord, that a fleece laid on the floor should alone be rained upon, and the floor should be dry; and again, the fleece alone should be dry, and the floor should be rained upon; and so it came to pass. Which thing signified, that, being as it were on a floor in the midst of the whole round world, the dry fleece was the former people Israel. The same Christ therefore Himself came down like rain upon a Mat. 15, fleece, when yet the floor was dry: whence also He said, *I am not sent but to the sheep which were lost of the house of Israel.* There He chose out a Mother by whom to receive the form of a servant, wherein He was to appear to men: there the disciples, to whom He gave this same injunction, Mat. 10, saying, *Into the way of the nations go ye not away, and into the cities of the Samaritans enter ye not: go ye first to the sheep which are lost of the house of Israel.* When He saith, go ye first to them, He sheweth also that hereafter, when at length the floor was to be rained upon, they would go to other sheep also, which were not of the old people Israel, John 10, concerning whom He saith, *I have other sheep which are not of this fold, it behoveth Me to bring in them also, that there may be one flock and one Shepherd.* Hence also the Rom. 15, Apostle: *for I say, he saith, that Christ was a minister of the Circumcision for the truth of God, to confirm the promises of the fathers.* Thus rain came down upon the fleece, the floor being yet dry. But inasmuch as he continueth, Ibid. 9. *but that the nations should glorify God for His mercy: that when the time came on, that should be fulfilled which by the*

Prophet He saith, *a people whom I have not known hath served Me, in the hearkening of the ear it hath obeyed Me:* VER. 7.
Ps. 18,
43. we now see, that of the grace of Christ the nation of the Jews hath remained dry, and the whole round world through all nations is being rained upon by clouds full of Christian grace. For by another word he hath indicated the same rain, saying, *drops distilling:* no longer upon the fleece, but *upon the earth.* For what else is rain but drops distilling? But that the above nation under the name of a fleece is signified, I think is either because they were to be stripped of the authority of teaching, just as a sheep is stripped of its skin; or because in a secret place He was hiding that same rain, which He willed not should be preached to uncircumcision, that is, be revealed to uncircumcised nations.

10. Ver. 7. *There shall arise in His days justice and abundance of peace, until the moon be taken away.* The expression *tollatur*, some have interpreted by *be taken away*, but others by *be exalted*, translating one Greek word, which is there used, ἀνταναίγεισθῆναι, just as each of them thought good. But they who have said, *be removed*, and they who have said, *be taken away*, do not so very much differ. For by the expression, *be removed*, custom doth teach us that there should be rather implied, that a thing is taken away and is no more, than that it is raised to a higher place: but *be taken away* can be understood in no other way at all, than that a thing is destroyed: that is, it is no more: but by *be exalted*, only that it is raised to a higher place. Which indeed when it is put in a bad sense is wont to signify pride: as is the passage, *In thy wisdom be not exalted.* But in a good sense Eccelus. 32, 4.
Vulg. it belongeth to a more exceeding honour, as, for instance, when any thing is being raised; as is, *In the nights exalt ye your hands unto holy places, and bless ye the Lord.* 32, 6.
Ps. 134,
2. Here then if we have understood the expression, *be removed*, what will be, *until the moon be removed*, but that it be so dealt with that it be no more? For perchance he willed this also to be perceived, that mortality is to be no longer, 'when the last enemy shall be destroyed, death:' so that abundance of 1 Cor. 15, 26. peace may be brought down so far as that nothing may withstand the felicity of the blessed from the infirmity of mortality: which will come to pass in that age, of which we have the

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LXXII.

faithful promise of God through Jesus Christ our Lord, concerning which it is said, *There shall arise in His days justice and abundance of peace*: until, death being utterly overcome and destroyed, all mortality be consumed. But if under the term moon, not the mortality of the flesh through which the Church is now passing, but the Church Herself in general hath been signified, which is to endure for everlasting, being delivered from this mortality, thus must be taken the expression, *There shall arise in His days justice and abundance of peace, until the moon be exalted*; as though it were said, *There shall arise in His days justice, to conquer the contradiction and rebellion of the flesh, and whereby there may be made a peace so increasing and abundant, until the moon be exalted, that is, until the Church be lifted up, through the glory of the Resurrection to reign with Him, Who went before Her in this glory, the first-born of the dead, that He might sit at the right hand of the Father*; thus with the sun¹ enduring before the moon, in the place whereunto hereafter was to be exalted the moon also.

¹ or
abiding
Mark
16, 19.

11. Ver. 8. *And He shall be Lord from sea even unto sea, and from the river even unto the ends of the round world*: He to wit concerning Whom he had said, *There shall arise in His days justice and abundance of peace, until the moon be exalted*. If the Church here is properly signified under the term moon, in continuation he shewed how widely that same Church He was going to spread abroad, when He added, *and He shall be Lord from sea even unto sea*. For the land is encircled by a great sea which is called the Ocean: from which there floweth in some small part in the midst of the lands, and maketh those seas known to us, which are frequented by ships. Again, in *from sea even unto sea* He hath said, that from any one end of the earth even unto any other end, He would be Lord, Whose name and power in the whole world were to be preached and to prevail exceedingly. To which, that there might not be understood in any other manner, *from sea even unto sea*: He immediately added, *and from the river even unto the ends of the round world*. Therefore that which He saith in *even unto the ends of the round world*, the same He had said before in *from sea even unto sea*. But in that which now He saith, *from the river,*

v. 7.

He hath evidently expressed that He willed Christ to publish VER. 9. 10. at length His power from that place from whence also He began to choose His disciples, to wit from the river Jordan, where upon the Lord, on His baptism, when the Holy Ghost descended, there sounded a voice from Heaven, *This is My* Matt. 3, 17. *beloved Son*. From this place then His doctrine and the authority of the heavenly ministry setting out, is enlarged even unto the ends of the round world, when there is preached the Gospel of the kingdom in the whole world, for a testimony Mat. 24, 14. unto all nations: and then shall come the end.

12. Ver. 9. *In His presence shall fall down the Ethiopians, and His enemies shall lick the earth*. By the Ethiopians, as by a part the whole, He hath signified all nations, selecting that nation to mention especially by name, which is at the ends of the earth. By *in His presence shall fall down* hath been signified, shall adore Him. And because there were to be schisms in divers quarters of the world, which would be jealous of the Church Catholic spread abroad in the whole round world, and again those same schisms dividing themselves into the names of men, and by loving the men under whose authority they had been rent, opposing themselves to the glory of Christ which is throughout all lands; so when He had said, *in His presence shall fall down the Ethiopians*, He added, *and His enemies shall lick the earth*: that is, shall love men, so that they shall be jealous of the glory of Christ, to Whom hath been said, *Be Thou* Ps. 108, *exalted above the Heavens, O God, and above all the earth* 5. *Thy glory*. For man earned to hear, *Earth thou art, and* Gen. 3, *unto earth thou shalt go*. By licking this earth, that is, 19. being delighted with the vainly talking authority of such men, by loving them, and by counting them for the most pleasing of men, they gainsay the divine sayings, whereby the Catholic Church hath been foretold, not as to be in any particular quarter of the world, as certain schisms are, but in the whole universe by bearing fruit and growing so as to attain even unto the very Ethiopians, to wit, the remotest and foulest of mankind.

13. Ver. 10. *The kings of Tharsis and the isles shall offer gifts, the kings of the Arabians and of Saba shall*

^a Oxf. Mss. add here, 'Observe, brethren, that it is said in this Psalm.'

PSALM
LXXII.
1 vid.
infra.

lead¹ presents. (Ver. 11.) *And there shall adore Him all kings of the earth, all nations shall serve Him.* This no longer requireth an expounder but a thinker; yea it doth thrust itself upon the sight not only of rejoicing believers, but also of groaning unbelievers—except perchance we must enquire why there hath been said, *shall lead presents.* For there are wont to be led those things which can walk. For could it by any means have been spoken with reference to the sacrifice of victims? Far be it that such 'righteousness' should arise in His days. But those gifts which have been foretold as to be led, seem to me to signify men, whom into the fellowship of the Church of Christ the authority of kings doth lead: although even persecuting kings have led gifts, knowing not what they did, in sacrificing the holy Martyrs.

14. But while he is explaining the reasons why so great honour is paid Him by kings, and He is served of all nations: (ver. 12.) *because He hath delivered, he saith, the needy man from the mighty, and the poor man, to whom was no helper.* This needy and poor man is the people of men believing in Him. In this people are also kings adoring Him. For they do not disdain to be needy and poor, that is, humbly confessing sins, and needing the glory of God and the grace of God, in order that this King, Son of the King, may deliver them from the mighty one. For this same mighty one is he who above was called the Slanderer: whom mighty to subdue men to himself, and to hold them bound in captivity, not his virtue did make, but men's sins. The same is himself also called strong; therefore here mighty also. But He that hath humbled the slanderer and hath entered into the house of the strong man to bind him and to spoil his vessels, *He hath delivered the needy man from the mighty, and the poor man to whom was no helper.* For this neither the virtue of any one could accomplish, nor any just man, nor any Angel. When then there was no helper, by His coming He saved them Himself.

15. But it might occur to one; if because of sins man was held by the devil, have sins pleased Christ, Who saved the needy man from the mighty? Far be it. But, (ver. 13.) *He it is that shall spare the helpless and poor man: that is, shall remit sins to the man, humble and not trusting*

Rom. 3,
23.

Mat. 12,
29.

in his own merits, or hoping for salvation because of his own virtue, but needing the grace of his Saviour. But ^{VER.} when he hath added, 14. *and the souls of the poor He shall save*: he hath recommended to our notice both the aids of grace; both that which is for the remission of sins, when he saith, *He shall spare the poor and needy man*; and that which doth consist in the imparting of righteousness, when he hath added, *and the souls of the poor He shall save*. For no one is meet of himself for salvation, (which salvation is perfect righteousness,) unless God's grace aid: because the fulness of the law is nought but love, which doth not exist in us of ourselves, but is shed abroad in our hearts through the Holy Spirit Which hath been given ^{Rom. 5,} unto us. _{5.}

16. Ver. 14. *From usuries and iniquity He shall redeem the souls of them*. What are these usuries but sins, which are also called debts? But I think they have been called ^{Mat. 6,} usuries, because more of ill is found in the punishments _{12.} than hath been committed in the sins. For, for example's sake, while a man-slayer killeth only the body of a man, but can no wise hurt the soul; of himself both soul and body is destroyed in hell. Because of such despisers of present commandment and deriders of future punishment hath been said, *I coming would have exacted with usuries*, ^{Mat.25,} from these usuries are redeemed the souls of the poor by _{27.} that blood which hath been shed for the remission of sins. He shall redeem, I say, from usuries, by remitting sins which owed larger punishments: but He shall redeem from iniquity, by helping them by grace even to do righteousness. Therefore the same two things have been repeated which were said above. For in that which is above, *He shall spare the helpless and poor man*, there is understood ^{v. 13.} *from usuries*: but in that which there he saith, *and the souls of the poor He shall save*; there seemeth to have been implied, *from iniquity*: so that the words *He shall redeem*, are understood with both. So when He shall spare the poor and helpless man, and shall save the souls of the poor: thus *from usuries and iniquity He shall redeem the souls of them*. *And honourable shall be the name of Him in the presence of them*. For they give honour to His name for so great

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benefits, and they reply that "meet and right it is^b" to render thanks to the Lord their God. Or, as some copies have it, *and honourable is the name of them in the presence of Him*: for even if Christians seem despicable to this world, the name of them in the presence of Him is honourable, Who to them hath given it, no longer remembering those names in His lips, whereby before they used to be called, when they were bound fast by the superstitions of the Gentiles, or signed with names derived from their own evil deserts, before they were Christians, which name is honourable in the presence of Him, even if it seemeth despicable to enemies.

17. Ver. 15. *And He shall live, and there shall be given to Him of the gold of Arabia.* There would not have been said, *and He shall live*, (for of whom could not this be said, though living for ever so brief a space of time on this earth?) unless that life were being recommended to our notice,

Rom. 6, wherein He *dieth no more, and death over Him shall have no*
9. *more dominion.* And thus, *and He shall live*, that was despised

Isai. 53, in death: for, as another Prophet saith, *there shall be taken*
8. *away from the earth the life of Him.* But what is, *and there shall be given to Him of the gold of Arabia?* For the fact

that from thence even the former Salomon received gold, in this Psalm hath been in a figure transferred unto another true Salomon, that is, the true Peace-maker. For the former
v. 8. did not have dominion *from the river even unto the ends of the round world.* Thus then hath been prophesied, that even the wise men of this world in Christ would believe. But by Arabia we understand the Gentiles; by gold wisdom, which doth as much excel among all doctrines as gold

Prov. 8, among metals. Whence hath been written, "*Receive ye pru-*
10. *dence as silver¹, and wisdom as proved gold.*" *And they*
10. *shall pray concerning Himself alway.* That which the
10. *and not silver,*
E. V. Greek hath, $\pi\epsilon\rho\iota\ \alpha\upsilon\tau\omicron\upsilon\ \upsilon\sigma\iota$, some have interpreted by *concerning Himself*, some *for Himself*, or *for Him*. But what is, *concerning Himself*, except perchance that for which we pray,

Matt. 6, saying, *Thy kingdom come?* For Christ's coming shall
10. make present to believers the kingdom of God. But how to understand *for Him* is difficult; except that when prayer is made for the Church, for Himself prayer is made, because

^b 'Dignum et justum,' used then as still in the Service for Holy Communion.

she is His Body. For concerning Christ and the Church ^{VER.} hath been sent before a great Sacrament, *there shall be two* ^{16.} *in one flesh.* But now that which followeth, *all the day long,* ^{Eph. 5,} that is, in all time, *they shall bless Him,* is sufficiently evident. ^{32.}

18. Ver. 16. *And there shall be a firmament on the earth, on the tops of the mountains.* For, *all the promises of God* ^{2 Cor.} *in Him are Yea,* that is, in Him are confirmed: because in ^{1,} ^{20.} Him hath been fulfilled whatever hath been prophesied for our salvation. For the tops of the mountains it is meet to understand as the authors of the divine Scriptures, that is, those persons through whom they were supplied: wherein He is indeed Himself the Firmament: for unto Him all things that have been divinely written are ascribed. But this He willed should be on earth; because for the sake of those that are upon earth, they were written. Whence He came also Himself upon earth, in order that He might confirm all these things, that is, in Himself might shew them to have been fulfilled. *For it was necessary,* He saith, *for all things* ^{Luke 24,} *to be fulfilled which were written in the Law, and the* ^{44.} *Prophets, and Psalms, concerning Me:* that is, *in the tops of* ^{Is. 2, 2.} *the mountains.* For so there cometh in the last times the evident Mount of the Lord, prepared on the summit of the mountains: of which here he speaketh, “*in the tops of the mountains.*” *Highly superexalted above Libanus shall be His fruit.* Libanus we are wont to take as this world’s dignity: for Libanus is a mountain bearing tall trees, and the name itself is interpreted whiteness¹. For what marvel, if above every brilliant state of this world there is superexalted the ^{1 candi-} ^{datio} fruit of Christ, of which fruit the lovers have contemned all secular dignities? But if in a good sense we take Libanus, because of the *cedars of Libanus which He hath* ^{Ps. 104,} ^{16.} *planted:* what other fruit must be understood, that is being exalted above this Libanus, except that whereof the Apostle speaketh when he is going to speak concerning that love of his, *yet a preeminent way to you I shew?* For this is put for- ^{1 Cor.} ^{12, 31.} ward even in the first rank of divine gifts, in the place where he saith, *but the fruit of the Spirit is love:* and with this ^{Gal. 5,} ^{22.} are conjoined the remaining words as consequent. *And they shall flourish from the city like hay of the earth.* Because city is used ambiguously, and there is not annexed

PSALM of Him, or of God, for there hath not been said, *from the city*
LXXII. of Him, or *from the city* of God, but only *from the city*: in

a good sense it is understood, in order that from the city of God, that is, from the Church, they may flourish like grass; but grass bearing fruit, as is that of wheat: for even this is called grass¹ in Holy Scripture; as in Genesis there is a command for the earth to bring forth every tree and every grass, and there is not added every wheat: which without doubt would not have been passed over unless under the name of grass this also were understood; and in many other passages of the Scriptures this is found. But if we must take, *and they shall flourish like the grass of the earth*, in the same manner

Isai. 40, as is said, *all flesh is grass, and the glory of a man like the*
6. *flower of grass*: certainly then that city must be understood

Gen. 4, which doth intimate this world's society: for it was not to no
17. purpose that Cain was the first to build a city. Thus the fruit

of Christ being exalted above Libanus, that is, above enduring trees and undecaying timbers, because He is the everlasting fruit, all the glory of a man according to the temporal exaltation of the world is compared to grass; for by believers and by men already hoping for life eternal temporal felicity is despised, in order that there may be fulfilled that which hath been written, *all flesh is grass, and all the glory of flesh as the flower of grass: the grass hath dried, the flower hath fallen off, but the word of the Lord doth endure for ever*. There is the fruit of Him exalted above Libanus. For always flesh hath been grass, and the glory of flesh as the flower of grass: but because it was not clearly proved what felicity ought to have been chosen and preferred, the flower of grass was esteemed for a great matter: not only it was by no means despised, but it was even chiefly sought after. As if therefore at that time He shall have begun to be thus, when there is reproved and despised whatever used to flourish in the world, thus hath been said, *super-exalted above Libanus shall be the fruit of Him, and they shall flourish from the city like grass of the earth*: that is, glorified above all things shall be that which is promised for everlasting, and compared to the grass of the earth shall be whatever is counted a great matter in the world.

19. Ver. 17. *Be, therefore, the name of Him blessed for*

ever: before the sun endureth the name of Him. By the sun times are signified. Therefore for everlasting endureth the name of Him. For eternity doth precede times, and is not bounded by time. *And there shall be blessed in Him all the tribes of the earth.* For in Him is fulfilled that which hath been promised to Abraham. *For He saith not, In seeds, as though in many; but as though in one, And to thy Seed, which is Christ.* But to Abraham is said, *In thy Seed shall be blessed all the tribes of the earth.* And not the sons of the flesh but the sons of promise are counted in the Seed. *All nations shall magnify Him.* As if in explanation there is repeated that which above hath been said. For because they shall be blessed in Him, they shall magnify Him; not of themselves making Him to be great, that of Himself is great, but by praising and confessing Him to be great. For thus we magnify God: thus also we say, *Hallowed be Thy name,* which is indeed always holy.

V ER.
18. 19.

Gal. 3,
16.

Gen. 22,
18.
Rom. 9,
8.

Matt. 6,
9.

20. Ver. 18. *Blessed be the Lord God of Israel, Who hath done wonderful things alone.* Contemplating all things above spoken of, a hymn bursteth forth; and the Lord God of Israel is blessed. For that is being fulfilled which hath been spoken to that barren woman, *and He that hath delivered Thee, the God of Israel, shall Himself be called of the whole earth.* He doeth Himself marvellous things alone: for whosoever do them, He doth Himself work in them, *Who doeth wonderful things alone.*

¹lit. 'is
belched'

Isa. 54,
5.

21. Ver. 19. *And blessed be the name of His glory for everlasting, and for age of age.* For what else should the Latin interpreters have said, who could not have said for everlasting, and for everlasting of everlasting? For it soundeth as if one thing were meant in the expression *for everlasting,* and another thing in the expression *for age:* but the Greek hath *εις τὸν αἰῶνα, καὶ εις τὸν αἰῶνα τοῦ αἰῶνος,* which perchance more meetly might have been rendered by, 'for age, and for age of age:' so that by 'for age,' might have been understood as long as this age endureth; but 'for age of age,' that which after the end of this is promised to be. *And there shall be fulfilled with the glory of Him every land: so be it, so be it.* Thou hast commanded, O Lord, so it is coming to pass: so it is coming to pass, until that

²Ma-
jesty
most
Mss.
Ben.

³or,
'world'

PSALM which began with the river, may attain fully even unto the
 LXXIII. ends of the round world.

LAT.
LXXII.

PSALM LXXIII.

EXPOSITION.

HEAR ye, hear ye, dearly beloved, bowels of the Body of
 Ps.40,5. Christ, whose hope is the Lord your God, and who regard
 not vanities and lying follies: and ye that still regard them,
 hear ye in order that ye may not regard them. This Psalm
 hath an inscription, that is, a title, *There have failed the*
¹Title of *hymns of David, the son of Jesse*^a. A Psalm ¹of Asaph
 Psalm himself. So many Psalms we have on the titles whereof is
 73. written the name David, no where there is added, *son of*
Jesse, except in this alone. Which we must believe hath
 not been done to no purpose, nor capriciously. For every
 where God doth make intimations to us, and to the under-
 standing thereof doth invite the godly study of love. What
 is, *there have failed the hymns of David, the son of Jesse?*
 Hymns are praises of God accompanied with singing:
 hymns are songs containing the praise of God. If there be
 praise, and it be not of God, it is no hymn: if there be
 praise, and God's praise, and it be not sung, it is no hymn.
 It must needs then, if it be a hymn, have these three things,
 both praise, and that of God, and singing. What is then,
there have failed the hymns? There have failed the praises
 which are sung unto God. He seemeth to tell of a thing
 painful, and so to speak deplorable. For he that singeth
 praise, not only praiseth, but also praiseth with gladness: he
 that singeth praise, not only singeth, but also loveth him of
 whom he singeth. In praise, there is the speaking forth of
 one confessing, in singing; the affection of one loving. *There*
have failed then the hymns of David, he saith: and he hath
 added, *the son of Jesse*. For David was king of Israel, son
 of Jesse, at a certain time of the Old Testament, at which
 1 Sam. time the New Testament was therein hidden, like fruit in a
 16, 19. root. For if thou seek fruit in a root, thou wilt not find,

^a This sentence in our Version and in the Vulg. stands at the end of the pre-
 vious Psalm.

and yet dost thou not find any fruit in the branches, except TITLE. that which hath gone forth from the root. At that time then to the first people, coming from the seed of Abraham carnally; (for the second people also, though belonging to the New Testament, doth belong to the seed of Abraham, but now spiritually;) to this first people then, as yet carnal, where but few Prophets understood, both what was to be desired of God, and when it should be to be publicly preached, they foretold these future times, and the Advent of our Lord Jesus Christ. And in like manner as Christ Himself to be born after the flesh was hidden in the root, that is in the seed of the Patriarchs, and at a certain time must be revealed, as at the fruit appearing, according as it is written, *there hath flourished a shoot from the root of Jesse:* so also the New Testament itself which is in Christ, in those former times was hidden, being known to the Prophets alone, and to the very few godly men, not by the manifestation of things present, but by the revelation of things future. For what meaneth it, brethren, (to mention but one thing,) that Abraham sending his faithful servant to espouse a wife for his only son, maketh him swear to him, and in the oath saith to him, *Put thy hand under my thigh, and swear?* What was there in the thigh of Abraham, where he put his hand in swearing? What was there there, except that which even then was promised to him, *In thy seed shall be blessed all nations?* Under the name of thigh, flesh is signified. From the flesh of Abraham, through Isaac and Jacob, and not to mention many names, through Mary was our Lord Jesus Christ.

2. But that the root was in the Patriarchs, how shall we shew? Let us question Paul. The Gentiles now believing in Christ, and desiring as it were to boast over the Jews who crucified Christ; although also from that same people there came another wall, meeting in the corner, that is, in Christ Himself, the wall of uncircumcision, that is, of the Gentiles, coming from a different quarter: when, I say, the nations were lifting up themselves, he doth thus depress them. *For if thou, he saith, being cut out of the natural wild olive, hast been grafted in among them, do not boast against the branches: for if thou boastest, thou dost not bear the root, but the root thee.* Therefore he speaketh of certain branches

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broken off from the root of the Patriarchs because of unbelief, and the wild olive therein grafted in, that it might be partaker of the fatness of the olive, that is, the Church coming out of the Gentiles. And who doth graft the wild olive on the olive? The olive is wont to be grafted on the wild olive; the wild olive on the olive we never saw. For whosoever may have done so will find no berries but those of the wild olive. For that which is grafted in, the same groweth, and of that kind the fruit is found. There is not found the fruit of the root but of the graft. The Apostle shewing that God did this thing by His Omnipotence, namely, that the wild olive should be grafted into the root of the olive, and should not bear wild berries, but olive—ascribing it to the Omnipotence of God, the Apostle saith this, *If thou hast been cut*

Ibid. v.
24, 18.

out of the natural wild olive and against nature hast been grafted into a good^a olive, do not boast, he saith, against the branches. But thou sayest, he saith, the branches have been broken off, that I may be grafted in. Well; because of unbelief they have been broken off: but do thou by faith stand¹; be not high minded, but fear. But what is, be not high minded? Do not be proud, because thou hast been grafted in; but fear lest thou be broken off through unbelief, as they have been broken off. *Because of unbelief, he saith, they have been broken off: but do thou by faith stand; be not high minded, but fear. For if God hath not spared the natural branches, neither thee will He spare.* And there followeth a good pas-

¹ one
Ms.
'stand-
est,'
Ben.

Ibid. v.
22, 23.

sage, and necessary, and the whole to be hearkened unto: *Thou seest then, he saith, the goodness and severity of God: upon those indeed that have been broken off, severity: but on thee that hast been grafted in, goodness, if thou shalt have remained in goodness. Otherwise* (that is, if thou shalt not have remained in goodness) *both thou shalt be cut off; and they (if they shall not have remained in unbelief) shall be grafted in.*

3. In the time then of the Old Testament, brethren, the promises from our God to that carnal people were earthly and temporal. There was promised an earthly kingdom, there was promised that land into which they were also led, after being delivered from Egypt: by Jesus son of

^a Ben. notes that the word good is and probably in Mss. used for earlier not in the Mss.; it is found at Oxford, Editions.

Nave they were led into the land of promise, where also TITLE. earthly Jerusalem was builded, where David reigned: they received the land, after being delivered from Egypt, by passing through the Red sea; having ended their circuits and the wanderings over the deserts, they received the land, they received the kingdom; secondly, after they had received the kingdom, because they had received earthly things, they began on account of their sins to be besieged, stormed, led captive; at the last there was overthrown even the city itself. Such were also those promises, which were not to endure, through which however were figured future promises which were to endure, so that all that course of temporal promises was a figure and a sort of prophecy of things future. Accordingly when that kingdom was failing, where reigned David, the son of Jesse, that is, one that was a man, though a Prophet, though holy, because he saw and foresaw Christ to come, of whose seed also after the flesh He was to be born: nevertheless a man, nevertheless not yet Christ, nevertheless not yet our King Son of God, but king David son of Jesse: because then that kingdom was to fail, through the receiving of which kingdom at that time God was praised by carnal men; for this thing alone they esteemed a great matter, namely, that they were delivered temporally from those by whom they were being oppressed, and that they had escaped from persecuting enemies through the Red sea, and had been led through the desert, and had found country and kingdom: for this alone they praised God, not yet perceiving the thing which God was designing beforehand and promising in these figures. In the failing therefore of those things for which the carnal people, over whom reigned that David, was praising God, *there failed the hymns of David*, not the Son of God, but the *son of Jesse*. The dangerous passage of the present Psalm's title, as the Lord hath willed, we have weathered: ye have heard why there hath been said, *there have failed the hymns of David, the son of Jesse*.

4. Whose voice is the Psalm? ¹ *Of Asaph*. What is Asaph? ¹ See Title of Ps.
As we find in interpretations from the Hebrew language into the Greek, and those again translated to us from the Greek into the Latin, Asaph is interpreted Synagogue. It is the voice therefore of the Synagogue. But when thou hast heard

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Synagogue, do not forthwith abhor it, as if it were the murderer of the Lord. That Synagogue was indeed the murderer of the Lord, no man doubteth it: but remember, that from the Synagogue were the rams whereof we are the sons. Whence it is said in a Psalm, *Bring ye to the Lord the sons of rams*. What rams are thence? Peter, John, James, Andrew, Bartholomew, and the rest of the Apostles. Hence also he too at first Saul, afterwards Paul: that is, at first proud, afterwards humble. For ye know how Saul, whence was derived the name Saul, was a proud and unbridled king. Not as though for any arrogance the Apostle changed his name: but from being Saul he became Paul, from being proud, a small one. For the name Paul doth signify a small one. Wilt thou know what Saul is? Hear now Paul himself recording what he hath been by his naughtiness, and what now he is by the grace of God: hear after what sort he hath been Saul, and after what sort he is Paul: *I that was*, he saith, *before a blasphemer, and a persecutor, and injurious*. Thou hast heard Saul, hear also Paul: *For I am*, he saith, *the least of Apostles*. What is least, but that I am Paul? And he continueth, *that am not worthy to be called an Apostle*. Wherefore? Because I have been Saul. What is, I have been Saul? Let him tell himself; *because I persecuted*, he saith, *the Church of God; but by the grace of God*, he saith, *I am what I am*. He hath taken from himself all his greatness, now being least in himself, he is great in Christ. And this Paul saith what? *God hath not cast away His people*, (he is speaking of the people coming out of the Jews,) *His people*, he saith, *which He hath foreknown*. *For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin*. Therefore even Paul came to us from the Synagogue, and Peter and the other Apostles from the Synagogue. Therefore when thou hast heard the voice of the Synagogue, do not look to the deserving thereof, but observe the offspring. There is speaking therefore in this Psalm, the Synagogue, after the failing of the hymns of David, the son of Jesse: that is, after the failing of things temporal, through which God was wont to be praised by the carnal people. But why did these fail, except in order that others might be sought for? That there might be sought for what? Was it things

1 Tim.
1, 13.

1 Cor.
15, 9.

Ib. v. 10.

Rom. 11,
2.

Ib. v. 1.

which were not there? No, but things which were there being hidden in figures: not which were not yet there¹, but which there as it were in a sort were concealed in certain secret things of mysteries. What things? *These*, saith the Apostle himself, *were our figures*.

TITLE.
¹Oxf.
 Mss.
 add, 'not
 which'
 &c.
 1 Cor.
 10, 6.

5. And observe now briefly that same figure of us: the people Israel under the domination of Pharaoh and the Egyptians is the Christian people before believing already predestined for God, and as yet serving demons and the devil the chief of them: behold the people under the yoke of the Egyptians is this people doing service to their sins. For not except through our sins is the devil able to have dominion. The people are delivered from the Egyptians through Moses: the people are delivered from the past life of sins through our Lord Jesus Christ. The one people doth pass through the Red sea; the other through Baptism. There die in the Red sea all the enemies of that people: there die in Baptism all our sins. Observe, brethren: after that Red sea not forthwith is the land given, nor, as though foes are no more, do they triumph securely, but there remaineth the desert's solitude, there remain foes lying in wait in the way: so also after Baptism there remaineth the Christian life amid temptations. In that desert they sighed for the promised land²: for what else do Christians sigh now that they have² *patriæ*. been washed in Baptism? Do they now by any means reign with Christ? We have not yet come to our land of promise, though that will not fail us, for there will not fail the hymns of David. This thing however let all believers hear, let them know where they are: in a desert they are, for the land they sigh. Dead are the foes in Baptism, but they follow behind. What is, they follow behind? Before our face we have things future, behind our back things past: all past sins have been effaced in Baptism; those whereby now we are tried, do follow us not behind, but lie in wait in the way. Whence the Apostle, while yet set in the way of this desert, saith, *the things which are behind forgetting, unto those things which are before reaching out, with earnestness I follow* unto the palm of the high calling of God: as though he were saying, unto the land of the high³ promise of God. And there now, brethren, whatever that people suffered in

Exod. 1,
 10.

Exod.
 14, 22.
 &c.

Phil. 3,
 13.

³super-
 nre.

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the desert, and whatever God bestowed upon them, whatever those scourges were, whatever the gifts, they are intimations of those things, which we walking in Christ in the wilderness of this life, seeking the land, both receive for consolation and suffer for probation. It is no marvel therefore that this hath failed which did figure the future. For the people was led to a land of promise, but was that land always to remain? Nay; if this had been so, it would not have been a figure but a substance. But because it was a figure, unto something temporal that people was led. If unto something temporal they were led, it must needs have failed, and by its failing they be compelled to seek that which never would fail.

6. It was the Synagogue therefore, that is, they that there worshipped God after a godly sort, but yet for the sake of earthly things, for the sake of these present things: (for there are ungodly men who seek the blessings of present things from demons: but this people was on this account better than the Gentiles, because although it were blessings present and temporal, yet they sought them from the One God, who is the Creator of all things both spiritual and corporal.) When therefore those godly men after the flesh were observing—that is that Synagogue which was made up of good men, men for the time good, not spiritual men, such as were the Prophets therein, such as were the few that understood the kingdom heavenly, eternal—that Synagogue, I say, observed what things it received from God, and what things God promised to that people, abundance of things earthly, land, peace, earthly felicity: but in all these things were figures, and they not perceiving what was there concealed in things figured, thought that God gave this for a great matter, and had nothing better to give to men loving Him and serving Him: they remarked and saw certain sinners, ungodly, blasphemers, servants of demons, sons of the Devil, living in great naughtiness and pride, yet abounding in such things earthly, temporal, for which sort of things they were serving God themselves: and there sprang up a most evil thought in the heart, which made the feet to totter, and almost slip out of God's way. And behold this thought was in the people of the Old Testament: I would it be not in our carnal

brethren, when now openly there is being proclaimed the felicity of the New Testament. For what said that Synagogue at that time? What said that people? We serve God, and are cut short, we are scourged; there are withdrawn from us the things which we love, and which we had received from God as a great matter: but those wicked men, most naughty, proud, blasphemers, restless, do abound in all the things for which we serve God: I think to no purpose God is served. This is the meaning of the Psalm, which belongeth to the failing and tottering people: while they remark that earthly blessings, for which they were serving God, do abound to those who served not God, they totter and they well nigh slip, and together with those hymns they fail, because in such hearts hymns were failing. What is, in such hearts hymns were failing? Because now of such things they were thinking, they praised not God. For after what sort should they praise God, to whom as if perverse He seemed, in giving to ungodly men so great felicity, and taking it away from them that served Him? To them God did not seem to be good: and by those to whom God did not seem to be good, He was not indeed praised: in them again by whom God was not praised, there failed hymns. But afterwards this people perceived what God was admonishing them to seek, when He was withdrawing those temporal blessings from His servants, and was giving them to His enemies, to blasphemers, to ungodly men: being admonished they perceived how that above all things which God giveth both to good men and evil men, and sometimes taketh away from both good men and evil men—above all things He reserveth something for good men. What is, He reserveth something for good men. What doth He reserve for them? Himself. Now as far as I can judge, we are running on in the Psalm, it is understood in the name of the Lord. Hear one laying it to heart and repentant who had gone astray, in thinking God not good, Who giveth earthly good things to evil men, and taketh them away from His servants. For He perceived what God was reserving for His servants, and reconsidering and chastening himself, he brake forth in this manner:

7. Ver. 1. *How good is the God of Israel!* But to whom? *To men right in heart.* To men perverse what? Perverse

PSALM He seemeth. So also in another Psalm He saith: *With a*
 LXXIII.
 Ps. 18,
 25. *holy man holy Thou shalt be, and with the innocent man*
innocent Thou shalt be, and with the perverse man perverse
Thou shalt be. What is, perverse Thou shalt be with the
 perverse man? Perverse the perverse man shall think Thee.
 Not that by any means God is made perverse. Far be it:
 what He is, He is. But in like manner as the sun appeareth
 mild to one having clear, sound, healthy, strong eyes, but
 against weak eyes doth dart hard spears, so to say; the
 former looking at it it doth invigorate, the latter it doth torture,
 though not being itself changed, but the man being changed:
 so when thou shalt have begun to be perverse, and to thee
 God shall seem to be perverse; thou art changed, not He.
 That therefore to thee will be punishment which to good men
 is joy. He calling to mind this thing, saith, *How good is the*
God of Israel to men right in heart!

8. But what to thee? (Ver. 2.) *But my feet were almost*
moved. When were the feet moved, except when the heart
 was not right? Whence was the heart not right? Hear:
my steps were well nigh overthrown. What he hath meant
 by *almost*, the same he hath meant by *well nigh*: and what
 he hath meant by *my feet were almost moved*, the same he
 hath meant by *my steps were overthrown.* Almost my feet
 were moved, almost my steps were overthrown. Moved were
 the feet: but whence were the feet moved and the steps over-
 thrown? Moved were the feet to going astray, overthrown
 were the steps to falling: not entirely, but *almost*. But what
 is this? Already I was going to stray, I had not gone:
 already I was falling, I had not fallen.

9. But why even this? (Ver. 3.) *For I was jealous, he*
saith, in the case of sinners, looking on the peace of sinners.
 I observed sinners, I saw them to have peace. What peace?
 Temporal, transient, falling, and earthly: but yet such as I
 also was desiring of God. I saw them that served not God
 to have that which I desired in order that I might serve God:
 and my feet were moved, and my steps were almost over-
 thrown.

10. But why sinners have this, he saith briefly:

Ver. 4. *Because there is no avoidance of their death, and*
there is a firmament in their scourge. (Ver. 5.) *In the labours*

of men they are not, and with men they shall not be scourged. Now I have perceived, he saith, why they have peace, and flourish on the earth; because of their death there is no avoidance, because death sure and eternal doth await them, which neither doth avoid them, nor can they avoid it, *because there is no avoidance of their death, and there is a firmament in their scourge.* And there is a firmament in their scourge. For their scourge is not temporal, but firm for everlasting. Because of these evil things then which are to be to them eternal, now what? *In the labours of men they are not, and with men they shall not be scourged.* Doth not even the devil himself escape scourging with men, for whom nevertheless an eternal punishment is being prepared?

11. Wherefore on this account what do these men, while they are not scourged, while they labour not with men?

Ver. 6. *Therefore, he saith, there hath holden them pride.* Observe these men, proud, undisciplined; observe the bull, devoted for a victim, suffered to stray at liberty; and to damage whatever he may, even up to the day of his slaughter. Now it is a good thing, brethren, that we should hear in the very words of a prophet of this bull as it were, whereof I have spoken. For thus of him the Scripture doth make mention in another place: he saith that they are, as it were, made ready as for a victim, and that they are spared for an evil liberty. *Therefore, he saith, there hath holden them pride.* What is, *there hath holden them pride?* *They have been clothed about with their iniquity and ungodliness.* He hath not said, covered; but, *clothed about,* on all sides covered up with their ungodliness. Deservedly miserable, they neither see nor are seen, because they are clothed about; and the inward parts of them are not seen. For whosoever could behold the inward parts of evil men, that are as it were happy for a time, whosoever could see their torturing consciences, whosoever could examine their souls racked with such mighty perturbations of desires and fears, would see them to be miserable even when they are called happy. But because *they are clothed about with their iniquity and ungodliness,* they see not; but neither are they seen. The Spirit knew them, that saith these words

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concerning them: and we ought to examine such men with the same eye as that wherewith we know that we see, if there is taken from our eyes the covering of ungodliness. Let us see them, and while they are happy let us avoid them: and while they are happy let us not imitate them: and let us not desire of the Lord our God such things for ourselves as a great matter, as they that serve Him not have deserved to receive. Something else He reserveth, something else must be desired: but what this is, hear ye.

12. At first these men are being described. (Ver. 7.) *There shall go forth as if out of fat their iniquity.* See whether that bull is not perceived. Hear ye, brethren: not in any chance way must be passed over that which he hath said, *there shall go forth as if out of fat their iniquity.* For there are evil men, but evil because of leanness, evil because lean; that is, thin, puny, affected with a sort of wasting of need, and they too are evil, and to be condemned. For every need must be borne, rather than that any iniquity should be committed. Nevertheless, it is one thing to sin because of need, another thing to sin in abundance. A poor beggar committeth a theft; out of leanness hath gone forth the iniquity: but when a rich man aboundeth in so many things, why doth he plunder the things of others? Of the former the iniquity out of leanness, of the other out of fatness, hath gone forth. Therefore to the lean man when thou sayest, Why hast thou done this? Humbly afflicted and abject he replieth, Need hath compelled me. Why hast thou not feared God? Want was urgent. Say to a rich man, Why doest thou these things, and fearest not God?—supposing thee to be great enough to be able to say it—see if he even deigneth to hear; see if even against thyself¹ there will not go forth iniquity out of his fatness. For now they declare war with their teachers and reprovers, and become enemies of them that speak the truth, having been long accustomed to be coaxed with the words of flatterers, being of tender ear, of unsound heart. Who would say to a rich man, Thou hast ill done in robbing other men's goods? Or perchance if any man shall have dared to speak, and he is such a man as he could not withstand, what doth he reply? All that he saith is in contempt of God. Why? Because he is proud. Why? Because he is

¹ Ed. 'in
teipso.'
Ben.
conj.
and Oxf.
Mss. 'in
teipsum'

fat. Why? Because he is devoted for a victim. *There shall go forth as out of fatness their iniquity.* VER.
7.

13. *They have passed over unto purpose of heart.* Here within they have passed over. What is, *they have passed over?* They have crossed over the way. What is, *they have passed over?* They have exceeded the bounds of mankind, men like the rest they think not themselves. They have passed over, I say, the bounds of mankind. When thou sayest to such a man, Thy brother this beggar is; when thou sayest to such a man, Thy brother¹ this poor man is; the same¹ The words from 'This beggar,' added from Oxf. Mss. parents ye have had, Adam and Eve: do not heed thy haughtiness, do not heed the vapour unto which thou hast been elevated; although an establishment waiteth about thee, although countless gold and silver, although a marbled house doth contain thee, although fretted ceilings cover thee, thou and the poor man together have for covering that roof of the universe, the sky; but thou art different from the poor man in things not thine own, added to thee from without: thyself see in them, not them in thee. Observe thyself, how thou art in relation to the poor man; thyself, not that which thou hast. For why dost thou despise thy brother? In the bowels of your mothers ye were both naked. Forsooth, even when ye shall have departed this life, and these bodies shall have rotted, when the soul hath been breathed forth, let the bones of the rich and poor man be distinguished! I am speaking of the equality of condition, of that very lot of mankind, wherein all men are born: for both here doth a man become rich, and a poor man will not always be here: and as a rich man doth not come rich, so neither doth he depart rich; the very same is the entrance of both, and like is the departure. I add, that perchance ye will change conditions. Now every where the Gospel is being preached: observe a certain poor man full of sores, who was lying before the gate of a rich man, and was desiring to be filled with crumbs, which used to fall from the table of the rich man; observe also that likeness² of² al. father. thine who was clothed with purple and fine linen, and fared sumptuously every day. It chanced, I say, for that poor man to die, and to be borne by the Angels into the bosom of Abraham: but the other died and was buried; (for

PSALM the other's burial perchance no one cared for:) and when
 LXXIII. in Hell that rich man was in torments, did he not lift up his

eyes, and see in endless joy him whom he despised before his gate, and long for a drop of water from the finger of him who had longed for crumbs falling from his table? Brethren, how great was the toil of the poor man! Of how long duration were the luxuries of the rich man! But the condition which they have received in exchange is everlasting. The one then

See on
 ver. 5.

because there was no accordance in the case of death, and there was a firmament in the scourging of him, was not in the labours of men, among men he was not scourged: but the other was scourged here, hath reposed there, because He

Heb. 12,
 6.

doth scourge every son whom He doth receive. But to whom dost thou say these words? To one faring sumptuously, and clothing himself daily with purple and fine linen. To whom speakest thou? To him who hath passed over unto purpose

Luke 16,
 27.

of heart. D deservedly too late he will say, "Send Lazarus," "let him tell even my brethren;" since to himself there is not

¹ used of
 course
 in the
 lower
 sense.

granted the fruit of repentance. For it is not that repentance¹ is not given, but everlasting will be the repentance, and no salvation after repentance. Therefore these men *have passed over unto purpose of heart.*

14. Ver. 8. *They have thought and have spoken spitefulness.* But men do speak spitefulness even with fear: but these men how? *Iniquity on high they have spoken.* Not only they have spoken iniquity; but even openly, in the hearing of all, proudly; "I will do it;" "I will shew you;" "thou shalt know with whom thou hast to do;" "I will not let

² Oxf.
 Mss.
 and
 some of
 Ben.
 'Thou
 proud
 man,
 thou &c.'

thee live." Thou² mightest have but thought such things, not have given utterance to them! Within the chambers of thought at least the evil desire might have been confined, he might have at least restrained it within his thought. Why? Is he perchance lean? 'There shall go forth as if out of fatness the iniquity of them.' *Iniquity on high they have spoken.*

15. Ver. 9. *They have set against Heaven their mouth, and their tongue hath passed over above the earth.* What is this, *hath passed over above the earth?* The same which hath been said in, *they have set against Heaven their mouth.* For this, *hath passed over above the earth* is, they pass over

all earthly things? What is it to pass over all earthly things? He doth not think of himself as a man that can die suddenly, when he is speaking; he doth menace as if he were alway to live: his thought doth transcend earthly frailty, he knoweth not with what sort of vessel he is wrapped; he knoweth not what hath been written in another place concerning such men; *His spirit shall go forth, and he shall return unto his earth, in that day shall perish all his thoughts.* But these men not thinking of their last day, speak pride¹, and unto Heaven they set their mouth, they transcend the earth. If a robber were not to think of his last day, that is, the last day of his trial, when sent to prison, nothing would be more monstrous than he: and yet he might escape. Whither dost thou flee to escape death? Certain will that day be. What is the long time which thou hast to live? How much is the long time which hath an end, even if it were a long time? To this there is added that it is nought: and the very thing which is called long time is not a long time, and is uncertain. Why doth he not think of this? Because he hath set against Heaven his mouth, and his tongue hath passed over above the earth.

16. Ver 10. *Therefore there shall return hither My people.* Now Asaph himself is returning hither. For he saw these things abound to unrighteous men, he saw them abound to proud men: he is returning to God, and is beginning to inquire and discuss. But when? *When full days shall be found in them.* What is *full days*? *But when there came the fulness of time, God sent His Son.* This is the very fulness of time, when He came to teach men that things temporal should be despised, that they should not esteem as a great matter whatever object evil men covet, that they should suffer whatever evil men fear. He became the way, He recalled us to inward thought, admonished us of what should be sought of God. And see from what thought reacting upon itself, and in a manner recalling the waves of its impulse, he doth pass over unto choosing true things. *Therefore My people shall return hither, and full days shall be found in them.*

11. Ver. 11. *And they said, How hath God known, and is there knowledge in the Most High?* See through what thought they pass. Behold unjust men are happy, God doth

VER.
10. 11.

Ps. 146,

4

¹ Oxf.
and
other

Mss.
'proud
things'

Gal. 4,

4.

PSALM not care for things human. Doth He indeed know what we
 LXXIII. do? See what things are being said. We are inquiring,
 brethren, (no longer let Christians say it,) *How hath God
 known, and is there knowledge in the Most High?*

18. For how doth it appear to thee that God knoweth not,
 and that there is no knowledge in the Most High? He re-
 plieth, (ver. 12.) *Lo! themselves they are sinners, and in the
 world they have gotten abundant riches.* Both sinners they
 are, and in the world they have gotten abundant riches.
 He confessed that he willed not to be a sinner in order
 that he might have riches. A carnal soul for things visible
 and earthly would have sold its justice. What sort of justice
 is that which is retained for the sake of gold, as if gold were
 a more precious thing than justice herself, or as if when a
 man denieth the deposit of another man's goods, he to whom
 he denied them should suffer a greater loss, than he that
 denieth them to him. The former doth lose a garment, the
 latter fidelity. *Lo! they are themselves sinners, and in the
 world they have gotten abundant riches.* On this account
 therefore God knoweth not, and on this account there is no
 knowledge in the Most High.

¹ Mss. want 'there-fore'
 19. Ver. 13. *And I said, therefore¹ without cause I have
 justified my heart.* In that I serve God, and have not these
 things; they serve him not, and they abound in these things:
*therefore without cause I have justified my heart, and have
 washed among the innocent my hands.* This without cause
 I have done. Where is the reward of my good life? Where
 is the wage of my service? I live well and am in need; and
 the unjust man doth abound. *And I have washed among the
 innocent my hands.*

20. Ver. 14. *And I have been scourged all the day long.*
 From me the scourges of God do not depart. I serve well,
 and I am scourged; he serveth not, and is honoured. He
 hath proposed to himself a great question. The soul is dis-
 turbed, the soul doth pass over things which are to pass away
 unto despising things earthly and to desiring things eternal.
 There is a passage of the soul herself in this thought; where
 she doth toss in a sort of tempest she will reach the harbour.
 And it is with her as it is with sick persons, who are less
 violently sick, when recovery is far off: when recovery is at

hand they are in higher fever; physicians call it the *critical* ^{V ER. 15.} *accession* through which they pass to health: greater fever ^{i Mss.} is there, but leading to health: greater heat, but recovery ^{'creti- cam'} is at hand. So also is this man enfevered. For these are dangerous words, brethren, offensive, and almost blasphemous, *How hath God known?* This is why I say, *and almost*; He hath not said, God hath not known: he hath not said, there is no knowledge in the Most High: but as if inquiring, hesitating, doubting. This is the same as he said a little before, "*My steps were almost overthrown.*" *How hath* ^{v. 2.} *God known, and is there knowledge in the Most High?* He doth not affirm it, but the very doubt is dangerous. Through danger he is passing to health. Hear now the health: *Therefore in vain I have justified my heart, and have washed among the innocent my hands: and I have been scourged all the day long, and my chastening was in the morning.* Chastening is correction. He that is being chastened is being corrected. What is, *in the morning?* It is not deferred. That of the ungodly is being deferred, mine is not deferred: the former is too late or is not at all; mine is in the morning. *And I have been scourged all the day long, and my chastening was in the morning.*

21. Ver. 15. *If I said, I will declare this:* that is, I will teach thus. How wilt thou teach? that there is no knowledge in the Most High, that God doth not know? Wilt thou propound this opinion, that without cause men live justly who do live justly; that a just man hath lost his service, because God doth more shew favour to evil men, or else He doth care for no one? Wilt thou tell this, declare this? He doth restrain himself by an authority repressing him. What authority? A man wisheth sometime to break out in this sentiment: but he is recalled by the Scriptures directing us alway to live well, saying, that God doth care for things human, that He maketh a distinction between a godly man and an ungodly man. Therefore this man also wishing to put forth this sentiment, doth recollect himself. And what saith he? *If I said, I shall declare thus; behold, the generation of Thy sons I have reprobated.* I have reprobated the generation of Thy sons. If I shall declare thus, the generation of just men I shall reprobate. As also some copies have it, *Behold, the generation of thy sons with which*

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I have been in concert: that is, with which consisting of Thy sons I have been in concert; that is, with which I have agreed, to which I have been conformed: I have been out of time with all, if so I teach. For he doth sing in concert who giveth the tune together; but he that giveth not the tune together doth not sing in concert. Am I to say something different from that which Abraham said, from that which Isaac said, from that which Jacob said, from that which the Prophets said? For all they said that God doth care for things human, am I to say that he careth not? Is there greater wisdom in me than in them? Greater understanding in me than in them? A most wholesome authority hath called back his thought from ungodliness.

22. And what followeth? *If I said it, I shall declare thus: behold, the generation of Thy children I have reprobated.* Therefore that he might not reprobate, he did what? (Ver. 16.) *And I undertook to know.* May God be with him in order that he may know. Meanwhile, brethren, from a great fall he is being withheld, when he doth not presume that he already knoweth, but hath undertaken to know that which he knew not. For but now he was willing to appear as if knowing, and to declare that God hath no care of things human. For this hath come to be a most naughty and ungodly doctrine of unrighteous men. Know, brethren, that many men dispute and say that God careth not for things human, that by chances all things are ruled, or that our wills have been made subject to the stars, that each one is not dealt with according to his deserts, but by the necessity of his stars,—an evil doctrine, an impious doctrine. Unto these thoughts was going that man whose feet were almost moved, and whose steps were all but overthrown, into this error he was going; but because he was not in tune with the generation of the sons of God, he undertook to know, and condemned the knowledge wherein with God's just men he agreed not. And what he saith let us hear; how that he undertook to know, and was helped, and learned something, and declared it to us. *And I undertook, he saith, to know. In this labour is before me.* Truly a great labour; to know in what manner both God doth care for things human, and it is well with evil men, and good

men labour. Great is the importance of the question; therefore, *and this labour is before me*. As it were there is standing in my face a sort of wall, but thou hast the voice of a Psalm, 'In ^{VER.} ^{17. 18.} ^{Ps. 18,} ^{29.} *my God I shall pass over the wall.* *This labour is before me.*

23. Sooth thou sayest, labour is before thee; before God it is no labour: put thyself before God where there is no labour, and not even to thee will there be labour. And he hath done this; for he saith how long labour is before him; (ver. 17.) *until I enter into the sanctuary of God, and understand upon the last things.* A great thing it is, brethren: now for a long time I labour, he saith, and before my face I see a sort of insuperable labour, to know in what manner both God is just, and doth care for things human, and is not unjust because men sinning and doing wicked actions have happiness on this earth; but the godly and men serving God are wasted oftentimes in trials and in labours: a great difficulty it is to know this, but only *until I enter into the Sanctuary of God.* For in the Sanctuary what is presented to thee, in order that thou mayest solve this question? *And I understand,* he saith, *upon the last things:* not present things. I, he saith, from the Sanctuary of God stretch out mine eye unto the end, I pass over present things. All that which is called the human race, all that mass of mortality is to come to the balance, is to come to the scale, thereon will be weighed the works of men. All things now a cloud doth enfold: but to God are known the merits of each severally. *And I understand,* he saith, *upon the last things:* but not of myself; for before me there is labour. Whence *may I understand upon the last things?* Let me enter into the Sanctuary of God. In that place then he understood also the reason why these men now are happy.

24. Ver. 18. To wit, *because of deceitfulness Thou hast set upon them.* Because deceitful they are, that is fraudulent; because deceitful they are, they suffer deceits. What is this, because fraudulent they are they suffer a fraud? They desire to play a fraud upon mankind in all their naughtinesses, they themselves also suffer a fraud, in choosing earthly good things, and in forsaking the eternal. Therefore, brethren, in their very playing off a fraud they suffer a fraud. In that which but now I said, brethren, "What manner of wit¹ hath¹ cor.

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he who to gain a garment doth lose his fidelity?" hath he whose garment he hath taken suffered a fraud, or he that is smitten with so great a loss? If a garment is more precious than fidelity, the former doth suffer the greater loss: but if incomparably good faith doth surpass the whole world, the latter shall seem to have sustained the loss of a garment; but to the former is said, *What doth it profit a man if he gain the whole world, but suffer the loss of his own soul?* Therefore what hath befallen them? *Because of deceitfulness Thou hast set for them: Thou didst throw them down while they were being exalted.* He hath not said, Thou didst throw them down because they were lifted up: not as it were after that they were lifted up Thou didst throw them down; but in their very lifting up they were thrown down. For thus to be lifted up is already to fall; *Thou didst throw them down while they were being lifted up.*

Mat. 16,
26.

25. Ver. 19. *How have they become a desolation suddenly?* He is wondering at them, understanding unto the last things. *They have vanished.* Truly like smoke, which while it mounteth upward, doth vanish, so they have vanished. How doth he say, *They have vanished?* In the manner of one who understandeth the last things. *They have vanished: they have perished because of their iniquity.*

26. Ver. 20. *Like as the dream of one rising up.* How have they vanished? As vanisheth the dream of one rising up. Fancy a man in sleep to have seen himself find treasures: he is a rich man, but only until he awaketh. *Like as the dream of one rising up:* so they have vanished, like the dream of one awaking. It is sought then and it is not: there is nothing in the hands, nothing in the bed. A poor man he went to sleep, a rich man in sleep he became: had he not awoke, he were a rich man: he woke up, he found the care which he had lost while sleeping. And these men shall find the misery which they had prepared for themselves. When they shall have awoke from this life, that thing doth pass away which was grasped as if in sleep. *Like as the dream of one rising up.* And that there might not be said, "What then? a small thing doth their glory seem to thee, a small thing doth their state seem to thee, small things seem to thee inscriptions, images, statues, distinctions,

troops of clients?" *O Lord, he saith, in Thy city their image¹ Thou shalt bring to nothing.* Therefore, my brethren, speaking freely of this passage, or whence it is allowed me, (for when we mingle with you we do rather smite^a you than teach you,) in the name of Christ and in the fear of Him I exhort you: that whosoever of you have not these things, should not covet them; whosoever of you have them, should not rely on them. Behold, I have told you; I say not, ye are condemned because ye have them; but ye are condemned if on such things ye rely, if because of such things ye are puffed up, if because of such things ye think yourselves to be great men, if because of such things ye acknowledge not the poor, if because of your excelling in this emptiness ye forget the common lot of mankind. For then God must needs make retribution at the last, and in His City bring to nothing the image of such men. For he that is rich let him be so in the way that the Apostle hath enjoined: *Charge, he saith, the rich men of this world not to think proudly, nor to hope in the uncertainty of their riches, but in the living God, Who bestoweth upon us all things abundantly to enjoy.* He hath taken away the pride of rich men, he giveth counsel. As if they² were saying, We are rich men, thou dost forbid us to be proud, dost prohibit us from boasting of the parade of our riches: what then are we to do with these riches? Is it come to this, that there is nothing which they may do therewith? *Be they rich, he saith, in good works; let them readily distribute, communicate.* And what doth this profit? *Let them treasure unto themselves a good foundation for the future, that they may lay hold of true life.* Where ought they to lay up treasure for themselves? In that place whereunto he set his eye, when entering into the Sanctuary of God. Let there shudder all our rich brethren, abounding in money, gold, silver, household, honours, let them shudder at that which but now hath been said, *O Lord, in Thy city Thou shalt bring to nothing their image.* Are they not worthy to suffer these things, to wit that God bring to nothing their image in His city, because also they have themselves brought to nothing the image of God in their earthly city? *In Thy city Thou shalt bring to nothing their image.*

VER.
20.
Oxf.
Mss.
'images'

1 Tim.
6, 17.

2 Oxf.
Mss.
'the
rich'

Ibid. v.
18.
Ibid. v.
19.

^a 'ferimus.' He seems to mean, one in common intercourse, would be that such teaching, addressed to any 'smiting.'

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27. Ver. 21. *Because my heart was delighted.* He is saying with what things he is tempted: *because my heart was delighted*, he saith, *my reins also were changed.* When those temporal things delighted me, my reins were changed. It may also be understood thus: *because my heart was delighted in God, my reins also were changed*, that is, my lusts were changed, and I became wholly chaste. *My reins were changed.* And hear how.

28. Ver. 22. *And I was brought unto nothing, and I knew not.* I, the very man, who now say these things of rich men, once longed for such things: therefore *even I was brought to nothing* when my steps were almost overthrown. *And I was brought unto nothing, and I knew not.* We must not therefore despair even of them, against whom I was saying such things.

29. What is, *I knew not?* *As it were a beast I became to Thee*, (ver. 23.) *and I am always with Thee.* There is a great difference between this man and others. He became as it were a beast in longing for earthly things, when being brought to nothing he knew not things eternal: but he departed not from his God, because he did not desire these things of demons, of the devil. For this I have already brought to your notice. The voice is from the Synagogue, that is, from that people which served not idols. A beast indeed I became, when desiring from my God things earthly: but I never departed from That my God.

30. Because then, though having become a beast, I departed not from my God, there followeth, *Thou hast held the hand of my right hand.* He hath not said my right hand, but *the hand of my right hand.* If the hand of the right hand it is, a hand hath a hand. *The hand Thou hast held of my right hand*, in order that Thou mightest conduct me. For what hath he put hand? For power. For we say that a man hath that in his hand which he hath in his power: just as the devil said to God concerning Job, *Lay to Thine hand, and take away the things which he hath.* What is, lay to Thine hand? ¹Put forth power. The hand of God he hath called the power of God: as hath been written in another place, *death and life are in the hands of the tongue.* Hath the tongue hands? But what is, in the hands of the tongue? In the power of the tongue. What is, in the power of the

Job 1,
11.

¹ lit.
Give

Prov. 18,
21.

tongue? *Out of thy mouth thou shalt be justified, and out of thy mouth thou shalt be condemned. Thou hast held, therefore, the hand of my right hand, the power of my right hand.* ^{VER. 25.} ^{Mat. 12,} ^{37.}

What was my right hand? That I was always with Thee. Unto the left I was holding, because I became a beast, that is, because there was an earthly concupiscence in me: but the right was mine, because I was always with Thee. Of this my right hand Thou hast held the hand, that is, hast directed the power. What power? *He gave them power to become* ^{John 1,} *sons of God.* He is beginning now to be among the sons of ^{12.}

God, belonging to the New Testament. See in what manner the hand of his right hand was held. *In Thy will Thou hast conducted me.* What is, *in Thy will?* Not in my merits. What is, *in Thy will?* Hear the Apostle, who was at first a beast longing for things earthly, and living after the Old Testament. He saith what? *I that at first was a blas-* ^{1 Tim.} ^{1,} ^{13.} *phemer, and persecutor, and injurious: but mercy I obtained.*

What is, *in Thy will?* "*By the grace of God I am what I am.*" *And in* ¹ *glory Thou hast taken me up.* Now to what ^{1 Cor. 15,} ^{10.} ^{so Mss;} ^{Ben.} ^{'with'} glory he was taken up, and in what glory, who can explain, who can say? Let us await it, because in the Resurrection it will be, in the last things it will be. *With glory Thou hast taken me up.*

31. And he is beginning to think of that same Heavenly felicity, and to reprove himself, because he hath been a beast, and hath longed for things earthly. (Ver. 25.) *For what have I in Heaven, and from Thee what have I willed upon earth?* By your voice I see that ye have understood. He compared with his earthly will the heavenly reward which he is to receive; he saw what was there being reserved for him; and while thinking and burning at the thought of some ineffable thing, which neither eye hath seen, nor ear heard, ^{1 Cor. 2,} ^{9.} nor into the heart of man hath ascended, he hath not said, this or that I have in Heaven, but, *what have I in Heaven?* What is that thing which I have in Heaven? What is it? How great is it? Of what sort is it? *And, since that which I have in heaven doth not pass away, from Thee what have I willed upon earth?* Thou reservest for me, (I will speak as I am able, but forgive me; accept my endeavour, mine earnestness to attempt; for to explain it I have not power.)

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Thou reservest, he saith, for me in Heaven riches immortal, even Thyself, and I have willed from Thee on earth that which even ungodly men have, which even evil men have, which even abandoned men have, money, gold, silver, jewels, households, which even many wicked men have: which even many profligate women have, many profligate men: these things as a great matter I have desired of my God upon earth: though my God reserveth Himself for me in Heaven! *For what have I in Heaven?* He hath to display that very what. *And from Thee what have I willed upon earth?*

32. Ver. 26. *My heart and my flesh hath failed, O God of my heart.* This then for me in Heaven hath been reserved, *God of my heart, and my portion is my God.* What is it, brethren? Let us find out our riches, let mankind choose their parts. Let us see men torn with diversity of desires: let some choose war-service, some advocaey, some divers and sundry offices of teaching, some merchandise, some farming, let them take their portions in human affairs: let the people of God cry, *my portion is my God.* Not for a time *my portion*; but *my portion is my God for everlasting.* Even if I alway have gold, what have I? Even if I did not alway have God, how great a good should I have? To this is added, that He promiseth Himself to me, and He promiseth that I shall have this for everlasting. So great a thing I have, and never have it not. Great felicity: *my portion is God!* How long? *For everlasting.* For behold and see after what sort He hath loved him; He hath made his heart chaste: *God of my heart, and my portion is God for everlasting.* His heart hath become chaste, for nought now God is loved, from Him is not sought any other reward. He that doth seek any other reward from God, and therefore is willing to serve God, more precious doth make that which he willeth to receive, than Him from whom he willeth to receive. What then, is there no reward belonging to God? None except Himself. The reward belonging to God, is God Himself. This he loveth, this he esteemeth; if any other thing he shall have loved, the love will not be chaste. Thou art receding from the Fire immortal, thou wilt grow cold, wilt be corrupted. Do not recede. Recede not, it will be thy corruption, it will be thy fornication. Now he is return-

ing, now he is repenting, now he is choosing repentance, VER. 27. 28. now he is saying, *my portion is God*. And after what sort is he delighted with that Same, whom he hath chosen for his portion.

33. Ver. 27. *Behold, they that put themselves afar from Thee shall perish*. He therefore departed from God, but not far: for *I have become as it were a beast*, he saith, and *I am* v. 21. *always with Thee*. But they have departed afar, because not only things earthly they have desired, but have sought them from demons and the Devil. *They that put themselves afar from Thee shall perish*. And what is it, to become afar from God? *Thou hast destroyed every man that committeth fornication away from Thee*. To this fornication is opposed chaste love. What is chaste love? Now the soul doth love her Bridegroom: what doth she require of Him, from Her Bridegroom whom she loveth? Perchance in like manner as women choose for themselves men either as sons-in-law or as bridegrooms: she perchance chooseth riches, and loveth his gold, and estates, and silver and cattle and horses, and household, and the like. Far be it. He doth love Him alone, for nought he doth love Him: because in Him he hath all things, for *by Him were made all things*. *Thou hast* John 1, *destroyed*, he saith, *every one that committeth fornication* 3. *away from Thee*.

34. Ver. 28. But thou doest what? *But for me to cleave to God is a good thing*. This is whole good. Will ye have more? I grieve at your willing. Brethren, what will ye have more? Than to cleave to God nothing is better, when we shall see Him face to face. But now what? For yet as 1 Cor. 13, 12. a stranger I am speaking: *to cleave*, he saith, *to God is a good thing*: but now in my sojourning, (for not yet hath come the substance,) I have *to put in God my hope*. So long therefore as thou hast not yet cloven, therein put thy hope. Thou art wavering, cast forward an anchor to the land^a. Not yet dost thou cleave by presence, cleave fast by hope. *To put in God my hope*. And by doing what here wilt thou put in God thy hope? What will be thy business, but to praise Him Whom thou lovest, and to make others to be fellow-lovers of Him with thee? Lo, if thou shouldest love a

^a Oxf. Mss. 'Wavering, from the earth cast an anchor before thee upward.'

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LXXIII. charioteer, wouldest thou not carry along other men to love him with thee? A lover of a charioteer whithersoever he goeth doth speak of him, in order that as well as he others also may love him. For nought are loved abandoned men, and from God is reward required in order that He may be loved? Love thou God for nought, grudge God to no one. Seize Him as many as ye are able, as many as shall possess: He is not made strait, ye will make no limits in Him, Him wholly each of you will possess, and Him wholly all ye will have. Therefore this do while here thou art, that is, while thou art putting thy hope in God. For what followeth? *In order that I may tell forth all Thy praises in the courts of the daughter of Sion.* “*In order that I may tell forth all Thy praises:*” but where? “*In the courts of the daughter of Sion:*” for the preaching of God beside the Church is vain. A small thing it is to praise God and to tell forth all His praise. In the courts of the daughter of Sion tell thou forth. Make for unity, do not divide the people; but draw them unto one, and make them one. I have forgotten how long I have been speaking. Now the Psalm being ended, even judging by this closeness^b, I suppose I have held a long discourse: but it doth not suffice for your zeal; ye are too impetuous. O that with this impetuosity ye would seize upon the kingdom of Heaven.

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PSALM LXXIV.

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EXPOSITION.
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Sermon to the people.

1. THIS Psalm's Title is, *Of the Understanding of Asaph.* Asaph in Latin is translated congregation, in Greek Synagogue. Let us see what this Synagogue hath understood. But let us understand firstly Synagogue: from thence we

* ‘Odore,’ lit. ‘smell:’ one Ms. ‘ardore,’ ‘heat:’ *Ben.* conj. sudore.

shall understand what the Synagogue hath understood. TITLE.
 Every congregation is spoken of under the general name of Synagogue: one both of beasts and of men may be called a congregation; but here there is no congregation of beasts when we heard *understanding*. For when a man being in honour hath neglected in himself his understanding, hear what hath been said concerning him: *A man being in honour* Ps. 49, 12.
is compared to beasts without sense, and is become like unto them. That then it is no congregation of beasts, we must neither for a long time discuss, nor more diligently notice: but because it is a congregation of men, of what men this is we ought to understand. It is not indeed of those men, who being in honour and not understanding are compared to the beasts without sense, and have become like unto them; but of those that do understand. For this the Psalm's Title doth prescribe, saying, *Of the understanding of Asaph.* It is therefore a certain understanding congregation whereof we are about to hear the voice. But since properly Synagogue is said of the congregation of the people of Israel, so that wheresoever we may have heard Synagogue, we are no longer wont to understand any but the people of the Jews; let us see whether perchance the voice in this Psalm be not of that same people. But of what sort of Jews and of what sort of people of Israel? For they are not of the chaff, but per- Matt. 3, 12.
 chance of the grain; not of the broken branches, but per-
 chance of those that are strengthened. *For not all that are* Rom. 9, 6. &c.
of Israel are Israelites: but in Isaac, He saith, there shall be called for thee a seed: that is, not they that are sons of the flesh are the sons of God: but the sons of promise are counted for a seed. There are therefore certain Israelites, of whom was he concerning whom was said, *Behold an* John 1, 47.
Israelite indeed, in whom guile is not. I do not say in the same manner as we are Israelites, for we also are the seed of Abraham. For to the Gentiles the Apostle was speaking, when he said, *Therefore the seed of Abraham ye are, heirs* Gal. 3, 29.
according to promise. According to this therefore all we are Israelites, that follow the footsteps of the faith of our father Abraham. But let us understand here the voice of the Israelites in the same manner as the Apostle saith, *For* Rom. 11, 1.
I also am an Israelite, of the seed of Abraham, of the

PSALM *tribe of Benjamin.* Here therefore let us understand that
 LXXIV. whereof the Prophets have spoken, *a remnant shall be*
 Rom. 9, *saved.* Of the remnant therefore saved let us hear in this

place the voice; in order that there may speak that Syna-
 gogue which had received the Old Testament, and was intent
 upon carnal promises; and by this means it came to pass
 that their feet were shaken. For in another Psalm, where

Ps. 73, too the title hath Asaph, there is said what? *How good is*
 1. 2. *the God of Israel to men right in heart. But my feet*
were almost moved. And as if we were saying, whence

Ps. 73, were thy feet moved? *Well nigh,* he saith, *my steps were*
 2. *overthrown, because I was jealous in the case of sinners,*
looking on the peace of sinners. For while according to

the promises of God belonging to the Old Testament he
 was looking for earthly felicity, he observed it to abound
 with ungodly men; that they who worshipped not God were
 enriched with those things which he was looking for from
 God: and as though without cause he had served God, his
 feet tottered. For in that place he is saying, *Behold sinners*

Ibid. v. *themselves have gotten even abundant riches in the world.*
 12. *Have I not in vain justified my heart?* See in what manner

his steps have been well-nigh overthrown; so that now the
 soul saith to herself, What profit is it that I serve God? Be-
 hold that man serveth not, and is happy; I serve, and I toil.
 Lastly, suppose that I am happy; seeing that he also is
 happy that serveth not, why should I think myself happy
 because I serve? But that Psalm whereof I have brought
 forward the testimony precedes that which now we have in
 hand.

2. But opportunely it hath chanced not by our own but
 by God's dispensation, that just now we heard out of the
 John 1, Gospel, that *the Law was given by Moses, Grace and Truth*
 17. *came by Jesus Christ.* For if we distinguish between the
 two Testaments, Old and New, there are not the same

Sacra- Sacraments nor the same promises; nevertheless, the same
 ments. Pro- commandments for the most part. For, *Thou shalt not kill,*
 mises. Com- *Thou shalt not commit adultery, Thou shalt not steal, Honour*
 mands, *father and mother, Thou shalt not bear false witness, Thou*
 Exod. *shalt not covet the property of thy neighbour, Thou shalt not*
 20, 13. *covet the wife of thy neighbour,* to us too hath been com-
 &c.

manded; and whosoever shall not have kept those, doth go TITLE.
 astray, and is by no means worthy to earn to receive the
 Holy Mountain of God, concerning which hath been said,
Who shall dwell in Thy tabernacle, or who shall rest upon Ps.15,1.
Thy Holy Mountain? The innocent in hands and of a pure Ps.24,4.
heart^b. The commandments therefore when examined are
 either all found to be the same, or there are scarce any in
 the Gospel which have not been spoken by the Prophets.
 The Commandments are the same, the Sacraments are not
 the same, the Promises are not the same. Let us see where-
 fore the commandments are the same; because according to
 these we ought to serve God. The Sacraments are not the
 same, for some Sacraments there are giving Salvation, others
 promising a Saviour. The Sacraments of the New Testa-
 ment give Salvation, the Sacraments of the Old Testament
 did promise a Saviour. When therefore thou hast now the
 things promised, why dost thou seek the things promising,
 having now the Saviour? I say, *thou hast the things*
promised, not because we have already received life eternal,
 but because Christ hath now come who was foretold by the
 Prophets. The Sacraments have been changed, have been
 made more easy, of fewer number, more saving, more blessed.
 Why are the promises not the same? Because there was Exod.
 promised the land of Chanaan, a land plentiful, fruitful, 3, 8.
 flowing with milk and honey, there was promised a kingdom
 temporal, there was promised the felicity of the world, there
 was promised fruitfulness of children, there was promised
 the subduing of enemies. All these things to earthly felicity
 do belong. But why should these things first have been
 promised? *Because not first is that which is spiritual, but* 1 Cor.
that which is natural: afterward, he saith, that which is 15, 46.
spiritual. The first man was of earth earthy, the second
Man was from Heaven Heavenly: such as is the earthly
man, such are also earthly men; and such as is the Heavenly
Man, such are also the Heavenly men. As we have borne
the image of the earthly man, let us bear also the image of
Him Who is from Heaven. To the image of the earthly

^b Oxf. Mss. and old Edd. add, Testament not to hold to earthly things,
 "These things you say, dearest brethren, but to win heavenly." Which is not
 that ye may all learn from the New in the Mss. used for Ed. Ben.

PSALM man doth belong the Old Testament, to the image of the
 LXXIV. Heavenly Man the New Testament. But that no one might
 suppose that by one was made the earthly man, by another
 the Heavenly; therefore God shewing Himself to be the
 Creator of both, even of both Testaments willed Himself to
 be the Author; in order that both things earthly He might
 promise in the Old Testament, and things Heavenly in the
 New Testament. But how long art thou at first an earthly
 man, how long dost thou mind things earthly? When to a
 boy are given some boyish playthings, wherewith his boyish
 mind may be amused, are they not taken out of his hands
 when he groweth up in order that he may now take in hand
 something more useful, which becometh a grown person? For
 example, thou didst thyself give to thy son nuts when he was
 little, and a book when he was bigger. By no means there-
 fore, because God through the New Testament hath taken out
 of the hands of His sons those things which are like the play-
 things of boys, in order that He might give something more
 useful to them growing up, on that account must He be sup-
 posed not to have given those former things Himself. He gave
 both Himself. But the Law itself through Moses was given,
 Grace and Truth came through Jesus Christ: Grace because
 there is fulfilled through love that which by the letter was
 being enjoined, Truth because there is being rendered that
 which was promised. This thing therefore this Asaph hath
 understood. In a word, all things which to the Jews had
 been promised have been taken away. Where is their king-
 dom? Where the Temple? Where the Anointing? Where
 is Priest? Where are now the Prophets among them?
 From what time there came He that by the Prophets was
 foretold, in that nation there is now nothing of these things;
 now she hath lost things earthly, and not yet doth seek things
 Heavenly.

John 1,
 17.

3. Thou shouldest not therefore hold fast to things earthly,
 although God doth bestow them. Nevertheless, because we
 ought not to cleave to them, we ought by no means to
 believe that any other doth give them but God: He doth
 Himself give them: but do not as a great matter expect from

° Oxf. Mss. and others ap. Ben. "But thou art so long *the first man earthly*,
 as thou mindest things earthly."

Him the good which He doth give even to one not good. TITLE.
For if as a great matter He were to give these things, to evil men He would not give them. But for this purpose He hath willed to give them to evil men also, that good men may learn to seek from Him some other thing which He giveth not to evil men also. But these miserable men cleaving to things earthly and not relying on Him Who made Heaven and earth, Who gave to them even those very earthly things, who delivered them even temporarily from Egyptian bondage; who led them through the severed sea, Who overwhelmed their pursuing enemies in the waves, not relying on Him Who would give indeed things Heavenly to them grown up as He gave things earthly to them when children, fearing to lose that which they had received, they slew Him Who had given it. These things we say, brethren, in order that ye being men of the New Testament may learn not to cleave to things earthly. For if they without excuse did cleave to things earthly, to whom the New Testament itself had not yet been revealed; how much more without excuse do they pursue things earthly, to whom now the things Heavenly promised in the New Testament have been revealed! For call to mind, my brethren, what was said by them that persecuted Christ. *If we shall have let Him go, the Romans will come and will take from us both place and nation.* John 11, 48. See ye how that in fearing to lose things earthly, they slew the King of Heaven. And what was done to them? They lost even those very things earthly: and in the place where they slew Christ, there they were slain: and when, being unwilling to lose the land, they slew the Giver of life, that same land being slain they lost; and at that very time when they slew Him, in order that by that very time they might be admonished of the reason wherefore they suffered these things. For when the city of the Jews was overthrown, they were celebrating the Passover, and with many thousands of men the whole nation itself had met together for the celebration of that festival^d. In that place God (through evil men indeed, but yet Himself good; through unjust men, but Himself just and justly) did so take vengeance upon them, that

^d See Josephus, book vi. c. 9. §. 3. sieged is stated at 1197000, of whom whence the whole number of the be- 1100000 perished.

PSALM
LXXIV. there were slain many thousands of men, and the city itself was overthrown. Of this thing in this Psalm *the understanding of Asaph* doth complain, and in the very plaint the understanding as it were doth distinguish things earthly from things heavenly, doth distinguish the Old Testament from the New Testament: in order that thou mayest see through what things thou art passing, what thou shouldest look for, what to forsake, to what to cleave. Thus then he beginneth.

4. Ver. 1. *Wherefore hast Thou repelled us, O God, unto the end? "Hast repelled unto the end,"* in the person of the congregation which is properly called Synagogue. *Wherefore hast Thou repelled us, O God, unto the end?* He censureth not, but enquireth *wherefore*, for what purpose, because of what hast Thou done this? What hast Thou done? *Thou hast repelled us unto the end.* What is, *unto the end?* Perchance even unto the end of the world. Hast Rom.10, Thou repelled us unto Christ, Who is the End to every one 4. believing? For, *Wherefore hast Thou repelled us, O God, 1 animus unto the end? Thy spirit¹ hath been wroth at the sheep of Thy flock.* Wherefore wast Thou wroth at the sheep of Thy flock, but because to things earthly we were cleaving, and the Shepherd we knew not?

5. Ver. 2. *Remember Thou Thy congregation, which Thou hast possessed from the beginning.* Can this by any means be the voice of the Gentiles? Hath He possessed the Gentiles from the beginning? Nay, but He hath possessed the seed of Abraham, the people of Israel even according to the flesh, born of the Patriarchs our fathers: of whom we have become the sons, not by coming out of their flesh, but by imitating their faith. But those, possessed by God from the beginning, what befel them? *Remember Thy congregation which Thou hast possessed from the beginning. Thou hast redeemed the rod of Thine inheritance.* That same congregation of Thine, being the rod of Thine inheritance, Thou hast redeemed. This same congregation he hath called 'the rod of the inheritance.' Let us look back to the first thing that was done, when He willed to possess that same congregation, delivering it from Egypt, what sign He gave to Moses, when Exod. Moses said to Him, *What sign shall I give that they may 4, 1. &c. believe me, that Thou hast sent me? And God saith to him,*

What dost thou bear in thine hand? A rod. Cast it on to the ground. And he let fall the rod upon the ground, and it became a serpent: and Moses was afraid, and Moses fled from it. And the Lord saith to him, Take hold of the tail thereof. And he took hold; and it returned to its own shape, having become a rod as it was a rod before. What doth it intimate? For this was not done to no purpose. Let us enquire of the writings of God. To what did the serpent persuade man? To death. Therefore death is from the serpent. If death is from the serpent, the rod in the serpent is Christ in death. Therefore also when by serpents in the desert they were being bitten and being slain, the Lord commanded Moses to exalt a brazen serpent in the desert, and admonish the people that whosoever by a serpent had been bitten, should look thereupon and be made whole. Thus also it was done: thus also men, bitten by serpents, were made whole of the venom by looking upon a serpent. To be made whole of a serpent is a great Sacrament. What is it to be made whole of a serpent by looking upon a serpent? It is to be made whole of death by believing in one dead. And nevertheless Moses feared and fled. What is it that Moses fled from that serpent? What, brethren, save that which we know to have been done in the Gospel? Christ died and the disciples feared, and withdrew from that hope wherein they had been. But what was said? *Take hold of the tail thereof.* What is, the tail? On the latter parts seize thou. This was intimated by the following also, *My back parts Thou shalt see.* At first it became a serpent, but when the tail was grasped it became a rod; at first He was slain, afterwards He rose again. There is also in the tail of the serpent the end of the world. For thus now the mortality of the Church doth walk: some go, others come through death, as though through the serpent; because by the serpent death was sown: but at the end of the world, as though by the tail, we go back to the hand of God. And we are made the stablished kingdom of God, in order that there may be fulfilled in us, *Thou hast redeemed the rod of Thine inheritance.* But the voice is for the sake of the Synagogue; but the redeemed rod of the inheritance of God is more apparent in the Gentiles; but the hope of the Jews was hidden, that is to say, either of those who are to believe

V ER. 1.

Gen. 3, 1.

Numb. 21, 8. John 3, 14.

Exod. 4, 3.

Luke 24, 21. Exod. 4, 4.

Exod. 33, 23.

PSALM hereafter, or of those who believed at that time when, at the
 LXXIV. sending of the Holy Ghost, the disciples spake with the
 Acts 2, 4. tongues of all nations.—For at that time some thousands of
 the Jews themselves, the crucifiers of Christ, believed: and
 because they had been found at hand, they so believed as
 Acts 4, that they sold all that they had, and the price of their goods
 34. before the feet of the Apostles they laid.—Because then this
 thing was hidden, and the redemption of the rod of God was
 to be more conspicuous in the Gentiles: he explaineth of
 what he saith that which he hath said, *Thou hast redeemed
 the rod of Thine inheritance.* This he hath said not of the
 Gentiles in whom it was evident. But of what? *Mount
 Sion.* Yet even Mount Sion can be otherwise understood.
 That one which¹ *Thou hast dwelled in the same.* In the
 place where the People was aforetime, where the Temple
 was set up, where the Sacrifices were celebrated, where at
 that time were all those necessary things giving promise of
 Christ. A promise, when the thing promised is bestowed
 is now become superfluous. For before that there is bestowed
 that which is promised, the promise itself is necessary lest
 the person to whom the promise is made forget the thing
 promised and through not expecting it die. He ought there-
 fore to expect, in order that he may receive it when it shall
 have come: therefore he ought not to neglect the promise.
 For this reason figures were not neglected, in order that
 when the day came the shadows might be taken away.
*Mount Sion. That one which Thou hast dwelled in the
 same.*

¹ Oxf.
 Mss. 'in
 quo' for
 'quem'

6. Ver. 3. *Lift up Thine hand upon their pride at the end.*
 As Thou didst repel us at the end, so *lift up Thine hand
 upon the pride of them at the end.* The pride of whom?
 Of those by whom Jerusalem was overthrown. But by whom
 was it, but by the kings of the Gentiles? Well was the hand
 of Him lifted up upon the pride of them at the end: for they
 Rom. 10, too have now known Christ. *For the end of the Law is*
 4. *Christ for righteousness to every one believing.* How well
 doth he wish for them! As if angry he is speaking, and he is
 seeming to speak evil²: and O that there would come to
 pass the evil which he speaketh: nay now in the name of
 Christ that it is coming to pass let us rejoice. Now they

² or,
 'curse.'

holding the sceptre are being made subject to the Word of ^{VER.} the Cross: now is coming to pass that which was foretold, ^{4. 5.} *there shall adore Him all the kings of the earth, all nations* ^{Ps. 72,} *shall serve Him.* Now on the brows of kings more precious ^{11.} is the sign of the Cross, than the jewel of a crown. *Lift up Thine hand upon the pride of them at the end. How great things hath the enemy of malice wrought in Thy holy places!* In those which were Thy holy places, that is, in the temple, in the priesthood, in all those sacraments which were at that time, *how great things hath the enemy of malice wrought!* In good sooth the enemy at that time wrought. For the Gentiles at that time who did this, were worshipping false Gods, were adoring idols, were serving demons: nevertheless they wrought many evil things on the Saints of God. When could they if they had not been permitted? But when would they have been permitted, unless those holy things, at first promised, were no longer necessary, when He that had promised was Himself holden? Therefore, *how great things hath the enemy of malice wrought in Thy holy places!*

7. Ver. 4. *And all they have boasted, that hate Thee.* Observe the servants of demons, the servants of idols: such as at that time the Gentiles were, when they overthrew the temple and city of God, *and they boasted. In the midst of Thy festival.* Remember what I said, that Jerusalem was overthrown at the time when the very festival was being celebrated: at which festival they crucified the Lord. Gathered together they raged, gathered together they perished.

8. *They have set signs, their own signs, (ver. 5.) and they have not known.* They had signs to place there, their standards, their eagles, their own dragons, the Roman signs; or even their statues which at first in the temple they placed; or perchance *their signs* are the things which they heard from the prophets of their demons. *And they have not known.* Have not known what? *How thou shouldst have had no* ^{John 19,} *power against Me, except it had been given thee from above.* ^{11.} They knew not how that not on themselves honour was conferred, to afflict, to take, or overthrow the city, but their ungodliness was made as it were the axe of God. They were made the instrument of Him enraged, not so as to

PSALM be the kingdom of Him pacified. For God doth that
 LXIV. which a man also ofttime doth. Sometimes a man in a rage
 catcheth up a rod lying in the way, perchance any sort of
 stick, he smiteth therewith his son, and then throweth the
 stick into the fire, and reserveth the inheritance for his son:
 so sometime God through evil men doth instruct good men,
 and through the temporal power of them that are to be con-
 demned He worketh the discipline of them that are to be
 saved. For why do ye suppose, brethren, that discipline
 was even thus inflicted upon that nation, in order that it
 might perish utterly? How many out of this nation did after-
 wards believe, how many are yet to believe? Some are chaff,
 others grain; over both however there cometh in the thresh-
 ing-drag; but under one threshing-drag the one is broken up,
 the other is purged. How great a good hath God bestowed
 upon us by the evil of Judas the traitor! By the very ferocity
 of the Jews how great a good was bestowed upon believing

Numb.
21, 8.

¹ Oxf.
Mss.
'and
to be
healed.'

Gentiles! Christ was slain in order that there might be on
 the Cross One for him to look to who had been stung by the
 serpent¹. Thus then these men also perchance had heard
 from their diviners, that they ought to go to Jerusalem, and
 take her captive; and when they had taken and overthrown
 her, they said to themselves that it had been done by their
 devils; *They have set signs, their own signs, and they have
 not known.* Have not known what? *As in the going
 forth from above.* How that unless from above there went
 forth a mandate; never would such things have been per-
 mitted to the Gentiles raging against the people of the Jews.

Dan. 9,
23.

But it went forth from above: as Daniel saith, *From the
 beginning of thy prayer there went forth a word.* The same
 also the Lord said to Pilate puffing up himself, and setting
 for signs his own signs, and not knowing, and saying to

John¹⁹,
10.

Christ, *To me makest thou no answer? Knowest Thou not
 that I have power to kill Thee and have power to let Thee
 go*—and to him swollen, as though pricking a blown bladder,

John¹⁹,
11.

the Lord saith, *Thou couldest have no power against Me,
 unless it had been given to thee from above.* So also here,
they have set signs, their own signs, and they have not known.
 How have they not known? *As in the going forth from above.*

Were they by any means able to understand how the going forth took place from above, to the end that this might be fulfilled? VER.
6-10.

9. Now let us hasten over the verses following after the destruction of Jerusalem, for the reason that they are both evident, and it doth not please me to tarry over the punishment even of enemies. *As if in a forest of trees with axes, (ver. 6.) they have cut down the doors thereof at once; with mattock and hammer they have thrown Her down.* That is, conspiring together, with firm determination, *with mattock and hammer they have thrown Her down.*

10. Ver. 7. *They have burned with fire Thy Sanctuary, they have defiled on the ground the Tabernacle of Thy name.*

11. Ver. 8. *They have said in their heart, (the kindred of them is in one)—Have said what? Come ye, let us suppress the solemnities of the Lord from the land. 'Of the Lord,' hath been inserted in the person of this man, that is, in the person of Asaph. For they raging would not have called Him the Lord whose temple they were overthrowing. Come ye, let us suppress all the solemnities of the Lord from the land.* What of Asaph? What understanding hath Asaph in these words? What? Doth he not profit even by the discipline accorded? Is not the mind's crookedness made straight? Overthrown were all things that were at first: no where is there priest, no where Altar of the Jews, no where victim, no where Temple. Is there then no other thing to be acknowledged which succeeded this departing? Or indeed would this promissory sign have been taken away, unless there had come that which was being promised? Let us see therefore in this place now the understanding of Asaph, let us see if he profiteth by tribulation. Observe what he saith: (ver. 9.) *Our signs we have not seen, no longer is there prophet, and us He will not know as yet.* Behold those Jews who say that they are not known as yet, that is, that they are yet in captivity, that not yet they are delivered, do yet expect Christ. Christ will¹ come, but He will come as ¹ Oxf. Judge; the first time to call, afterwards to sever. He will ^{Mss.} come, because He hath come^c, and that He will come is ^{'truly.'}

^c Oxf. Mss. 'He will come, That hath already come.'

PSALM
LXXIV.
evident; but hereafter from above He will come. Before thee He was, O Israel. Thou wast bruised because thou didst stumble against Him lying down: that thou mayest not be ground to powder, observe Him coming from above. For Luke²⁰, thus it was foretold by the prophet: *Whoever shall stumble* 18. *upon that stone shall be bruised, and upon whomsoever it* 16. *shall have come, it shall grind him to powder.* He doth bruise when little, He shall grind to powder when great. Now thy signs thou seest not, now there is no prophet: and thou sayest, *and us He will not know as yet:* because yourselves know not Him as yet. *No longer is there a prophet; and us He will not know as yet.*

12. Ver. 10. *How long, O God, shall the enemy revile?* Cry out as if forsaken, as if deserted: cry out like a sick man, who hast chosen rather to smite the physician than to be made whole: not as yet doth He know thee. See what He hath done, Who doth not know thee as yet. For they to whom there hath been no preaching of Him, shall see; and they that have not heard shall understand: and thou yet v. 9. criest out, *No longer is there a prophet, and us He will not know as yet.* Where is thine understanding? *The adversary doth provoke Thy name at the end*¹. For this purpose the adversary doth provoke Thy name at the end, that being provoked Thou mayest reprove, reproving Thou mayest know them at the end: or certainly, *at the end*, in the sense of even unto the end. Even unto what end? Until thou knowest, until thou criest, until grasping the tail thou return to the kingdom.

13. Ver. 11. *Wherefore dost Thou turn away Thine hand, and Thy right hand from the midst of Thy bosom unto the end?* Again, another sign which was given to Moses. For in like manner as above from the rod was a sign, so also from the right hand now. For when that thing had been done concerning the rod, God gave a second sign: *thrust*, He Exod. 4, 6. saith, *thine hand into thy bosom, and he thrust it: draw it forth, and he drew it forth: and it was found white*, that is, unclean. For whiteness on the skin is leprosy, not fairness of complexion. For the heritage of God itself, that is, His Levit. 13, 25. people, being cast out became unclean. But what saith He to him? Draw it back into thy bosom. He drew it back,

and it was restored to its own colour. When doest Thou this, saith this Asaph? How long dost Thou alienate Thy right hand from Thy bosom, so that being without unclean it remaineth? Draw it back, let it return to its colour, let it acknowledge the Saviour. *Wherefore dost thou turn away Thine hand, and Thy right hand from the midst of Thy bosom unto the end?* These words he crieth, being blind, not understanding, and God doeth what He doeth. For wherefore came Christ? *Blindness in part happened unto Israel, in order that the fulness of the Gentiles might enter in, and so all Israel might be saved.* Therefore now, O Asaph, acknowledge that which hath gone before, in order that thou mayest at least follow, if thou wast not¹ able to go before. For not in vain came Christ, or in vain was Christ slain, or in vain did the corn fall into the ground; but it fell that it might rise manifold. A serpent was lifted up in the desert, in order that it might cure of the poison him that was smitten. Observe what was done. Do not think it to be a vain thing that He came: lest He find thee evil, when He shall have come a second time.

14. Asaph hath understood, because on the Title of the Psalm there is, *understanding of Asaph*. And what saith he? (ver. 12.) *But God, our King before the worlds, hath wrought Salvation in the midst of the earth.* On the one hand we cry, *No longer is there prophet, and us He will not know as yet*: but on the other hand, *our God, our King, Who is before the worlds*, (for He is Himself in the beginning the Word by Whom were made the worlds,) *hath wrought Salvation in the midst of the earth. God therefore, our King before the worlds, hath done what? hath wrought Salvation in the midst of the earth*: and I am yet crying as if forsaken! He doth work Salvation in the midst of the earth, and I have remained earth! Asaph hath well understood; because it is *understanding of Asaph*. But why these things, or what sort of Salvation hath Christ wrought, but that men may learn to long after things eternal, and not always cleave to things temporal? *But God, our King before the worlds, hath wrought Salvation in the midst of the earth.* While we are crying, *How long, O Lord, shall the enemy revile at the end,*

¹ Oxf. Mss. 'wast unwilling, and wast not.'

PSALM *how long doth the adversary provoke, how long dost Thou turn*
LXXIV. *away Thine hand from Thy bosom? We the while are*
 saying these words: *but God, our King before the worlds,*
hath wrought Salvation in the midst of the earth: and we
 are sleeping. Now the Gentiles are awake, and we are
 snoring, and as though God hath forsaken us, in dreams we
 are delirious. *He hath wrought Salvation in the midst of*
the earth.

15. Now therefore, O Asaph, amend thyself according to thy understanding, tell us what sort of Salvation God hath wrought in the midst of the earth. When that earthly Salvation of yours was overthrown, what did He do, what did He promise? (Ver. 13.) *Thou didst confirm in Thy virtue the sea.* As though the nation of the Jews were as it were dry land severed from the waves, the Gentiles in their bitterness were the sea, and on all sides they washed about that land: behold, *Thou hast confirmed in Thy virtue the sea,* and the land remained thirsting for Thy rain. *Thou hast confirmed in Thy virtue the sea, Thou hast broken in pieces the heads of dragons in the water.* Dragons' heads, that is, demons' pride, wherewith the Gentiles were possessed, Thou hast broken in pieces upon the water: for those persons whom they were possessing, Thou by Baptism hast delivered.

16. What more after the heads of dragons? For those dragons have their chief, and he is himself the first great dragon. And concerning him what hath He done that hath wrought Salvation in the midst of the earth? Hear: (ver. 14.) *Thou hast broken the head of the dragon.* Of what dragon? We understand by dragons all the demons that war under the devil: what single dragon then, whose head was broken, but the devil himself ought we to understand? What with him hath He done? *Thou hast broken the head of the dragon.* That is, the beginning of sin. That head is the part which received the curse, to wit that the seed of Eve should mark the head of the serpent. For the Church was admonished to shun the beginning of sin. Which is that beginning of sin, like the head of a serpent? The beginning of all sin is pride. There hath been broken therefore the head of the dragon, hath been broken pride diabolical. And what with him hath He done, that hath wrought Salvation in the

Gen. 3,
15.

Eccles.
10, 13.

midst of the earth? *Thou hast given him for a morsel to the Ethiopian peoples.* What is this? How do I understand the Ethiopian peoples? How but by these all nations? And properly by black men: for Ethiopians are black. They are themselves called to the faith who were black; the very same indeed, so that there is said to them, *for ye were sometime darkness, but now light in the Lord.* They are themselves indeed called black, but let them not remain black: for out of these is made the Church, to whom is said, *Who is She that hath gone up made white¹?* For what hath been made out of Her black, save that which hath been spoken of in, *black I am, but comely?* And how have these men received for meat that dragon? I suppose that they have rather received Christ for meat: but Christ whereby they may consummate themselves; the devil whom they may consume. For thence was also that calf which the people worshipped, unbelieving, apostate, seeking the gods of the Egyptians, forsaking Him who had delivered them from the slavery of the Egyptians: whence there was enacted that great Sacrament. For when Moses was thus wroth with them worshipping and adoring the idol, and, inflamed with zeal for God, was punishing temporally, in order that he might terrify them to shun death everlasting; yet the head itself of the calf he cast into the fire, and ground to powder, destroyed, strawed on the water, and gave to the people to drink: so there was enacted a great Sacrament. O anger prophetic, and mind not perturbed but enlightened! He did what? Cast it into the fire, in order that first the form itself may be obliterated; piece by piece grind it down, in order that little by little it may be consumed: cast it into the water, give to the people to drink! What is this but that the worshippers of the devil were become the body of the same? In the same manner as men confessing Christ become the Body of Christ; so that to them is said, *but ye are the Body of Christ and the members.* The body of the devil was to be consumed, and that too by Israelites was to be consumed. For out of that people were the Apostles, out of that people the first Church. And it was said to Peter concerning the Gentiles, *Kill and eat.* What is, *Kill and eat?* Slay thou the thing which they are, and make them that which thou art. On the one hand,

VER.
14.

Ephes.
5, 8.

Song of
Sol. 8,
5.

¹So
LXX.

Vulg. as
ours,
'from

the
wilder-
ness.'

Song of
Sol. 1, 5.

Exod.
32, 19.

1 Cor.
12, 27.

Acts 10,
13.

PSALM *kill and eat*; on the other hand, *break in pieces and drink*:
 IXXIV. but both are in the same Sacrament: because it must have
 needs been, and without doubt must have needs been, that
 the body, which was of the devil, by believing should pass
 over into the Body of Christ. Thus the devil is being con-
 sumed with the loss of his members. This was figured also
 in the serpent of Moses. For the magicians did likewise,
 Exod. 7, and casting down their rods they exhibited serpents: but
 12. the serpent of Moses swallowed up the rods of all those
 magicians. Let there be perceived therefore even now the
 body of the devil: this is what is coming to pass, he is being
 devoured by the Gentiles who have believed, he hath become
 meat for the Ethiopian peoples. This again, may be per-
 ceived in, *Thou hast given him for meat to the Ethiopian
 peoples*, how that now all men bite him. What is, bite him?
 By reproving, blaming, accusing. Just as hath been said,
 by way of prohibition indeed, but yet the idea expressed:
 Gal. 5, *but if ye bite and eat up one another, take heed that ye*
 15. *be not consumed of one another*. What is, bite and eat up
 one another? Ye go to law with one another, ye detract
 from one another, ye heap revilings upon one another.
 Observe therefore now how that with these bitings the devil
 is being consumed. What man, when angry with his servant,
 even a heathen, would not say to him, Satan? Behold the
 devil given for meat. This saith Christian, this saith Jew,
 this saith heathen: him he worshippeth, and with him he
 curseth!

17. Let us therefore look to the remaining verses, brethren;
 I beseech you attend: with great pleasure they are heard,
 because when heard, even throughout the round world they
 are recognised. When these things were being spoken of,
 they were not; because at that time they were in promise,
 they were not then in accomplishment: but now with what
 pleasure we are penetrated, when those things which we read
 of predicted in a book, we see fulfilled in the world? Let us
 see what He hath done whom now Asaph doth understand,
 how He hath wrought Salvation in the midst of the earth.

Ver. 15. *Thou hast cleft the fountains and torrents*: in
 order that they might flow with the stream of wisdom, might
 flow with the riches of the faith, might water the saltness of

the Gentiles, in order that they might convert all unbelievers into the sweetness of the faith by their watering. *Thou hast cleft the fountains and torrents.* Perhaps it is a distinct thing; perhaps it is one thing, because the fountains were so abundant as to make rivers. *Thou hast cleft the fountains and torrents.* But if for distinction's sake, in some men the Word of God becometh a well of water springing up unto life eternal; but others hearing the Word, and not so keeping it as that they live well, yet not keeping silence with tongue, they become torrents. For they are properly called torrents which are not perennial: for sometimes also in a secondary sense torrent is used for river: as hath been said, *they shall be inebriated with the plenteousness of Thy House, and with the torrent of Thy pleasures Thou shalt give them to drink.* For that torrent shall not ever be dried up. But torrents properly are those rivers named, which in summer fail, but with winter rains are flooded and run. Thou seest therefore a man sound in faith, that will persevere even unto the end, that will not forsake God in any trial; for the sake of the truth, not for the sake of falsehood and error, enduring all difficulties. Whence is this man so vigorous, but because the Word hath become in him a well of water springing up unto life eternal? But the other receiveth the Word, he preacheth, he is not silent, he runneth: but summer proveth whether he be fountain or torrent. Nevertheless through both be the earth watered, by Him Who hath wrought Salvation in the midst of the earth: let the fountains overflow, let the torrents run. *Thou hast cleft fountains and torrents.*

18. Ver. 16. *Thou hast dried up the rivers of Etham.* On the one side He breaketh up fountains and torrents, on the other He drieth up rivers, in order that from those may run waters, and from these waters may be dried up. *Rivers,* he saith, *of Etham.* What is Etham? For the word is Hebrew. What is Etham interpreted? Strong, stout. Who is this strong and stout one, whose rivers God drieth up? Who but that very dragon? For *no one entereth into the house of a strong man that he may spoil his vessels, unless first he shall have bound fast the strong man.* This is that strong man on his own virtue relying, and forsaking God: this is that strong man, who saith, *I will set my seat by the*

VER.
16.

John 4,
14.

Ps. 36,
8.

John 4,
14.

Mark
12, 29.

Isai. 14,
13.

PSALM north, and I will be like the Most High. Out of that very cup
LXXIV. of perverse strength he hath given man to drink. Strong
they willed to be, who thought that they would be Gods by
means of the forbidden food. Adam became strong, over

Gen. 3, whom was reproachfully said, '*Behold, Adam hath become like*
22. *one of us.*' For knowing not God's righteousness, and seeking
Rom. 10, to establish their own righteousness, as though they were strong,
3. to the righteousness of God they have not been made subject.

Observe ye that a man hath put out of the way his own
Lukel8, strength, and remained weak, needy, standing afar off, not
13. daring even to raise his eyes to Heaven; but smiting his
breast, and saying, *O Lord, merciful be Thou to me a sinner.*
Now he is weak, now he confesseth his weakness, he is not
strong: dry land he is, be he watered with fountains and
torrents. They are as yet strong who rely on their own
virtue. Be their rivers dried up, let there be no advancement
in the doctrines of the Gentiles, of wizards, of astrologers,
of magic arts: for dried up are the rivers of the strong
man: *Thou hast dried up the rivers of Etham.* Let there
dry up that doctrine; let minds be flooded with the Gospel
of truth.

19. Ver. 16. *Thine own is the day and Thine own is the
night.* Who is ignorant of this, seeing that He hath Himself

John 1, made all these things; for by the Word were made all things?
3. To that very One Himself Who hath wrought Salvation in the
midst of the earth, to Him is said, *Thine own is the night.*
Something here we ought to perceive which belongeth to that
very Salvation which He hath wrought in the midst of the earth.

Thine own is the day. Who are these? The spiritual. *And
Thine own is the night.* Who are these? The carnal. *Thine
own is the day and Thine own is the night.* Let the spiritual
speak spiritual things to the spiritual: for it hath been

1 Cor. 2, said, *with things spiritual things spiritual comparing, we*
13. *speak wisdom among the perfect.* Not yet do carnal men

1 Cor. 3, receive this wisdom. *I could not speak to you as if unto*
1. *spiritual men, but as if unto carnal men.* Therefore when

Ps. 19, spiritual men are speaking unto spiritual men, *day unto day*
2. *is breaking forth¹ the Word:* but while even carnal men
1 eruc- themselves do not keep secret the faith of Christ crucified,
13at which they are able to receive though being but little, '*night*

unto night is telling forth knowledge? *Thine own is the day,* VER. 16.
and Thine own is the night. Unto Thee belong spiritual
men, unto Thee belong carnal men: those Thou dost enlighten
with immutable wisdom and truth; these Thou dost comfort
with the manifestation of the Flesh, as it were the moon com-
forting the night. *Thine own is the day, and Thine own is the*
night. Wilt thou hear the day? See whether thou caust
receive it, lift up, as much as thou art able, thy mind. Let
us see whether thou dost belong to the day, let us now see,
if thy face doth not shrink therefrom. Canst thou see that
which thou hast heard but now from the Gospel, *In the* John 1,
beginning was the Word, and the Word was with God, and^{1.}
the Word was God? For thou knowest not how to think of
any words save those which sound and pass away. Canst
thou now receive the Word, not as a sound, but as God?
Hast thou not there heard, *and the Word was God?* But
thou art thinking of these words: *all things by Himself* John 1,
were made: and by Himself were made even they that make^{3.}
words. Of what sort then is that Word? Dost thou receive
Him, O carnal man? Answer me, dost thou receive Him?
Thou dost not receive Him yet, unto night thou belongest:
a moon for thee is necessary, lest in darkness thou die. For
certain sinners have bended the bow, in order that they might Ps. 11, 2.
shoot under the obscure moon men right in heart. For the
flesh of Christ was obscured when it was taken down from the
Cross and laid in the tomb: and they that slew Him gloried
over Him, and He had not yet risen again, and His disciples
were shot at, men right in heart, but under the obscure moon.
Therefore in order that not only day to day may break forth
the Word, but also night to night may tell forth knowledge;
because, *Thine own is the day, and Thine own is the night,*
vouchsafe Thou to come down, to remain with Him from
Whom Thou comest down, but to come to those unto whom
Thou comest down. Vouchsafe to come down Who wast in John 1,
this world, and the world by Thee was made, and the world^{10.}
knew Thee not. Let even night have her consolation. Let
her have it, He saith: *'the Word was made flesh, and dwelled* John 1,
in us.' *Thine own is the day, and Thine own is the night.*^{14.}
Thou hast made perfect sun and moon: the sun, spiritual
men, the moon, carnal men. As yet carnal he is, may he

PSALM not be forsaken, and may he too be made perfect. *Thou*
 LXXIV. *hast made perfect sun and moon:* the sun, as it were a wise
 man: the moon, as it were an unwise man: Thou hast not
 Ecclus. however forsaken. For thus it is written, *A wise man*
 27, 11. *endureth as the sun, but a foolish man as the moon is*
changed. What then? Because the sun endureth, that is,
 because the wise man endureth as the sun, a foolish man is
 changed like the moon, is one as yet carnal, as yet unwise, to
 be forsaken? And where is that which hath been said by
 Rom. 1, the Apostle, "*To the wise and unwise a debtor I am?*" *Thou*
 14. *hast made perfect the sun and the moon.*

20. Ver. 17. *Thou hast made all the ends of the earth.*
 Had He not also made them before, when He founded the
 earth? But in what manner hath He made the ends of the
 earth, Who hath wrought Salvation in the midst of the earth?
 In what manner save in that manner whereof the Apostle
 Eph. 2, saith, *But by grace we are saved, and that not of ourselves,*
 8. *but God's gift it is; not of works, lest perchance a man be*
exalted. Therefore were there no good works? There were:
 but in what manner? By the grace of God. Go on, let us
 Eph. 2, see; *For of Himself we are the workmanship created in*
 10. *Christ Jesus in good works.* Behold in what manner He
 hath made the ends of the earth, That hath wrought Salvation
 in the midst of the earth. *Thou hast made all the ends of*
the earth. Summer and spring Thou hast made them. Men
 fervent in the Spirit are the summer. Thou, I say, hast made
 men fervent in the Spirit: Thou hast made also the novices in
 the Faith, they are the *spring.* *Summer and spring Thou*
hast made them. They shall not glory as if they have not
 received: *Thou hast made them.*

21. Ver. 18. *Mindful be Thou of this Thy creature.* Of
 what creature of Thine? *The enemy hath reviled the Lord.*
 O Asaph, grieve over thine old blindness in understanding:
the enemy hath reviled the Lord. It was said to Christ in
 John 9, His own nation, *a sinner is this Man: we know not whence*
 24. 29. *He is:* we know Moses, to him spake God; this Man is a
 John 8, Samaritan. *The enemy hath reviled the Lord; and the*
 48. *unwise people hath provoked Thy name.* The unwise people
 Asaph was at that time, but not the understanding of Asaph
 at that time. What is said in the former Psalm? *As it were*
 Ps. 73, 22.

a beast I have become unto Thee, and I am always with VER. 19.
Thee: because He went not to the gods and idols of the Gentiles. Although he knew not, being like a beast, yet he knew again as a man. For he said, *always I am with Thee, like a beast*: and what afterwards in that place in the same Psalm, where Asaph is? *Thou hast held the hand of my right hand, in Thy will Thou hast conducted me, and with glory Thou hast taken me up.* In Thy will, not in my righteousness: by Thy gift, not by my work. Therefore here also, *the enemy hath reviled the Lord: and the unwise people hath provoked Thy name.* Have they all then perished? Far be it. Even if some of the branches have been broken, there remain nevertheless some whereupon the wild olive might be grafted in, and the root remaineth, and out of those same branches through unbelief broken there have been recovered some through faith. For even the Apostle Paul through unbelief had been broken, and through faith unto the root he was restored. So evidently *the unwise people provoked Thy name*, when it was said, *If Son of God He is, let Him come down from the Cross.* Rom.11, 17. Mat.27, 40.

22. But what sayest thou, O Asaph, now in understanding? (Ver. 19.) *Deliver not to the beasts a soul confessing to Thee.* I acknowledge, saith Asaph: for, as in another Psalm is said, *My sin I am conscious of, and my evil-doing I have not covered.* Ps.32,5. Wherefore? Because Peter hath spoken to the Israelites marvelling at the tongues; how that they themselves killed Christ, though for their sakes Christ was sent. When they heard this, they were pricked in heart, and they said to the Apostles, *What then shall we do? tell us.* And the Apostles, *Do penance, and be baptized each one of you in the name of the Lord Jesu Christ, and there shall be remitted to you your sins.* Acts 2, 37. &c. Because then through penance confession hath come: *deliver not to the beasts a soul confessing to Thee.* Why *confessing to Thee*? Because I am converted in sorrow, while the thorn is being thrust in. They were pricked in heart, and they became sorrowful in penance, that had been boastful in their saying. *Deliver not to the beasts a soul confessing to Thee.* To what beasts, save to those the heads whereof were broken in pieces upon the water? For the same devil is called, beast, lion, and dragon. Do not, he

PSALM saith, give to the Devil and his Angels a soul confessing to
 LXXIV. Thee. Let the serpent devour, if still I mind things earthly,
 if for things earthly I long, if still in the promises of the Old
 Testament, after the revealing of the New, I remain. But
 forasmuch as now I have laid down pride, and my own
 righteousness I will not acknowledge, but Thy Grace; against
 me let proud beasts have no power. *Deliver not to the
 beasts a soul confessing Thee. The souls of Thy poor forget
 Thou not unto the end.* Rich we were, strong we were: but
 Thou hast dried up the rivers of Etham: no longer we
 establish our own righteousness, but we acknowledge Thy
 Grace; poor we are, hearken to Thy beggars. Now we do
 not dare to lift our eyes to Heaven, but smiting our breasts
 Lukel8, we say, "*O Lord, be Thou merciful to me a sinner.*" The
 13. *souls of Thy poor forget not at the end.*

1or, Cove- 23. Ver. 20. *Have regard unto Thy¹ Testament.* Fulfil
 nant. that which Thou hast promised: the tables we have, for the
 inheritance we are looking. *Have regard unto Thy Testament,*
 not that old one: not for the sake of the land of Canaan I
 ask, not for the sake of the temporal subduing of enemies,
 not for the sake of carnal fruitfulness of sons, not for the sake
 of earthly riches, not for the sake of temporal welfare: *Have
 regard unto Thy Testament,* wherein Thou hast promised the
 kingdom of Heaven. Now I acknowledge Thy Testament:
 now understanding is Asaph, no beast is Asaph, now he seeth
 that which was spoken of, "*Behold, the days come, saith the
 Jer. 31, Lord, and I will accomplish with the House of Israel and of
 31. Juda a new Testament, not after the Testament which I
 2 dispo- ordered² with their fathers.*" *Have regard unto Thy Testa-
 sui ment: for they that have been darkened have been filled of
 the earth of unrighteous houses:* because they had unrighteous
 Matt. 5, hearts. Our 'houses' are our hearts: therein gladly dwell
 8. they that are blessed with pure heart. *Have regard,* there-
 Rom. 9, fore, *unto Thy Testament:* and let the remnant be saved:
 27. for many men that give heed to earth are darkened, and
 filled with earth. For there hath entered into their eyes
 dust, and it hath blinded them, and they have become dust
 Ps. 1, 4. which the wind sweepeth from the face of the earth. *They
 that have been darkened have been filled of the earth of un-
 righteous houses.* For by giving heed to earth they have been

darkened, concerning whom there is said in another Psalm, ^{VER. 21.}
Let their eyes be blinded, that they see not, and their back ever
bow Thou down. With earth, then, ^{Ps. 69,}
they that have been darkened
have been filled, with the earth of unrighteous houses: because
they have unrighteous hearts. For our houses, as we have
said above, are our hearts: therein gladly we dwell, if we
cleanse them from that iniquity: there is the evil conscience,
which driveth the man from thence, whereunto he is bidden
to go, carrying his bed, whose sins have been remitted, at
the Lord's saying, *Take up thy bed, and go into thine house:* ^{John 5,}
carry thy flesh, and enter into thy conscience that is now ^{8.}
made whole. *For they that have been darkened have been filled*
of the earth of unrighteous houses. They have been darkened,
they have been filled with earth. They that have been
obscured are who? They that have unrighteous hearts. To
them the Lord rendereth after their heart.

24. Ver. 21. *Let not the humble man be turned away con-*
founded. For them pride hath confounded. *The needy and*
helpless man shall praise Thy name. Ye see, brethren, how
sweet ought to be poverty: ye see that poor and helpless
men belong to God, but *poor in spirit, for of them is the* ^{Matt. 5,}
Kingdom of Heaven. Who are the poor in spirit? The ^{3.}
humble, men trembling at the words of God, confessing their
sins, neither on their own merits, nor on their own righteous-
ness relying. Who are the poor in spirit? They who when
they do any thing of good, praise God, when any thing of
evil, accuse themselves. *Upon whom shall rest My Spirit,* ^{Is. 66, 2.}
saith the Prophet, *but upon the humble man, and peaceful,*
and trembling at My words? Now therefore Asaph hath
understood, now to the earth he adhereth not, now the
earthly promises out of the Old Testament he requireth not.
Thy beggar he hath become; Thy poor man he hath become;
for Thy rivers he is thirsting, for his own have been dried up.
Seeing then such an one he hath become, may he not be
defrauded of his hope; he hath sought with hands by night ^{Ps. 77, 2.}
in Thy presence, let him not be deceived; *Let not the humble*
man be turned away confounded: the needy and helpless man
shall praise Thy name. Confessing their sins, they shall
praise Thy name; longing for Thine eternal promises, they
shall praise Thy name: not they that are puffed up because

PSALM of things temporal, not they that because of their own
LXXIV. righteousness are lifted up and distended, not they; but
who? *The needy and helpless man shall praise Thy name.*

E. V. 25. Ver. 22. *Arise, O Lord, judge Thou my cause.* For
Thine own forsaken I seem, for not yet I have received that which
cause. Thou hast promised: and *my tears have become for me*
Ps. 42, *bread by day and by night, while it is said to me daily,*
3. *Where is thy God?* And because I am not able to shew

my God, as if I were following an empty thing, they revile
me. And not only Heathen, or Jew, or heretic; but some-
times even a Catholic brother doth make a grimace when
the promises of God are being preached, when a future
resurrection is being foretold. And still even he, though
already washed with the water of eternal Salvation, bearing
the Sacrament of Christ, perchance saith, 'and what man
hath yet risen again?' And, 'I have not heard my father
speaking out of the grave, since I buried him!' 'God hath

given to His servants a law for time, to which¹ let them
betake themselves: for what man cometh back from beneath?'
And what shall I do with such men? Shall I shew them
¹ quod
(tem-
pus?)
Oxf.
Mss.
'quam,
(legem.) what they see not? I am not able: for not for the sake of
them ought God to become visible. Now let them do this,

if they so please, let them thus do, thus endeavour; because
they themselves will not be changed for the better, let them
change God for the worse. Let him see that is able, let
him believe that is not able, that there is a God. And if
he seeth that is able, doth he with eyes see? With under-
standing he seeth, with heart he seeth. For not sun and
moon He willed to shew, Who said, *Blessed are they of pure*
Matt. 5, *heart, for they shall see God.* But an impure heart is meet
8. not even for faith, so as that it may even believe that which
it seeth not. I see not, he saith: what am I to believe?
Thy soul is seen then, I suppose? Fool, thy body is seen:
thy soul who doth see? Since therefore thy body alone is
seen, why art thou not buried? He marvelleth that I have
said, If body alone is seen, why art thou not buried? And
he answereth, (for he knoweth as much as this,) Because I am
alive. How know I that thou art alive, of whom I see not
the soul? How know I? Thou wilt answer, Because I speak,
because I walk, because I work. Fool, by the operations of

the body I know thee to be living, by the works of creation canst thou not know the Creator? And perchance he that saith, when I shall be dead, afterwards I shall be nothing; hath both learned letters, and hath learned this doctrine from Epicurus, who was a sort of dotting philosopher, or rather lover of folly not of wisdom, whom even the philosophers themselves have named the hog: who said that the 'chief good' was pleasure of body; this philosopher they¹ have named the hog, wallowing in carnal mire. From him perchance this lettered man hath learned to say, I shall not be, after I have died. Dried be the rivers of Etham! Perish those doctrines of the Gentiles, flourish the plantations of Jerusalem! Let them see what they can, in heart believe what they cannot see! Certainly all those things which throughout the world now are seen, when God was working Salvation in the midst of the earth, when those things were being spoken of, they were not then as yet: and behold at that time they were foretold, now they are shewn as fulfilled, and still the fool saith in his heart, *there is no God.* Ps. 14, 1. Woe to the perverse hearts: for so will there come to pass the things which remain, as there have come to pass the things which at that time were not, and were being foretold as to come to pass. Hath God indeed performed² to us² all the things which He promised, and concerning the Day of Judgment alone hath He deceived us? Christ was not on the earth; He promised, He hath performed: no virgin had conceived; He promised, He hath performed: the precious Blood had not been shed whereby there should be effaced the hand-writing of our death; He promised, He hath performed: not yet had flesh risen again unto life eternal; He promised, He hath performed: not yet had the Gentiles believed; He promised, He hath performed: not yet heretics armed with the name of Christ, against Christ were warring; He foretold, He hath performed: not yet the idols of the Gentiles from the earth had been effaced; He foretold, He hath performed: when all these things He hath foretold and performed, concerning the Day of Judgment alone hath He lied? It will come by all means as these things came; for even these things before they came to pass were future, and as future were first foretold, and afterwards they came to

VRR.
22.

¹ Oxf.
Mss.
philosopher

Ps. 14,

1.

² exhibit.

PSALM LXXIV.
 pass. It will come, my brethren. Let no one say, it will not come: or, it will come, but far off is that which will come. But to thyself it is near at hand to go hence. Let the first deception suffice: if we have not been able to remain in the precept, at least let us be amended by example. Not yet was there an example of human falling, when it was said to Adam, *With death thou shalt die, if thou shalt have touched.* And there came athwart the serpent, and said, *Thou shalt not die with death.* Believed was the serpent, despised was God: believed was the serpent, touched was the thing forbidden, man died. Was there not more fulfilled that which God had threatened than what the enemy had promised? So it is indeed: we acknowledge this; thence all men are under death: now that we have experience let us beware. For even now the serpent doth not cease to whisper in our ears and to say, Will God indeed condemn so great multitudes, and save so few? What else is this but, Do contrary to commandment, ye will not die? But as it was then, so also it is now. If thou shalt have done that which the devil doth suggest, and shalt have despised that which God hath commanded; there will come the Judgment Day, and thou wilt find that true which God hath threatened, and that false which the devil hath promised. *Arise, O Lord, judge Thou my cause.* ‘Dead thou art, and despised thou art;’ it is being said to me, ‘*Where is thy God?*’ *Arise, judge Thou my cause.* For there is not to come to judgment any but He that hath arisen from the dead. As to come He was foretold, He came, and He was despised by the Jews while walking upon the earth; He is despised by false Christians while sitting in Heaven. *Arise, O Lord, judge Thou my cause.* Because in Thee I have believed, let me not perish; because I have believed that which I have not seen, of my hope let me not be beguiled, let me receive that which Thou hast promised. *Judge Thou my cause. Remember Thy reproaches, those which are from the imprudent man all the day long.* For still Christ is reviled: nor will there be wanting all the day long, that is, even unto the end of time, the vessels of wrath. Still is it being said, ‘Vain things the Christians do preach:’ still is it being said, ‘A fond thing is the resurrection of the dead.’ *Judge Thou my cause:*

Gen. 2,
17; 3, 4.

Ps. 43,
1.

remember *Thy reproaches*. But what reproaches, save those VER.
23. which are from the imprudent man all the day long? Doth a prudent man say this? Nay, for a prudent man is said to be one far-seeing. If a prudent man is one far-seeing, by faith he seeth afar: for with eyes scarce that before the feet is seen. *All the day long.*

26. Ver. 23. *Forget not the voice of them that implore Thee.* While they groan for and expect now that which Thou hast promised from the New Testament, and walk by that same Faith, *do Thou not forget the voice of them imploring Thee.* But those still say, *Where is Thy God? Let the pride of them that hate Thee come up always to Thee.* Do not forget even their pride. Nor doth He forget: no doubt He doth either punish or amend.

PSALM LXXV.

LAT.
LXXIV.

EXPOSITION.

Sermon to the Commonalty.

1. THIS Psalm to the swelling of pride applieth the medicine of humility; but the humble it doth comfort in hope: with this design, that not any one may proudly rely on himself, that not any humble man may despair of the Lord. For the promise of God is ratified, sure, fixed, and unshaken, faithful, and devoid of all doubt, which doth comfort the afflicted. For *the whole life of man upon the earth*, Job 5, 7. as it is written, *is trial.* Nor is one as it were prosperous to be chosen, and adversity alone to be shunned; but of both we are to beware, of the one lest it corrupt, of the other lest it crush: so that for every man, in whatever state of affairs he shall have lived in this life, there may be no refuge but God, nor any joy but in His promises. For this life with whatsoever felicity overflowing doth deceive many men, God no man. Because then to every man, when converted unto God, his pursuit is changed, his pleasures are changed: (for they are not withdrawn, but are changed:) so all our pleasures

PSALM LXXV. in this life are not yet in substance, but in hope¹, but the
1 Oxf. hope itself is so sure, that to all this world's pleasures it is to
Mss. be preferred, as it is written, *delight thyself in the Lord.*
add, And that thou mightest not think thyself already to have that
but in which He doth promise, he added forthwith, *and He shall*
hope. *give thee the petitions of thy heart.* If then not yet thou
Ps.37,4. hast the petitions of thy heart, whence dost thou delight in
the Lord, except because thou hast a sure promiser, who
hath made Himself by promising a debtor? Of this entreaty
then, in order that our hope may remain with us, and that we
may be introduced unto that which God hath promised, the
2 In Title of this Psalm speaketh: *At the end², corrupt not.*
finem What is, *corrupt not?* That which Thou hast promised,
perform. But when? *At the end.* To this then let the
mind's eye be directed, *unto the end.* Let all the things
which have occurred in the way be passed over, in order that
we may attain to the end. Let proud men exult because of
present felicity, let them swell with honours, glitter in gold,
overflow with domestics, be encircled with the services of
elient: these things pass away, they pass away like a
shadow. When that end shall have come, when all who now
hope in the Lord are to rejoice, then to them shall come
sorrow without end. When the meek shall have received
that which the proud deride, then the vapouring of the proud
shall be turned into mourning. Then shall there be that
voice which we know in the Book of Wisdom: for they shall
say at that time when they see the glory of the Saints, who,
when they were in humiliation, endured them; who, when
they were exalted, consented not—at that time then they
Wisd 5, shall say, *These are they whom sometime we have had in*
3. *derision.* Where they also say, *What hath pride profited us,*
and the boasting of riches hath bestowed upon us what? All
things have passed away like a shadow. Because on things
corruptible they relied, their hope shall be corrupted: but our
own hope at that time shall be substance. For in order that
the promise of God may remain whole and sure and certain
towards us, we have said out of a heart³ of faith, *at the end*
3 4 Mss. *corrupt not.* Fear not, therefore, lest any mighty man should
mouth corrupt the promises of God. He doth not corrupt, because
He is truthful; He hath no one more mighty by whom His

promise may be corrupted: let us be then sure concerning the promises of God; and let us sing now from the place where the Psalm beginneth. VER.
1.

2. Ver. 1. *We will confess to Thee, O Lord, we will confess to Thee, and will invoke Thy name.* Do not invoke, before thou confess: confess, and invoke. For Him Whom thou art invoking, unto thyself thou callest. For what is it to invoke, but unto thyself to call? If He is invoked by thee, that is, if He is called to thee, unto whom doth He draw near? To a proud man He draweth not near. High indeed He is, one lifted up attaineth not unto Him. In order that we may reach all exalted objects, we raise ourselves, and if we are not able to reach them, we look for some appliances or ladders, in order that being exalted we may reach exalted objects: contrariwise God is both high, and by the lowly He is reached. It is written, *Nigh is the Lord to them that have bruised the heart.* Ps. 34,
18. The bruising of the heart is Godliness, humility. He that bruiseh himself is angry with himself. Let him make himself angry in order that he may make Him merciful; let him make himself judge, in order that he may make Him Advocate. Therefore God doth come when invoked. Unto whom doth He come? To the proud man He cometh not. Hear another testimony: *Exalted is the Lord, and things lowly He regardeth; but things exalted from afar He scanneth.* Ps. 138,
6. *Exalted is the Lord, and things lowly He regardeth, not from afar, but things exalted from afar He scanneth.* And lest perchance when it was being said that He regardeth things lowly, proud men should rejoice for their impunity, as if He that dwelleth in exalted places doth not observe them in their pride; they are terrified, and there is said to them, He seeth you and scanneth you, but from afar. Those He maketh blessed, unto whom He approacheth: but ye, He saith, O proud men, O exalted men, shall not be unpunished, because He scanneth; shall not be blessed, because from afar He scanneth you. Take heed therefore what ye do: for if He knoweth, He is not unobservant*. It is better therefore that He be unobservant than known. For what is that same being unobservant, but not knowing? What is, not to know? Not

* Non ignoseit, 'doth not forgive,' (take no notice.)

PSALM to animadvert. For even as the act of one avenging anim-
LXXV. adversion is wont to be spoken of. Hear one praying that
Ps. 51, He be unobservant: *Turn away Thy face from my sins.*
9. What then wilt thou do if He shall have turned away His
face from thee? A grievous thing it is, and to be feared,
lest He forsake thee. Again, if He turn not away His face,
He animadverteth. God knoweth this thing, God can do
this thing, namely, both turn away face from one sinning, and
not turn away from one confessing. Therefore in one place
to Him is said, *Turn away Thy face from my sins*: and in
Ps. 27, another place to Him is said, *Turn not away Thy face from*
9. *me*. There, from my sins turn away; but here, from me turn
not away. Confess therefore and invoke. For by confessing
thou purgest the Temple, into which He may come, when
invoked. Confess and invoke. May He turn away face
from thy sins, not turn away from thee: turn away face from
¹ fecisti that which thou hast wrought¹, not turn away from that
² fecit which He hath Himself wrought². For thee, as man, He
hath Himself wrought, thy sins thou hast thyself wrought.
Confess, therefore, and invoke: say, *We will confess to Thee,*
O Lord, we will confess to Thee.

3. This repetition is confirmation, that it doth not repent
thee to have confessed. For not to any cruel one thou hast
confessed, nor to one vindictive, nor to one that upbraideth;
confess securely. Hear another voice of a Psalm exhorting:
Ps. 105, *Confess ye to the Lord, for good He is.* What is, for good
1; 106, He is? Why do ye fear to confess? Good He is, He is
1; 107, unobservant³ when one confesseth. Fear to confess to a
¹ human judge, lest perchance he punish thee after confession:
³ igno- to God, fear not: make Him by confessing merciful, Whom
scit, see above. by denying thou dost not make ignorant. *We will confess*
to Thee, O God, we will confess, and now being secure, *we*
will invoke Thy name. We have emptied our hearts by
confession, Thou hast terrified, hast purged. Confession doth
make us humble: draw Thou near to us humble Who dost
withdraw from us exalted. But that there is a strengthening
of the sense in repetition, by many passages of the Scriptures

John 1, we are taught. Thence is that which the Lord saith, *Verily,*
51. *Verily*. Thence in certain Psalms is, *So be it, So be it*. To
Ps 72, 19; 89, signify the thing, one *So be it* would have been sufficient: to
52.

signify confirmation, there hath been added another *So be it.* V E R.
1.
Pharaoh, king of Egypt—ye know how that, when Joseph was in that country because of his love of chastity now shut up in prison, this Pharaoh saw a dream well known to us all, by seven lean kine there were devoured seven fat kine, and again that by seven thin ears of corn were devoured seven fruitful ears. And how did Joseph interpret? If ye remember, he said that these dreams were not two, but one vision. *One is*, he saith, *their interpretation:* Gen. 41,
32. but that thou hast seen it again, he saith, doth signify confirmation. These words I have said, that ye may not suppose that repetition in the words of the holy language is, as it were, a love of talkativeness. Ofttimes therein repetition hath the force of confirmation. *Prepared is* Ps. 57, *my heart, O God*, he saith, *prepared is my heart.* In 7. another place he saith, *Wait for the Lord, do manfully,* Ps. 27, *and may He strengthen thy heart, and wait for the Lord.* 14. Countless passages of such sort there are throughout all the Scriptures. With these it is sufficient that we have commended to your notice a way of speaking which ye may observe in all like cases: now to the substance attend: *We will confess to Thee*, he saith, *and we will invoke.* I have said why before invocation confession doth precede: because whom thou dost invoke, him thou dost invite. But he willeth not to come when invoked, if thou shalt have been lifted up: lifted up if thou shalt have been, thou wilt not be able to confess. And thou deniest not any things to God that He knoweth not. Therefore thy confession doth not teach Him, but it purgeth thee.

4. And now he hath confessed, he hath invoked: yea, they have confessed, they have invoked; and it is said in the person of one man, *I will tell forth all Thy marvellous things.* Having confessed, he hath emptied himself of evil things, invoking, he hath filled himself with good things; in telling forth he hath belched out that wherewith he hath filled himself. And observe, brethren, when they were confessing there were many: *We will confess to Thee, O God, we will confess to Thee, and we will invoke Thy name.* For many are the hearts of men confessing, one of men believing. Why is it that many are the hearts of

PSALM
LXXV.

men confessing, one of men believing? Because divers sins men confess, one faith they believe. Now therefore when

Ephes.
3, 17.

Christ hath begun to dwell in the inner man through faith, and hath begun when invoked to possess him that hath confessed; there is made up whole Christ, Head and Body, and out of many, One. Hear ye now the words of Christ.

¹ Oxf.
Mss.
¹ mem-
bers.

For these seemed not as it were to be His words¹, *We will confess to Thee, O God, we will confess to Thee, and will invoke Thy name.* Now beginneth the discourse in the person of the Head. But whether Head speaketh or whether members speak, Christ speaketh: He speaketh in the person of the Head, He speaketh in the person of the

Gen. 2,

Body. But what hath been said? There shall be two in one

24.

Ephes.

5, 32.

flesh. *This is a great Sacrament: I, he saith, speak in Christ and in the Church.* And He Himself in the Gospel,

Mat. 19,

6.

Therefore no longer two, but one flesh. For in order that ye may know these in a manner to be two persons, and again one by the bond of marriage, as one He speaketh in Isaiah,

Isa. 61,
10.

and saith, *As upon a Bridegroom he hath bound upon me a mitre, and as a Bride he hath clothed me with an ornament.*

A Bridegroom He hath called Himself in the Head, a Bride in the Body. He is speaking therefore as One, let us hear Him, and in Him let us also speak. Let us be the members of Him, in order that this voice may possibly be ours also. *I will tell forth, he saith, all Thy marvellous things.* Christ is preaching Himself, He is preaching Himself even in His members now existing, in order that He may guide unto Him others, and they may draw near that were not, and may be united with those members of Him, through which members of Him the Gospel hath been preached; and there may be made one Body under one Head, in one Spirit, in one Life.

5. Ver. 2. And he saith what? *When I shall have received,*

² E. V.
⁶ The
congre-
gation.¹

he saith, *the time², I will judge justices.* When shall He judge justices? When He shall have received the time.

Not yet is the precise time. Thanks to His mercy: He first preacheth justices, and then He judgeth justices. For if He willed to judge before He willed to preach, who would be found that should be delivered: who would meet Him that should be absolved? Now therefore is the time of preaching: *I will tell, he saith, all Thy marvellous works.*

Hear Him telling, hear Him preaching: for if thou shalt have despised Him, *when I shall have received the time*, He saith, ^{VER. 2.} *I will judge justices.* I forgive, He saith, now sins to one confessing, I will not spare hereafter one despising. *Mercy* Ps. 101, *and judgment I will sing to Thee, O Lord*, is said in a ^{1.} Psalm. Mercy and judgment: now mercy, hereafter judgment: in which mercy sins are forgiven, in which judgment sins are punished. Wilt thou not fear the punisher of sinners? Love the forgiver, scorn Him not, exalt not thyself, say not, I have nothing which He may forgive me: for hear what followeth, *When I shall have received the time I will judge justices.* Hath Christ received a time? Hath the Son of God received a time? The Son of God hath not received a time: but the Son of Man hath received a time. But the self-same Person is both Son of God by Whom we were made, and Son of Man by Whom we were made again. By the assuming of man He was not Himself assumed, by the changing of man into something better He was by no means changed into any thing worse: He ceased not to be what He was, He received that which He was not. He was what? *Seeing that in form of God He was, no robbery He judged it* Phil. 2, *to be equal with God.* They are the words of the Apostle. ^{6.} And He received what? *But he emptied Himself, receiving the form of a servant.* As the form of a servant He hath received, so also a time He hath received. He hath been changed then? Hath been wasted? Hath been made thinner? Hath fallen off into wasting? Far be it! What then? *He hath emptied Himself, receiving the form of a servant.* He hath been said to have emptied Himself by receiving an inferior, not by degenerating from an equal. Therefore, brethren, what is this, *When I shall have received the time I will judge justices?* He hath received a time as Son of Man; He doth govern times as Son of God. Hear how as Son of Man He hath received the time of judging. He saith in the Gospel, *He* John 5, *hath given to Him power to execute judgment, because Son of* ^{27.} *Man He is.* According to His nature as Son of God, He hath never received power of judging, because He never lacked the power of judging: according to His nature as Son of Man He hath received a time, as of being born, and of suffering, as of dying, and of rising again, and of ascend-

ing, so of coming and of judging. In Him His Body also saith these words, for not without them He will judge. For PSALM LXXV. He saith in the Gospel, *Ye shall sit upon twelve thrones* Mat. 19, *judging the twelve tribes of Israel.* Therefore whole Christ saith, that is, Head and Body in the Saints, *when I shall have received the time, I will judge justices.*

6. But now what? (Ver. 3.) *The earth hath flowed down.* If the earth hath flowed down, whence hath it flowed down except by sins? Therefore also they are called delinquen-
 1 ' de li- quido quo- dam.' al. ' de loco quo- dam.'

cies. To delinquish is as it were by a kind of liquidity¹ to slip down from the stability of firmness in virtue and righteousness. For it is through desire of lower things that every man sinneth: as he is strengthened by the love of higher things, so he falleth down and as it were melteth away by desire of lower things. This flux of things by the sins of man the merciful forgiver observing, being a merciful forgiver of sins, not yet an exactor of punishments, He observeth and saith: *The earth hath flowed down, and all they that dwell therein.* The earth herself indeed hath flowed down by them that dwell in her. That which followeth is an exposition, not an addition. As though thou wert saying, in what manner hath the earth flowed down? Have the foundations been withdrawn, and hath any thing therein been swallowed up in a sort of gulf? What I mean by earth is all they that dwell therein. I have found, he saith, the earth sinful. And I have done what? *I have strengthened the pillars thereof.* What are the pillars which He hath strengthened? Pillars He hath called the Apostles. So the Apostle Gal. 2, Paul concerning his fellow-Apostles saith, *who seemed to be* 9. *pillars.* And what would those pillars have been, except by Him they had been strengthened? For on occasion of a sort of earthquake even these very pillars rocked: at the Passion of the Lord all the Apostles despaired. Therefore those pillars which rocked at the Passion of the Lord, by the Resurrection were strengthened. The Beginning of the building hath cried out through the pillars thereof, and in all those pillars the Architect Himself hath cried out. For the Apostle Paul was one pillar of them when he said, 2 Cor. 13, 3. *Would ye receive a proof of Him that speaketh in me—Christ?* Therefore, *I*, he saith, *have strengthened the pillars thereof:*

I have risen again, I have shewn that death is not to be feared, I have shewn to them that fear, that not even the body itself doth perish in the dying. There terrified them wounds, there strengthened them scars. The Lord Jesus could have risen again without any scar: for what great matter were it for that power, to restore the frame of the body to such perfect soundness, as that no trace at all of past wound should appear? He had power whence He might make it whole even without scar: but He willed to have that whereby He might strengthen the rocking pillars.

7. We have heard now, brethren, that which day by day is not kept secret: let us hear now what He hath cried through these pillars. It is time to hear because of that terrific utterance, *I will judge justices when I shall have received the time.* He is to receive the time of judging justices, ye even now have the time of doing justices. If He kept silence, ye would not have any thing to do: but to the strengthened pillars He crieth. He crieth what? (Ver. 4.) *I have said to unjust men, Do not unjustly.* He crieth, my brethren, truly ye cry, He delighteth you, hear ye Him crying. By Himself I pray, let that voice terrify you: these voices of yours ought not so much to delight us, as those to terrify you. *I have said to unjust men, Do not unjustly.* But already they have done, and they are guilty: already there hath flowed down the earth, and all they that dwell therein. Pricked to the heart were they that crucified Christ, they acknowledged their sin, they learned something of the Apostle, that they might not despair of the pardon of the Preacher^b. For as Physician He had come, and therefore had not come to the whole. *For there is no need,* He saith, *to the whole of a physician, but to them that are sick.* They have not come to call righteous men, but sinners to repentance. Therefore, *I have said to unjust men, do not unjustly.* They heard not. For of old to us it was spoken: we heard not, we fell, were made mortal, were begotten mortal: the earth flowed down. Let them hear the Physician even now in order that they may rise, Him that came to the sick man, Him Whom they would not hear when whole in order that

VER.
4.

v. 2.

Acts 2,
37.

Matt. 9,
3.

^b 'Prædicatoris.' Some Mss. 'Peccatores'—'that sinners might not despair of pardon.'

PSALM LXXV. they might not fall, let them hear when lying down in order that they may rise. *I have said to the unjust, Do not unjustly.* How must we act? We have already done. *And to the delinquents, Do not exalt your horn.* What is this? If ye have done iniquity through lust, do not defend it by being lifted up: confess if ye have done it. For he that confesseth not and is unjust, doth exalt the horn. *I have said to unjust men, Do not unjustly; and to the delinquent, Do not exalt your horn.* There shall be exalted in you the horn of Christ, if your horn be not exalted. Your horn is of iniquity, the horn of Christ is of majesty.

8. Ver. 5. *Be not therefore lifted up: speak not iniquity against God.* Hear ye now the voices of many, let each one hear, let him be pricked. What are men wont to say? Doth God truly judge concerning things human? And is this a judgment of God? Or doth He indeed care for what is being done on the earth? So many unjust men do overflow with prosperity, innocent men are weighed down with toils. For to one hath chanced something of ill, by God's reproof and admonition, and he knoweth his conscience, knoweth that for his sin's deserts he may suffer somewhat: whence doth he dispute against God? Because he is not able to say, A just man I am: what do we suppose that he saith? There are worse unrighteous men, and yet these things they suffer not. This is the iniquity which men speak against God. But observe how unjust it is: while he willeth himself to seem a just man, Him he maketh unjust. For he that saith, Unjustly I suffer that which I suffer; doth make Him unjust, by whose judgment he is suffering; but himself just, who is suffering unjustly. I ask you, brethren of mine, is this just, that God be believed to be unjust, thou just? But when thou art saying these words thou art speaking against God, iniquity.

Ps. 50,
21. 9. What saith He in another Psalm? *These things thou hast done*, having enumerated certain sins. *These things thou hast done*, He saith, *and was silent.* What is, *I was silent?* He is never silent with commandment, but meanwhile He is silent with punishment: He is keeping still from vengeance, He doth not pronounce sentence against the condemned. But this man saith thus, I have done such and

such things, and God hath not taken vengeance; behold I am whole, nought of ill hath befallen me. *These things thou hast done, and I was silent: thou hast suspected iniquity, that I shall be like unto thee.* What is, that I shall be like unto thee? Because thou art unjust, even Me thou hast deemed unjust; as though an approver of thy misdeeds, and no adversary, no avenger thereof. And what afterwards saith He to thee? *I will convict thee, and will set thee before thine own face?* What is this? Because now by sinning behind thy back thou settest thyself, seest not thyself, examinest not thyself; I will set thee before thyself, and will bring upon thee punishment from thyself. So also here, *Speak not iniquity against God.* Attend. Many men speak this iniquity; but dare not openly, lest as blasphemers they be abhorred by godly men: in their heart they gnaw upon these things, within they feed upon such impious food; it delighteth them to speak against God, and if they break not out with tongue, in heart they are not silent. Whence in another Psalm is said, *The fool hath said in his heart, There is no God.* The fool hath said, but he hath feared men: he would not say it where men might hear; and he said it in that place where He might Himself hear concerning Whom he said it. Therefore here also in this Psalm, (dearly beloved attend,) whereas that which He said, *Do not speak iniquity against God,* this He saw many men do in heart, He hath also added, (ver. 6.) *for neither from East, nor from West, nor from the deserts of the mountains,* (ver. 7.) *for God is Judge.* Of thine iniquities God is Judge. If God He is, every where He is present. Whither wilt thou take thyself away from the eyes of God, so that in some quarter thou mayest speak that which He may not hear? If from the East God judgeth, withdraw into the West, and say what thou wilt against God: if from the West, go into the East, and there speak: if from the deserts of the mountains He judgeth, go into the midst of the peoples, where thou mayest murmur to thyself. From no place judgeth He That every where is secret, every where open; whom it is allowed no one to know as He is, and whom no one is permitted not to know. Take heed what thou doest. Thou art speaking iniquity against God. *The Spirit of the Lord hath filled the round world,* (another Scrip-

VER.
6. 7.

Ps. 50,
21.

Ps. 14, 1.

Wisd. 1,
7. 8.

ture saith this,) and that which containeth all things hath knowledge of the voice: wherefore he that speaketh unjust things cannot be hid. Do not therefore think God to be in places: He is with thee such an one as thou shalt have been. What is, such an one as thou shalt have been? Good, if thou shalt have been good; and evil to thee He will seem, if evil thou shalt have been; but a Helper, if good thou shalt have been; an Avenger, if evil thou shalt have been. There thou hast a Judge in thy secret place. Willing to do something of evil, from the public thou retirest into thy house, where no enemy may see; from those places of thine house which are open and before the eyes of men, thou removest thyself into a chamber; thou fearest even in thy chamber some witness from some other quarter, thou retirest into thy heart, there thou meditatest: He is more inward than thy heart. Whithersoever therefore thou shalt have fled, there He is. From thyself whither wilt thou flee? Wilt thou not follow thyself whithersoever thou shalt flee? But since there is One more inward even than thyself, there is no place whither thou mayest flee from God angry, but to God reconciled. There is no place at all whither thou mayest flee. Wilt thou flee from Him? Flee to Him. Therefore speak not iniquity against God, even there where ye speak. *Iniquity*, he saith, *he hath meditated in his bed*. What is, 'He hath meditated in his bed?' The bed, Ps. 4, 5. calling his heart; *Sacrifice the sacrifice of justice, and hope in the Lord*. But above he said, *Say ye in your hearts, and in your beds be pricked*. However many prickings of evil deeds thou hast there, so many prickings of confession have thou there. Where then thou speakest iniquity against God, there He judgeth thee: He doth not defer judgment, but punishment. Now He judgeth, now He knoweth, now He seeth: punishment remaineth; when it shall have been set before thee, thou wilt have the punishment also, when there shall have appeared the face of that Man, Who was here derided, Who was judged, Who was crucified, Who stood before a judge, when He shall have appeared judging in His own presence, then thou shalt have punishment, if thou shalt not have amended thyself. What then shall we do now? *Let us come before His face*, ἐν ἑξομολογήσει, come before in con-

feſſion: He ſhall come gentle Whom thou haſt made angry. *Neither from the deſerts of the mountains, for God is Judge:* VER. 7. 8.
 not from the Eaſt, not from the Weſt, not from the deſerts of the mountains. Wherefore? *For God is Judge.* If in any place He were, He would not be God: but becauſe God is Judge, not man, do not expect Him out of places. His place thou wilt be, if thou art good, if after having confeſſed¹ thou ſhalt have invoked Him. 1 Oxf. Mss. ' being converted.'

10. Ver. 7. *One He humbleth, and another He exalteth.* Whom humbleth, whom exalteth this Judge? Obſerve theſe two men in the temple, and ye ſee whom He humbleth and whom He exalteth. *They went up into the Temple to pray, He ſaith, the one a Pharifee, and the other a Publican: the Pharifee ſaid, Thanks to Thee I render, that I am not like the reſt of men, unjuſt, robbers, adulterers, as even this Publican: I faſt twice in the week, tithes I give of all things whatſoever I poſſeſs.* To the Phyſician he had gone up, and was ſhewing whole limbs, he was hiding the wounds. What therefore ſaid He, Who knew beſt what he had to be healed of? But the Publican was ſtanding afar off, and was ſmiting his breſt. Ye ſee him ſtanding afar off: to Him he was drawing near, Whom he was invoking. And he was ſmiting his breſt, ſaying, *O God, be Thou merciful to me a ſinner. Verily I ſay unto you, that Publican went down juſtified more than that Pharifee: for every one that exalteth himſelf ſhall be humbled; and he that humbleth himſelf ſhall be exalted.* Thus hath been explained a verſe of this Psalm. God the Judge doth what? *One He humbleth, and another He exalteth:* He humbleth the proud, He exalteth the humble. Luke 18, 10. &c.

11. Ver. 8. *For the cup in the hand of the Lord of pure wine is full of mixed.* Juſtly ſo. *And He hath poured out of this upon this man; nevertheless, the dreg thereof hath not been emptied; there ſhall drink all the ſinners of earth.* Let us be ſomewhat recruited; there is here ſome obſcurity, as we have heard in a very recent leſſon in the Goſpel; *Ask, and it ſhall be given unto you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.* But thou ſayeſt, At what am I to knock, in order that it may be opened unto me? *Neither from Eaſt nor from Weſt, neither from the deſerts of the mountains, for God is Judge.* If preſent He is in this Matt. 7, 7.

PSALM
LXXV.

place and in that, and absent no where, where thou art standing, there knock: there only stand, for by standing thou dost knock. What then is this? The first question that meeteth us is this, *of pure wine it is full of mixed.* How of pure, if of mixed? But when he saith, *the cup in the hand of the Lord,* (to men instructed in the Church of Christ I am speaking,) ye ought not indeed to paint in your heart God as it were circumscribed with a human form, lest, though the temples are shut up, ye forge images in your hearts. This cup therefore doth signify something. We will find out this. But *in the hand of the Lord,* is, in the power of the Lord. For the hand of God is spoken of for the power of God. For even in reference to men oftentimes is said, in hand he hath it: that is, in his power he hath it, when he chooseth he doth it. *Of pure wine it is full of mixed.* In continuation he hath himself explained: *He hath inclined,* he saith, *from this unto this man; nevertheless the dreg thereof hath not been emptied.* Behold how it was full of mixed wine. Let it not therefore terrify you that it is both pure and mixed: pure because of the genuineness thereof, mixed because of the dreg. What then in that place is the wine, and what the dreg? And what is, *He hath inclined from this unto this man,* in such sort that the dreg thereof was not emptied?

v. 7. 12. Call ye to mind from whence he came to this: *one He humbleth, and another He exalteth.* That which was Luke 18, figured to us in the Gospel through two men, a Pharisee and
10. a Publican, this let us, taking in a wider sense, understand of two peoples, of Jews and of Gentiles: the people of the Jews that Pharisee was, the people of the Gentiles that Publican. The people of the Jews were boasting of their merits, the Gentiles were confessing their sins. He that knoweth in the holy writings both the Apostolical Epistles and the Acts of the Apostles, seeth there what I say: not to make it long, it is just as the Apostles were exhorting the Gentiles not to despair, because they had lain in great sins; and were restraining the Jews from exalting themselves by the justifications, as it were, of the Law, and from supposing themselves to be on this account just, but the Gentiles to be Rom. 3, sinners, because the Jews had the Law, and had the Temple,
1.2.&c. and had the Priesthood. But all those worshippers of

idols, venerators of demons, were set afar off, just as that Publican was standing at a distance. As those by being proud have withdrawn, so these by confessing have drawn near. The cup therefore full of pure wine in the hand of the Lord, as far as the Lord giveth me to understand, (for there may be some other who may give a better interpretation, because the obscurity of the Scriptures is such that it is a difficult thing for them to produce but one interpretation. Nevertheless, whatever interpretation shall have been disclosed, it must needs accord with the rule of faith: we neither envy our elders, nor, little as we are, do we despair. What seemeth good to us I am telling Your Love, not that I may stop up your ears against others, who will perchance say something better:)—the cup of pure wine full of the mixed, seemeth to me to be the Law, which was given to the Jews, and all that Scripture of the Old Testament, as it is called; there are the weights of all manner of sentences. For therein the New Testament lieth concealed, as though in the dreg of corporal Sacraments. The circumcision of the flesh is a thing of great mystery¹, and there is understood from thence the circumcision of the heart. The Temple of Jerusalem is a thing of great mystery, and there is understood from it the Body of the Lord. The land of promise² is understood to be the Kingdom of Heaven. The sacrifice of victims and of beasts hath a great mystery: but in all those kinds of sacrifices is understood that one Sacrifice and only victim of the Cross, the Lord, instead of all which sacrifices we have one; because even those figured these, that is, with those these were figured. That people received the Law, they received commandments just and good. What is so just as, thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not speak false testimony, honour thy father and mother, thou shalt not covet the property of thy neighbour, one God thou shalt adore, and Him alone thou shalt serve, all these things belong to the wine. But those things carnal have as it were sunk down in order that they might remain with them, and there might be poured forth from thence all the spiritual understanding. But *the cup in the hand of the Lord*, that is, in the power of the Lord: *of pure wine*, that is, of the mere Law: *is full of mixed*, that is, is

VER.
8.

¹ sacra-
menti

² Oxf.
Mss.
'hath a
great
mystery,
and'

Exod.
20, 7.

Deut. 5,
17. &c.

PSALM LXXV. together with the dreg of corporal Sacraments. And because the one He humbleth, the proud Jew, and the other He exalteth, the confessing Gentile; *He hath inclined from this unto this*, that is, from the Jewish people unto the Gentile people. Hath inclined what? The Law. There hath distilled from thence a spiritual sense. *Nevertheless, the dreg thereof hath not been emptied*, for all the carnal Sacraments have remained with the Jews. *There shall drink all the sinners of the earth.* Who shall drink? *All the sinners of the earth.* Who are the sinners of the earth? The Jews were indeed sinners, but proud: again, the Gentiles were sinners, but humble. All sinners shall drink, but see, who the dreg, who the wine. For those by drinking the dreg have come to nought: these by drinking the wine have been justified. I would dare to speak of them even as inebriated, and I shall not fear: and O that all ye were thus inebriated.

Ps.23,5. Call to mind, *Thy cup inebriating, how passing beautiful!* But why? Do ye think, my brethren, that all those who by confessing Christ even willed to die, were sober? So drunk they were, that they knew not their friends. All their kindred, who strove to divert them from the hope of Heavenly rewards by earthly allurements, were not acknowledged, were not heard by them drunken. Were they not drunken, whose heart had been changed? Were they not drunken, whose mind had been alienated from this world? *There shall drink*, he saith, *all the sinners of the earth.* But who shall drink the wine? Sinners shall drink, but in order that they may not remain sinners; in order that they may be justified, in order that they may not be punished.

13. Ver. 9. *But I*, for all drink, but separately I, that is, Christ with His Body, *for ever will rejoice, I will Psalm to the God of Jacob:* in that promise to be at the end, whereof is said, *corrupt not. But I for ever will rejoice.*

vid.
Title.

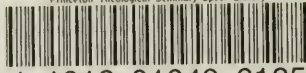
14. Ver. 10. *And all the horns of sinners I will break, and there shall be exalted the horns of the Just.* This is, the one He humbleth, the other He exalteth. Sinners would not have their horns to be broken, which without doubt will be broken at the end. Thou wilt not have Him then break them, do thou to-day break them. For thou hast heard above, do not despise it: *I have said to unjust men, Do not*

v. 5.

unjustly, and to the delinquents, Do not exalt the horn. VER.
10.
When thou hast heard, do not exalt the horn, thou hast despised and hast exalted the horn: thou shalt come to the end, where there shall come to pass, *All the horns of sinners I will break, and there shall be exalted the horns of the Just.* The horns of sinners are the dignities of proud men: the horns of the Just are the gifts of Christ. For by horns exultations are understood. Thou hatest on earth earthly exultation, in order that thou mayest have the heavenly. Thou lovest the earthly, He doth not admit thee to the Heavenly: and unto confusion will belong thy horn which is broken, just as unto glory it will belong, if thy horn is exalted. Now therefore there is time for making choice, then there will not be. Thou wilt not say, I will be let go and will make choice. For there have preceded the words, *I have said to the unjust.* If I have not said, make ready an excuse, make ready a defence: but if I have said, seize first upon confession, lest thou come unto damnation; for then confession will be too late, and there will be no defence.

END OF VOL. III.

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